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*Mercurius lingua, Plectro docuit Apollo
Omne tulit punctum, lina trophæa gerens*



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OVIDS
METAMORPHOSIS
ENGLISHED,
MYTHOLOGIZ'D,

And
Represented in Figures.

An Essay to the Translation
of VIRGIL'S ÆNEIS.

By G. S.

LONDON,

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the Signe of the Bell in S. Pauls Church-yard.
M. DC. XL.

Cum Privilegio ad imprimendum hanc Ovidii
TRANSLATIONEM.

THE MINDE OF THE
FRONTISPEECE, AND
ARGVMENT OF THIS
WORKE.

FIRE, AIRE, EARTH, WATER, all the Opposites
That strove in *Chaos*, powrefull LOVE unites;
And from their Discord drew this Harmonie,
Which smiles in *Nature*: who, with ravisht eye,
Affects his own made *Beauties*. But, our *Will*,
Desire, and *Powres Irascible*, the skill
Of PALLAS orders; who the *Minde* attires
With all *Heroick Vertues*: This aspires
To *Fame* and *Glorie*; by her noble Guide
Eternized, and well-nigh Deifi'd.
But who forsake that faire *Intelligence*,
To follow *Passion*, and voluptuous *Sence*;
That shun the Path and *Toyles* of HERCULES;
Such, charm'd by CIRCE's luxurie, and ease,
Themselves deforme: twixt whom, so great an ods;
That these are held for Beasts, and those for Gods.

PHOEBUS APOLLO (*sacred Poesy*)
Thus taught: for in these ancient Fables lie
The mysteries of all Philosophie.

Some Natures secrets shew; in some appeare
Distempers stains, some teach us how to beare
Both Fortunes, bridling Joy, Griefe, Hope, and Feare.

These Pietie, Devotion those excite;
These prompt to Vertue, those from Vice affright;
All fully mingling Profit with Delight.

This Course our Poet steeres: and those that faile
By wandring Stars, not by his Compasse, faile.

To the most High and Mightie

Prince CHARLES, KING of
Great Britaine, France, and
IRELAND.

SIR,

YOur Gracious acceptance of the first fruits of my Travels; when you were our Hope, as now our Happinesse; hath actuated both Will and Power to the finishing of this Peece: being limn'd by that unperfect light which was snatcht from the houres of night and repose. For the day was not mine, but dedicated to the service of your Great Father, and your Selfe: which, had it proved as fortunate as faithfull, in me, and others more worthy; we had hoped, ere many yeares had turned about, to have presented you with a rich and wel-peopled Kingdome; from whence now, with my selfe, I onely bring this Composure:

Inter victrices Hederam tibi serpere Laurus.

It needeth more then a single denization, being a double Stranger: Sprung from the Stock of the ancient Romanes; but bred in the New World, of the rudenesse whereof it cannot but participate; especially having Warres and Tumults to bring it to light in stead of the Muses. But however unperfect, Your favour is able to supply; and to make it worthy of life, if you judge it not unworthy of your Royall Patronage. To this have I added, as the Minde to the Body, the History and Philosophicall sence of the Fables, (with the shadow of either in Picture) which I humbly offer at the same Altar, that they may as the rest of my labours, receive their estimation from so great an Authoritie. Long may you live to be, as you are, the Delight and Glory of your People: and slowly, yet surely, exchange your mortall Diadem for an immortall. So wishes

Your Majesties

most humble

Servant

George Sandys.

A Panegyrick to the King.

— *Materia respondet Musa.* —

I Ove, whose transcendent Acts the Poets sing,
By Men made more then Man, is found a King:
Whose Thunder and inevitable Flame,
His Justice and majestick *Awe* proclaime:
His cheerfull Influence, and refreshing Showers,
Mercy and Bounty; Marks of heavenly Powers.
These, free from Joves disorders, blesse thy Raign;
And might restore the golden Age again,
If all men, by thy great Example lead,
Would that prepared way to Vertue tread.
Rare Cures, deep Propheties, harmonious Lays,
Insphear'd Apollo; crown'd with Wisdoms Raies.
Thy onely touch can heal: Thou, to thy State,
The better Genius, Oracle, and Fate:
The Poets Theam and Patron; who at will
Canst adde t' Augustus Scepter Maro's Quill.
Our Worlds clear Eye, thy Cynthia, ever bright:
When neere'st thee, displais her fairest light:
May her exalted Rayes for ever joyne
In a benevolent Aspect with thine!
Not Cupids wild-fires, but those Beams which dart
From Venus purer Spheare, inflame thy hart.
Minerva's Olive prospers in thy Land:
And Neptunes Ocean stoops to thy Command.
Like Bacchus thy fresh Youth, and free Delights;
Not as disguised in his frantike Rites:
Such, as when he, with Phœbus, takes his seat
On sacred Nisa; and with quickning heat
Inspires the Muses. Thou, our Mercury,
From shades infernall, wretches doom'd to dy,
Restor'st to light: thy prudent Snakes asswage
Hell-nourisht Discord, and Wars bloody Rage:
Thy Zeal to many Mercuries gives wing,
Who heavenly Embasyes to Mortals bring:

Thy

*Thy Vigilance secure Repose imparts ;
Yet build'st no Counsels on his subtil Arts.
Those old Heroes with their Heroines,
Who spangled all the firmament with Signes,
Shut out succeeding worthies, scarce could spare
A little room for Berenices Haire.
Great Julius, who their Gods transcended far,
Could rise no higher then a Blazing-star.
Others, whom after Ages most admire,
At Comets catch, or Stars new set on fire ;
Which, though Ætheriall, see not their event :
So soon, like sublunary Glories, spent !
These, whose Aspects gave laws to Destinie,
Before the luster of the Day-star flie :
Their lights prov'd erring Fiers, their Influence vain ;
And nothing but their empty Names remain.
Those last immortaliz'd, whose dying breath
Pronounc'd them Men, created Gods by Death ;
Whom fragrant Flames, Joves Eagles, Perjuries,
And Popular Applause, raisd to the Skies ;
Doan shot like Falling stars : more transitory
In their Divine, then in their Humane Glory.
These as the first, bold Flattery deifi'd :
Thou to whom Heaven that title hath appli'd,
Shalt by Humility, a Grace unknowne
To their Ambition, gain a heavenly Throne.
Enough my Muse : Time shall a Poet raise,
Born under better stars, to sing his Praise.*

Urania

Urania to the Queene.

THE *Muses*, by your favour blest,
Faire Queene, invite you to their Feast.
The *Graces* will rejoyce, and sue,
Since so excell'd, to waite on you.
Ambrosia tast, which frees from Death;
And Nectar, fragrant as your breath,
By *Hebe* fill'd; who states the Prime
Of Youth, and brailes the wings of Time.
Here in *Adonis* Gardens grow,
What neither Age nor winter know.
The Boy, with whom *Love* seem'd to dy,
Bleeds in this pale Anemony.
Self-lov'd *Narcissus* in the Myrror
Of your faire eyes, now sees his error;
And from the flattering Fountain turns.
The Hyacinth no longer mourns.
This Heliotrope, which did pursue
Th'adored Sun, converts to you.
These Statues touch, and they agen
Will from cold marble change to men.
Chast *Daphne* bends her virgin boughs,
And twines to imbrace your sacred brows.
Their tops the *Paphian* Myrtles move;
Saluting you their Queene of Love.
Myrrha, who weeps for her offence,
Presents her teares; her Frankinsence
Leucothoe; the *Heliades*
Their Amber: yet you need not these.
They all retaine their sence, and throng
To heare the *Thracian* Poets Song.
How would they, should you sing, admire!
Neglect his skill! as he his Lyre!
Contending Nightingals, struck mute,
Drop down, and dye upon your Lute!
The Phoenix, from the glowing East,
With sweets here builds her Tombe and Nest:
Another Phoenix scene, shee dyes;
Burnt into ashes by your eyes;
This Swan, which in *Penew* swims,
His Funerall songs converts to Hymnes.
These azure-plum'd *Halcyones*,
Whose Birth controules the raging Seas,

To

To your sweet Vnion yeild the praise
Of Nuptiall loves; of Peacefull Dayes.
Nymph, take this Quiver, and this Bow:
Diana such in shape and show;
When with her star-like train she crowns
Eurotas bancks, or *Cynthus* Downs.
There, chace the *Calydonian* Bore:
Here, see *Aëtion* flye before
His eager Hounds. Wild Heards will stand
At gaze; nor feare so faire a hand.
There be, who our Delights despise,
As Shadows, and vain Phantasies.
Those Sons of Earth, inthralld to sense,
Condemn what is our Excellence.
The Aire, Immortall Souls, the Skyes,
The Angels in their Hirarchies;
Vnseen, to all things seen dispense
Breath, Life, Protection, Influence.
Our high Conceptions crave a Minde
From Earth, and Ignorance refin'd:
Crown Vertue; Fortunes pride controul;
Raife Objects, equall to the Soul:
At will create; eternitie
Bestow on mortalls, born to die.
Yet we, who life to others give,
Faيرة Queene, would by your favour live.

B TO

TO THE READER.

Since it should be the principall end in publishing of Books, to informe the understanding, direct the will, and temper the affections; in this second Edition of my Translation, I have attempted (with what successe I submit to the Reader) to collect out of sundry Authors the Philosophicall sense of these fables of Ovid; if I may call them his, when most of them are more ancient then any extant Author, or perhaps then Letters themselves; before which, as they expressed their Conceptions in Hieroglyphicks, so did they their Philosophie and Divinitie under Fables and Parables: a way not un-trod by the sacred Pen-men, as by the prudent Law-givers, in their reducing of the old World to civilitie, leaving behinde a deeper impression, then can be made by the livelesse precepts of Philosophie. Plato in his imaginary Commonwealth ordaineth, that Mothers and Nurses should season the tender mindes of their children with these instructive fables, wherein the wisdom of the Ancient was involved: Some under Allegories expressing the wonderfull works of nature. Some administering comfort in calamitie; others expelling the terrors and perturbations of the minde; Some inflaming by noble examples with an honest emulation, and leading, as it were, by the hand to the Temple of Honour and Vertue. For the Poet not onely renders things as they are; but what are not, as if they were, or rather as they should be; agreeable to the high affections of the Soule, and more conducing to magnanimitie: juster then either men or Fortune, in the exalting of Vertue and suppressing of Vice, by shewing the beautie of the one and deformitie of the other, pursued by the divine Vengeance, by inbred terrors, and infernall torments. For apparant it is, that They among the Heathen preserved that truth of the immortalitie of the Soule: and therefore Epicurus, who maintained the contrary, deborted his Scholars from the Reading of Poetry. In the Mythologie I have rather followed (as fuller of delight and more usefull) the varietie of mens severall conceptions, where they are not over-strained, then curiously examined their exact proprietic; which is to be born-with in Fables and Allegories, so as the principall parts of application resemble the ground-work.

I have also endeavoured to cleare the Historical part, by tracing the almost worn-out steps of Antiquitie; wherein the sacred stories afford the clearest direction. For the first Period from the Creation to the Flood, which the Etbnicks called the Obscure, some the Emptie times; and the Ages next following which were styl'd the Heroicall, because the after deified Heroes then flourished; as also the Fabulous, in that these stories conveyed by Tradition in loose and broken Fragments, were by the Poets interwoven with instructing Mythologies, are most obscurely and perplexedly delivered by all, but the supernaturally inspired Moses. Wherefore, not without authoritie have I here and there given a touch of the relation which those fabulous Traditions have to the divine History, which the Fathers have observed, and made use of in convincing the Heathen. By this and the rest it may appeare that our Subject, how ever slight in apparance, is nothing lesse both in use and substance, wherein, if my Intentions faile not, the matter and delivery is so tempered, that the ordinary Reader need not reject it as too difficult, nor the learned as too obvious.

TO THE READER.

To the Translation I have given what perfection my Pen could bestow; by polishing, altering, or restoring, the harsh, improper, or mistaken, with a nicer exactnesse then perhaps is required in so long a labour. I have also added Marginall notes for illustration and ease of the meere English Reader, since divers places in our Author are otherwise impossible to be understood but by those who are well versed in the ancient Poets and Historians; withall to avoid the confusion of names which are given to one Person, derived from his Ancestors, Countrey, Qualitie, or Achievements. The heads of the stories set in capitall letters in the Margent of the Translation are the same with those in the margent of the Commentary: by which you may readily finde the Mythologie peculiar unto every Fable.

And for the farther delight, I have contracted the substance of every Booke into as many Figures (by the hand of a rare Workman, and as rarely performed, if our judgements may be led by theirs, who are Masters among us in that Facultie) since there is betweene Poetry and Picture so great a congruitie; the one called by Simonides a speaking Picture, and the other a silent Poesie: Both Daughters of the Imagination, both busied in the imitation of Nature, or transcending it for the better with equall libertie: the one being born in the beginning of the World; and the other soone after, as appeares by the Hieroglyphicall Figures on the Egyptian Obeliskes, which were long before the invention of Letters: the one feasting the Eare, and the other the Eye, the noblest of the senses, by which the Understanding is onely informed, and the minde sincerely delighted: and as the rarest pieces in Poets are the descriptions of Pictures, so the Painter expresseth the Poet with equall Felicitie; representing not onely the actions of men, but making their Passions and Affections speake in their faces; in so much as he renders the lively Image of their Mindes as well as of their Bodies; the end of the one and the other being to mingle Delight with Profit. To this I was the rather induced, that so excellent a Poem might with the like Solemnitie be entertained by us, as it hath been among other Nations: rendred in so many languages, illustrated by Comments, and embellished with Figures: withall, that I may not prove lesse gratefull to my Autor, by whose Muse I may modestly hope to be rescued from Oblivion.

Lastly; since I cannot but doubt that my errors in so variow a subject require a favourable connivence, I am to desire that the Printers may not be added to mine. The literall will easily passe without rubs in the reading; the grosse ones correct themselves; but by those betweene both the sence is in greatest danger to suffer. However, I have sifted out all, or the most materiall, and exposed them in the end of the Volume.

THE LIFE OF OVID.

PUBLIUS OVIDIUS NASO, descended of the ancient Family of the NASONES, who had preserved the dignitie of *Romane* Knights from the first originall of that Order, was borne at *Sulmo*, a Citie of the *Peligni*, on the xiiii of the Calends of April, in the Consul-ships of HIRCIUS and PANSIA, both slaine at the battell of *Mutina* against MARCUS ANTONIUS. While yet a boy, his quick wit and ready apprehension gave his parents an assurance of a future excellencie: in so much as his father LUCIUS sent him to *Rome* (together with his brother, a yeere elder then he, and born on the same day) to be instructed by PLOSIUS GRIPPUS, that Art might perfect the accomplishments of Nature. In his first of youth he was much addicted unto Poetry, wherein he had an excellent grace and naturall facilitie. But continually reproved by his father for following so unprofitable a study, with an ill will he forsooke the pleasant walkes of the Muses to travell in the rugged paths of the Law, under AURELIUS FUSCUS and PORCIUS LATRO; of whose eloquence and learning he was a great Admirer. Neither attained he therein to a vulgar commendation, being numbred by MARCUS ANNÆUS SENECA among the principall Orators of those times. His prose was no other then dissolved verse: his speech wittie, brieve, and powerfull in perswasion. Having past through divers offices of Judicature, and now ready to assume the habit of a Senator; his elder brother and father being dead, impatient of toyle, and the clamours of litigious Assemblies, he retired himself from all publike affaires to affected vacancie and his former abandoned studies. Yet such was the mutuall affection between him and VARRO that he accepted of Command, and served under him in the warres of *Asia*: from whence he returned by *Athens*, where he made his aboad, untill he had attained to the perfection of that language. A man of a meane stature, slender of body, spare of diet; and, if not too amorous, every way temperate. He drunk no wine but what was much alayed with water: An abhorrer of unnaturall Lusts, from which it should seeme that age was not innocent: neat in apparell; of a free, affable, and courtly behaviour; whereby he acquired the friendship of many, such as were great in learning and nobilitie; among whom not a few of Consular dignitie: and so honoured by divers, that they wore his picture in rings cut in precious stones. One have I seene in a Cornelian, of exquisite workmanship, with his name engraven on the one side, and certain obscure characters on the other, supposed as ancient as those times: I have also an old Medall of Silver stamped with his image: both which are presented under his Figure, with the Reverse of the latter. A great Admirer, and as much admired, of the excellent Poets of those times, with whom he was most familiar and intimate. Being perswaded by some of them to leave out three verses of those many which he had written, he gave his consent, so that of all he might except three onely: whereupon they privately writ those which they would have him abolish, and he on the other side those which he excepted; when both their papers being shown, presented the same verses: the first and second recorded by PEDO ALBINOVANUS, who was one of the Arbiters,

*Semi-bovemque virum, semi-virumque bovem.
Sed gelidum Borean, egelidumque Notum.*

Whereby it appeareth that his admirable wit did not want an answerable judgement in suppressing the libertie of his verse, had he not affected it. An ample patrimony he had in the territories of *Sulmo*; with a house and a Temple in the Citie, where now stands the Church of *Sancta Maria de Tumba*: and where now stands the Church of *Sancta Maria de Consolatione*; he had another in *Rome*, not farre from the Capitoll; with pleasant Hort-yards betweene the wayes of *Flaminia* and *Claudia*, wherein he was accustomed to recreate himselfe with his Muses. He had three wives: whereof the first being given him in his youth, as neither worthy nor profitable, soone after (according to the custome of the *Romanes*) he divorced: nor liv'd he long with the second, although nobly born, and of behaviour inculpable. The chastitie and beautie of the third he often extolleth; whom he instructed in poetry, and to his death

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death entirely affected. Neither was her affection inferiour to his; living all the time of his banishment like a sorrowfull widow, and continuing to the end exemplary faithfull. But in this every way happy condition, when his age required ease, and now about to imploy his beloved vacancie in the review and polishing of his former labours, he was banished, or rather confined to *Tomos* (a citie of *Sarmatia* bordering on the *Euxine Sea*) by *AUGUSTUS CÆSAR*, on the fourth of the Ides of December, and in the one and fiftieth yeere of his age, to the generall grieve of his friends and acquaintance: who sayled into *Thrace* in a ship of his own, and by land performed the rest of his voyage. The cause of this his so cruell and deplored exile, is rather conjectured then certainly knowne. Most agree that it was for his too much familiaritie with *JULIA* the daughter of *AUGUSTUS*, masked under the name of *CORINNA*. Others that he had unfortunately seene the incest of *CÆSAR*: which may be insinuated, in that he complains of his error, and compares himselfe to *ACTÆON*. But the pretended occasion was for his composing of the *Art of Love*, as intolerably lascivious and corrupting good manners. A pretence I may call it, since unlikely it is, that he should banish him in his age for what he writ when hardly a man, and after so long a connivence. Yet *AUGUSTUS*, either to conceale his owne crime or his daughters, would have it so thought: neither would *OVID* reveale the true cause, least he should further exasperate his displeasure. After he had long in vaine solicited his repeale by the mediation of *GERMANICUS CÆSAR*, and others that were neere unto the Emperour; or at least to be removed to a more temperate Clime; his hopes (as he writes) forsaking the earth with *AUGUSTUS*, he died at *Tomos* in the fifth yeere of the raigne of *TIBERIUS*; having lived seven yeeres in banishment. As *TIBULLUS* and he were born in one day, so he and *LIVIE* died on an other; that his birth and death might be nobly accompanied. He had so wonne the barbarous *GETS* with his humanitie and generous actions (having also written a booke in their language) that they honoured him in his life with triumphant garlands, and celebrated his funerals with universall sorrow; erecting his tombe before the gates of their citie, hard by a lake which retaineth his name to this day. His sepulcher was found in the yeere, *MDVIII.* with a magnificent coverture presenting this Epitaph.

FATUM NECESSITATIS LEX.

*Here lies that living Poet, by the rage
Of great Augustus banished from Rome:
Who in his country sought t'interre his Age;
But vainly, Fate hath lodg'd him in this tombe.*

ISABELLA Queene of *Hungary* in the yeere *MDXL* shewed to *BARGÆUS* a pen of silver, found not long before under certain ruines, with this inscription; *OVIDII NASONIS CALAMVS*: which she highly esteemed, and preserved as a sacred relique. Of the books which he writ, since most of them are extant among us, I will onely recite these following verses of *ANGELUS POLITIANUS*.

| | | |
|----|---|-------------------------------|
| 1 | <i>From times first birth he chants the change of things,</i> | <i>Metamorphosis.</i> |
| 2 | <i>The flames of Love in Elegiacks sings,</i> | <i>De Arte, & Amorum.</i> |
| 3 | <i>With curses doubtfull Ibis he insnares,</i> | <i>In Ibin.</i> |
| 4 | <i>Epistles dictates fraught with Lovers cares,</i> | <i>Epist. Heroidum.</i> |
| 5 | <i>In Swan-like tunes deplores his sad exile,</i> | <i>Trist. & de Ponto.</i> |
| 6 | <i>His verse the Roman Festivals compile,</i> | <i>Fasti.</i> |
| 7 | <i>Of fishes sings unknown to Latine eares,</i> | <i>Halieutica.</i> |
| 8 | <i>Computes the stars that glide in heavenly spheres,</i> | <i>Phænomena.</i> |
| 9 | <i>His paper fills with Epigrammick rimes,</i> | <i>Epigrammata.</i> |
| 10 | <i>The tragick stage on high cothurnals climes,</i> | <i>Medæa trag.</i> |
| 11 | <i>Whips Poetasters that abuse the times.</i> | <i>In malos Poetas.</i> |

Yet leaves he out the *Remedy of Love*, a legitimate Poem (except he make it an appendix to the *Art*) and his *Consolation to LIVIA* for the death of *DRUSUS*: which *SENECA* hath excerpted

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excerped and sprinkled among his severall *Consolations*. Among such a multiplicitie of arguments our gentle Poet did never write a virulent verse, but onely against CORNIFICUS; (maskt under the name of IBIS) who solicited his wife in his absence, and laboured against the repeale of his banishment. Concerning his Metamorphosis, it should seeme that he therein imitated PARTHENIUS of Chios, who writ on the same argument: as the *Latin* Poets even generally borrowed their inventions from the *Græcian Magazines*. I will conclude with what himself hath written of this Poem, wherein I have imployed my vacant houres: with what successe, I leave to the censure of others, which perhaps may prove lesse rigid then my owne.

*I thanke your love: my verse farre livelier then
My picture shew me; wherefore those peruse:
My verse, which sing the changed shapes of men;
Though left imperfect by my banisht Muse.
Departing, these I sadly with my hand
Into the fire, with other riches, threw.
Her sonne Althea burning in his brand,
A better sister then a mother grew:
So I, what should not perish with me, cast
Those books, my issue, in the funerall flame:
In that I did my Muse my crime distast;
Or that as yet unpolished and lame.
But since I could not so destroy them quite;
For sundry copies it should seeme there be:
Now may they live, nor lazily delight
The generous Reader; put in minde of me.
Yet they with patience can by none be read,
That know not how they uncorrected stand:
Snatcht from the forge, ere thoroughly anviled;
Deprived of my last life-giving hand.
For praise I crave thy pardon: highly grac'd,
If, Reader, they be not despised by thee:
Yet in the front be these sixe verses plac'd,
If with thy liking it at least agree.*

Tibull. lib. 1. Elegia. 6.

*WHO meets this Orphan-volume, poore in worth,
Within your Citie harborage afford.
To winne more favour, not by him set forth;
But ravisht from the funerall of his Lord.
He, all the faults, which these rude lines deface,
Would have reform'd, had his mishaps giw'n space.*

OVID DEFENDED.

Since divers, onely wittie in reproving, have profaned our Poet with their fastidious censures, we, to vindicate his worth from detraction, and prevent prejudicacie, have here revived a few of those infinite testimonies, which the cleereſt judgements of all Ages have given him. I will begin with the censure of that accurate Orator,

MARCUS ANNÆUS SENECA,

One of his frequent and admiring Auditors. *NASO had a constant, becoming, and amiable wit. His Prose appeared no other then dissolved verses. And a little after. Of his words no Prodigall, except in his Verse: wherein, he was not ignorant of the fault, but affected it: and often would say, that a Mole mis-became not a beautifull face, but made it more lovely. Amongst the excellent of his time, we may esteeme*

VELLEIUS PATERCULUS,

Who writeth thus in his historie. *It is almost a folly, to number the wits that are ever in our eyes. Amongst these of our Age the most eminent are, Virgil the Prince of Verse, Rabirius, Livie imitating Salust, Tibullus, and NASO in the forme of his absolute Poem. Nor doth*

LUCIUS ANNÆUS SENECA

degenerate from his Fathers opinion: who to that Verse, by him thus dissolved, *The Rocks appeare like Islands, and augment the dispersed Cyclades, annexeth this, as saith the wittiest of all Poets. A constant Imitator of his, through all his Philosophie; but especially in his Tragedies. Whereupon some have conjectured that Seneca's Medea belongeth to OVID. Whereof*

QUINTILIAN

thus censures. *OVID's Medea seemeth to me to expresse how much that man could have perform'd, would he rather have restrained then cherished his invention. And*

CORNELIUS TACITUS,

Neither is there any composition of Asinius, or Messala so illustrious, as OVID's Medea. The wittie

MARTIAL

for the most part linkes him to incomparable Virgil: *as in this Epigram;*

Th' art more then mad! those, whom thou see'st so bare,

With OVID's selfe, or Virgil may compare

And in that to *Instantius.*

Would'st thou adde spirit to my fainting Muse,

And read immortal Verses? love infuse.

Me, Mantua; SULMO mee should style divine;

Were but Alexis, or CORINNA mine.

Recorded by

STATIUS PAPINIUS,

amongst the best Poets.

That honoured Day, the old Callimachus,

Philetas, Umbrian Propertius,

Prepare to celebrate with one consent,

And NASO, cheerefull though in banishment,

With rich Tibullus.

Nor is he onely approved by prophane Authors. Thus learned

LACTANTIUS,

OVID, in the beginning of his excellent Poem, confesseth that God (not disguizing his Name) ordained the world; who calls him the Creator thereof, and Maker of all things. In the following booke. Which that ingenious Poet hath admirably described. And

S. HIEROME;

Semiramis, of whom they report many wonders, erected the walls of Babylon; as testifies that renowned Poet in the fourth book of his Metamorphosis. Nor is he forgot by

S. AUGUSTINE.

And NASO, that excellent Poet. Now descend we to those, whom later times have preferred

C

for

Controv. 10

Hist lib 1.

Natur. Quæst
li. 3.

Lib. 10.

Dial. de O-
rat.

Lib. 3. Epig
18.

Lib. 1. Epig
73.

Sylvar. l. 1.

Instit. div.
lib. 1.

In Ofe. c. 1.

De Civ. Dei.

OVID DEFENDED.

for learning and judgement. Thus sings the high prais'd

ANGELUS POLITIANUS.

*Tis doubtfull, whether He, whom SULMO bore,
The World-commanding Tyber honour'd more,
Then his foule exile thee defam'd, O Rome!
Whom Getick finds (alas!) but halfe intombe.
Perhaps observed by Augustus Spyes
To looke on JULIA with too friendly eyes.*

ERASMUS

crowns him with the perfection of Eloquence. And the Censurer of all Poets,

JULIUS CAESAR SCALIGER,

thus writes, when he comes to censure our Author. *But now we arrive where the height of wit, and sharpnesse of judgement, are both to be exercis'd. For, who can commend OVID sufficiently? much lesse, who dares reprehend him? Notwithstanding, I will say something; not in way of detraction, but that we also may be able to grow with his greatnesse. Then speaking of his Metamorphosis. Books deserving a more fortunate Author; that from his last hand they might have had their perfection: which he himself bewaileth in luculent Verses. Yet are there, in these well-nigh an infinite number, which the wit of another, I beleeve, could never have equal'd. And thus exclaims against Caesar in the person of OVID.*

*Tyrant, with me I would thou hadst begun:
Nor thy black slaughters had my Fate fore-run.
If my licentious Youth incens'd thee so;
Thy own condemnes thee: into exile go.
Thy Cabinets are stay'd with horrid deeds:
And thy foule guilt all monstrous names exceeds.
Divine wit, innocence, nor yet my tongue,
Next to Apollo's, could prevent my wrong.
I smooth'd th' old Poets with my fluent vain;
And taught the New a farre more numerous strain.
When thee I prais'd, then from the truth I swerv'd;
And banishment for that alone deserv'd.*

Now heare we the much-knowing

STEPHANUS.

NASO, in his Metamorphosis, may well be called the Poet of Painters; in that those wittie descriptions afford such lively patterns for their pencils to imitate. And

MARCUS ANTONIUS TRITONIUS.

This divine worke is necessary, and to be desired of all, that are addic'ted to Poetry, both for the gracefulness of speech, the admirable art of the Poet and delightfull varietie of the Subject. Neither was there ever any, that diligently collected, or learnedly, elegantly and orderly expressed the fables, but OVID; who compos'd out of Orpheus, Hesiod, Homer, and other the most ancient Poets, so excellent and noble a Worke, that therein the learning of the Latines may worthily glory. Add we that of

BERNARDUS MARTINUS:

I conceive the Poet of SULMO did follow the industry and advice of Zeuxes, in the composure of that admirable worke of his Metamorphosis. For as that excellent Painter, about to draw the Picture of Helena, had assembled together the most rare and beautifull Virgins of Greece; that by examining their severall perfections and graces he might expresse all in one with his curious pencill: so he out of the innumerable volumes of the Gracian Poets, first gathered these multiplicities of fables, composing the diffused and variously dispersed into one body: and then diligently noting what in every author was elegant and beautifull, transfer'd the same to his own, that nothing might be wanting to the enriching and adorning of his so divine a Poem. I must not omit this testimony of the learned

ANTONIUS MURETUS.

The Metamorphosis, a divine Poem; shining through-out, with all the lustres of conceit and eloquence. Northis of

HERCULES CIOFANUS;

in that a Citizen of SULMO. *A wittie worke, repleat with solid and manifold learning. Who peruse it diligently, shall finde such admirable fluencie, such fulnesse, so great a gravitie of words and sentences;*

In Natura.

In Ciceroni-
ano Dialogo

Fortices lib.
5. 3. 6.

In Herodibus

Praefat. in
Horatium.

Disputat. de
Fabula.

Varior. lib.
lib. 8. c. 18.

Orat. 3. vo-
lum. 2.

Praefat. ob-
serv. in Ae-
tiam.

OVID DEFENDED.

that few or none amongst the Latine Poets can be said to transcend him. What should I say of that singular, and well-nigh divine contexture of Fable with Fable? so surpassing, that nothing can be spoken or done, more artificially, more excellently, or, indeed, more gracefully. Who handling such diversity of matter, so cunningly weaves them together, that all appeare but one Series. Plautudes, well knowing that Greece had not a Poem so abounding with delight and beautie, translated it into that language. What should I say more? All Arts, which antiquitie knew, are here so fully delineated, that a number, expert in both tongues, of Prime understanding and judgements, admire it beyond all expression. The first that writ a Commentarie on this book (whereof fittie thousand were vented, and that in his life time) was

RAPHAEL REGIUS:

who thus in his Preface. *There is nothing appertaining to the knowledge and glory of warre, whereof we have not famous examples in the Metamorphosis of OVID; (not to speake of stratagems, nor the Orations of Commanders) described with such efficacie and eloquence, that often in reading, you will imagine your selfe imbroiled in their conflicts. Neither shall you finde any Author, from whom a civill life may gather better instructions. Conclude we with*

JACOBUS MICYLLUS.

Hardly shall you finde a Poem, which flowes with greater facilitie. For what should I speake of Learning? Herein, so great, so various and abstruse; that many places have neither been explained, nor yet understood; no; not by the most knowing: requiring rather a resolution from the Delian Oracle, &c.

Let the ingenious that affect not error, now rectifie their own by the judgements of these. But incurable Criticks, who warre about words, and gall the sound to feed on their sores, as not desiring their sanitie, I forbear to dissuade and deliver them up to the censure of
A GRIPPA.

In præfat.
Comment.

In Principio
Additionum.

QVOD OLIM FACIEBAT
VOTVM GERMANICO OVIDIVS,
IDEM AUGUSTISSIMO CAROLO
Interpretis sui nomine faciunt
OVIDIANI MANES.

Excipe pacato, Cæsar Britannice, vultu
Hoc opus, & timide dirige navis iter.
Officioque, levem non averfatus honorem,
Huic tibi devoto, numine dexter ades.
Huic te da placidum, dederis in carmina vires:
Ingenium vultu statque caditque tuo.
Pagina judicium docti subitura movetur
Principis, ut Clario missa legenda Deo.



OVIDS

METAMORPHOSIS

The first Booke.

THE ARGUMENT.

THE World, form'd out of Chaos. Man is made.
The Ages change. The Giants Heaven invade.
Earth turnes their blood to men. Iove's flames confound
Lycaon, now a Wolfe. The World is drown'd.
Man-kinde, cast stones restore. All quickning Earth
Renewes the rest, and gives new Monsters birth.
Apollo, Python kills; heart-wounded, loves
Lust-flying Daphne: Shee a Lawrell proves.
Iove, Io made a Cow, to maske foule deeds.
Hermes, a Herdsman. Syrinx, chang'd to Reeds.
Dead Argu's eyes adorne the Peacocks train.
The Cow, to Jo, Iove transformes again.

OF Bodies chang'd to other shapes I sing.
Afsilt, you Gods (* from you these changes spring)
And, from the Worlds first fabrick^b to these times,
Deduce my never-discontinued Rymes.

The Sea, the Earth, all-covering Heaven unfram'd,
One face had Nature, which they Chaos nam'd:
An undigested lump; a barren load,
Where jarring seeds of things ill-joyn'd abroad.
No Titan yet the world with light adornes;
Nor waxing^d Phoebe fill'd her wained homes:
Nor hung the self-poiz'd Earth in thin Ayre plac'd;
Nor^e Amphitrite the vast shore imbrac'd.
With Earth, was Ayre and Sea: the Earth unstable,
The Ayre was dark, the Sea un-navigable,
No certain forme to any one assign'd:
This, that resists. For, in one body joyn'd,
The Cold and Hot, the Dry and Humid fight;
The Soft and Hard, the Heavie with the Light.
But God, the better Nature, this decides:
Who Earth from Heaven, the Sea from Earth divides:
And purer Heaven extracts from grosser Ayre.
All which unfolded by his prudent care
From that blind Masse; the happily disjoyn'd.
With strifelesse peace He to their seats confin'd
Forthwith up-sprung the quick and waightlesse Fire,
Whose flames unto the highest Arch aspire:
The next, in levitic and place, is Ayre:
Grosse Elements to thicker Earth repayre
Self-clog'd with waight: the Waters flowing round,
Possesse the last, and solid^f Tellus bound.

What God soever this division wrought,
And every part to due proportion brought;

First, least the Earth unequall should appeare,
He turn'd it round, in figure of a Spheare;
Then, Seas diffus'd; commanding them to roare
With ruffling Winds, and give the Land a shoare.
To those he addeth Springs, Ponds, Lakes immense;
And Rivers, whom their winding borders fence:
Of these, not few Earth's thirty jawes devour;
The rest, their streames into the Ocean poure;
When, in that liquid Plaine, with freer wave,
The foamie Cliftes, instead of Banks, they lave:
Bid's Trees increase to Woods, the Plaines extend,
The rocky Mountains rise, and Vales descend.

Two equall^g Zones, on either side, dispose
The measur'd Heavens; a fifth, more hot then those.
As many Lines th'included Globe divide:
I'th' midst unsufferable beams reside;
Snow clothes the other two: the temperate hold
Twixt these their seats, the Heat well mixt with Cold.

As Earth, as Water, upper Ayre out-waighs;
So much doth Ayre Fire's lighter balance raise.
There, He commands the changing Clouds to stray;
There, thundering terrors mortall mindes dismay;
And with the Lightning, Winds ingendring Snow:
Yet not permitted every way to blow;
Who hardly now to teare the World refrain
(* So Brothers jarre!) though they divided raign.
To Persis and Sabaa, Euris ties;
Whose gums perfume the blushing Mornes up-rise:
Next to the Evening, and the Coast that glows
With setting Phabus, flowry^k Zephirus blows:
In Scythia horrid^l Boreas holds his raign,
Beneath^m Boreas and theⁿ frozen Wain:

a (Nam vos
mutastu &
illu) Ordo.
Nam & vos
mutastu illu
Virg. Tunc
Danaos &
dona ferentes.
Minime vero
(ingrat Re-
gius) imperi-
torum jurun-
dam expositis
est admitten-
da; Nam mu-
tastu vos &
illu: quo qui-
dem modo ex
elegantis sen-
sus usus est
efficeretur.
Periret enim
illa emphasis
pulebra, qua
per copulam
hic aperte de-
monstratur.
Hac autem
ex oratione
emuet, non
Deorum so-
lum, sed alia-
rum quoque re-
rum transmu-
tationes com-
prehendatur.
Sic & Pon-
tius.

b The reign
of Jove.
CHAO.
c The Sun,
of his suppo-
sed mother
Titan, whose
45 children
were called
Titans.
d The Moon;
as Phabus
the Sunne, in
regard of
their bright-
nesse, said to
have homes
from the fi-
gure of her
Crescent.

e The daugh-
ter of Occa-
nus and wife
to Neptune,
here taken
for the Sea.
THE 4 E-
LEMENTS.
f The earth,
or Goddess
thereof.

THE
EARTH A-
DORNED.

THE 5
ZONES.
g So called
of compa-
ring the
Heavens like
girdles.

THE DE-
SCRIPTI-
ON OF THE
AYRE.

h The sons
of the Giant
Atlas and
Anaxa.

i A name of
a Easterne
wind, in that
it blowes
from the O-
rient: Persis
and Sabaa
lying East
from Italy.

k The West
wind import-
ing a nou-
risher of life;
for all vege-
tables by the
temperature
thereof more
luxuriously
prosper.

l The North
wind: so cal-
led of his
blasting.

m A Constel-
lation, neere
the Arctice
Circle, which
seems to fol-
low the Nor-
thern waine;
and takes his
name from
the driving
of oxen.

THE
HEAVENS
AND
THEIR
CON-
TENTS.

n Seven stars
that wheele
about the
North Pole,
and are dis-
posed in that
forme.

The

The sou-
thern winds
and signifies
an attraction
of water, in
that com-
monly ac-
companied
with rain.

MAN
CREATED

THE 4
AGES.

A custom
both among
the *Gentians*
and *Romans*

to engrave
their laws in
tables, and
hang them
up in the pla-
ces of their
publique as-
semblies

as hereof
malls are
made for
ships, a part
of the ship
here is ken
for the whole

d. *Arctus*
furus, which
I have rather
rendered in a
familiar

word, nor
less agree-
able to the
subject.

e. A self fruit
with a hard
shell growing
on a thicke
shrub, for the
most part in
mountainous
places.

f. Either that
the Symbol
of Empire; or
because he
first introdu-
ced the feed-
ing upon A-
cornes.

g. Therefore
the famed
husband of
Flora.

h. The Scrip-
ture expre-
sseth plenty,
and felicitee
by a land o-
verflowing
with milke
and honey

i. borrowed
from thence
by the Po-
ets. Ours
here addeth
Nectar which
signifies a
preserver of
eternity

j. youth: ex-
pressing the
long and
flourishing
lives of men
in that age.

k. *Arctus* the
leaves like
those of
Holly ever
flourishing.

l. The dwarfe
kinde of this
oake beares
the Kernes,
an excreas-
upon the
leaves.

The Land to this oppos'd, doth ^a *Auster* steep
With fruitfull showres, and clouds which ever weep.
Above all these he plac'd the liquid Skies;
Which, void of earthly dregs, did highest rise.

Scarcely had He all thus orderly dispos'd;
When as the Stars their radiant heads did close,
(Long hid in Night) and shone through all the skie.
Then, that no place should unpossessed lie,
Bright Constellations, and faire figured Gods,
In heavenly Mansions fixt their left abodes:
The glittering Fishes to the Floods repaire;
The Beasts to Earth, the Birds resort to Aire.

The nobler Creature, with a minde possest,
Was wanting yet, that should command the rest.
That Maker, the best World's originall,
Either Him fram'd of seed Cœlestiall;
Or Earth, which late he did from Heaven divide,
Some sacred seeds retain'd, to Heaven ally'd:
Which with the living fireame *Prometheus* mixt;
And in that artificiall structure fixt.

The forme of all th' all-ruling Deities.
And whereas others see with down-cast eyes,
He with a lofty look did Man indue,
And bade him heavens transcendent glories view.
So, that rude Clay, which had no forme afore,
Thus chang'd, of Man the unknown figure bore.

The *Golden Age* was first; which uncompeled,
And without rule, in Faith and Truth excell'd.
As then, there was nor punishment, nor feare;
Nor threatening ^b Laws in irraile prescribed were;
Nor suppliant crouching prisoners shooke to see
Their angry Iudge: but all was safe and free.
To visit other Worlds, no wounded ^c Pine
Did yet from Hills to faithlesse Seas decline.
Then, un-ambitious Mortals knew no more,
But their own Country's Nature-bounded shore.
Nor Swords, nor Armes were yet: no trenches round
Belieged Towns, nor bristfull Trumpets found:

The Souldier, of no use. In firme content
And harmlesse ease, their happy dayes were spent.
The yet-free Earth did of her own accord
(Vntime with ploughs) all sorts of fruit afford.
Content with Natures un-enforced food,
They gather'd ^d Wildings, Strawberries of the Wood,
Sowre ^e Cornels, what upon the Bramble grows,
And Acornes, which ^f *Iove's* spreading Oake bestows.
Twas alwayes Spring: & warm *Zephyrus* sweetly blew
On smiling showres, which without setting grew.
Forth-with the Earth corn, unmanured, beares;
And every yeere renews her golden Eares:
With ^h Milke and Nectar were the Rivers fill'd;
And Honey from ⁱ greene Holly-oakes distill'd.

But, after *Saturne* was thrown down to Hell,
Iove rul'd; and then the *Silver Age* befell:
More base then Gold, and yet then Brass more pure.
Iove chang'd the Spring (which alwayes did endure)
To Winter, Summer, Autumne hot and cold:
The shortned Springs the yeer's fourth part uphold.
Then, first the glowing Ayre with fervor burn'd,
The Raine to ice-ficles by Heake winds turn'd.
Men houses built; late hous'd in caves profound,
In plashed Bowres, and Sheds with Oylers bound.
Then, first was corn into long furrows thrown:
And Oxen under heavy yokes did groan.

Next unto this succeeds the *Brazen Age*;
Worse natur'd, prompt to horrid warre, and rage:
But yet not wicked. Stubborn *Typhoeus* the list.
Then, blaspheffes crimes, which all degrees surpass,
The World surround. Shame, Truth, and Faith depart:
Fraud enters, ignorant in no bad Art;
Force, Treason, and the wicked love of gain.
Their sails, those winds, which yet they knew not, strain:
And ships, ^k which long on lofty Mountains stood,
Then plow'd th' unpractis'd bosome of the Flood.
The Ground, as common earth as Light, or Aire,
By limit-giving Geometry they share.

Nor with rich Earth's just nourishments content,
^m For treasure they her secret entrails rent;
The powerfull Evill, which all power invades,
By her well hid, and wrapt in ⁿ *Strygian* shades.
Curst Steele, more curst Gold she now forth brought:
And bloody-handed Warre, who with both fought:
All live by spoylle. The Host his Curst betrayes;
Sons, Fathers-in-law: 'twixt Brethren love decays.
Wives husbands, Husbands wives attempt to kill:
And cruell Step-mothers pale paysons fill.
The Sonne his Fathers lastie death desires:
Fould Pietie, trod underfoot, expires.

^o *Astræa*, last of all the heavenly birth,
Affrighted, leaves the blood-defiled Earth.

And that the Heavens their safetie might suspect,
The Cyants now cœlestiall Thrones affect;
Who to the skies congel'd mountains reare.
Then *Iove* with thunder did ^p *Olympus* teare;
Steep ^q *Pelion* from under ^r *Ossa* thrown.
^s Preft with their burthen their huge bodies grown;
And with her Childrens blood the Earth unbruid:
Which she, scarce throughly cold, with life indu'd;
And gave thereto, uphold her Stock; the face
And forme of Man; a God-contemning Race,
Greedy of slaughter, not to be withstood;
Such, as well shews, that they were born of blood.

Which when from Heaven ^t *Saturnus* did behold;
He sigh'd; revolving what was yet untold,
Of fell *Lycæon's* late inhumane feast.
Just anger, worthy *Iove*, inflam'd his breast.
A Synod call'd, the summoned appeare.
There is a way, well feene when skies be cleare,
The ^u *Milkie* nam'd: by this, the Gods resort
Vnto th' Almighty Thunderers high Court.
With ever-open doores, on either hand,
Of nobler Deities the Houses stand:
The Vulgar dwell dispers'd: the Chiefe and Great
In front of all, their shining Mansions seat.
This glorious Roofe I would not doubt to call,
Had I but boldnesse lent me, Heaven's *White Hall*.
All set on Marble seats; He, leaning on
His Ivory Scepter, in a higher Throne,
Did twice or thrice his dreadfull Tresses shake:
The Earth, the Sea, the Stars (though fixed) quake;
Then thus, inflam'd with indignation, spake:

I was not more perplext in that sad Time,
For this Worlds Monarchie, when, bold to clime,
The Serpent-footed Giants durst invade,
And would on Heaven their hundred hands have laid.
Though fierce the Foe, yet did that Warre depend
But of one Body, and had soone an end.
Now all the race of man I must confound,

k The trees
whereof they
were made
l The scrip-
ture informs
us that the
earth was
divided in
the dayes of
Pandæ, he
thereof is
called, which
signifies di-
vision.

m *Typhoeus*
was said to
be the first
that turke
mines: and
therefore
fought to
penetrate
the Earth
with the
sharpnesse of
his sight.

n *Arctus* is
called of
some, which
signifies
loadstone

an internal
River.

o *Pietas* the
daughter of
Laetitia and
Fortuna. Or of
Astræa

who first
gave names
to the stars,
and there
upon called
their father

and *Hemera*,
that is the
daughter of
the Day; or
Goddesse of
civillite, be-
cause justice
maketh men
civil.

p *Olympus*
the highest
of the
Mountains

q The moun-
taines by
them cast
upon one
another.

r *Ossa* the
highest of
the
Mountains

s *Pelion* the
second highest
of the
Mountains

t *Saturnus*
the
father of
the
Gods

u *Milky Way*
the
name of
the
constellations

v *Laetitia*
the
daughter of
the
Day

w *Fortuna*
the
goddess of
good
luck

x *Astræa*
the
goddess of
justice

y *Laetitia*
the
daughter of
the
Day

z *Fortuna*
the
goddess of
good
luck

Where-

a A Sea God, here taken for the ambient Ocean.
b *Styx*: the oath of the Gods. See the Comment on the second book.
See the Comment.

c Divers conspiracies were against the life of *Julius*, as by *Julius* the younger, *Varro*, *Marcius*, *Fannius*, *Cepio*, &c. One *Tiberius* intended to have slain him in the Senate: and a slave belonging to the *Tiberius* army with a wooden knife under his gown was crept into his bedchamber.
LYCAON: A Mountain between *Maecetia* and *Troas*, whose top is never reached by the clouds, therefore is called by the inhabitants, and used for heaven by the Poets.
e Mountains of *Arcadia*. *Manalius* celebrated for wild beasts, *Cyllene* for the birth of *Mercure*; and *Lycaeus* for Pine trees.
f Two-lighting. A Region of *Epirus*.

h *Lycaeus* signifies a Wolfe.

i A Fury: her name importing a brother of discord.

Where-ever ^a *Nereus* walks his wavy Round:
And this I vow by those ^b infernall Floods,
Which slowly glide through silent *Stygian* woods,
All cures first sought; such parts as health reject
Must be cut off, lest they the found infect.
Our Demi-gods, Nymphs, Sylvans, Satyres, Faunes,
Who haunt clear Springs, high Mountains, Woods and
(On whom since yet we please not to bestow (*Lawnes*,
Caelestiall dwellings) must subsist below.
Think you, you Gods, they can in safetie rest,
When me (of lightning, and of you possest,
Who both at our Imperiall pleasure sway)
The sterne ^c *Lycaon* practis'd to betray?
All bluster, and in rage the wretch demand.
So, ^e when bold treason fought, with impious hand,
By *Caesar's* blood t'out-race the Roman name;
Man-kinde, and all the World's affrighted Frame,
Astonisht at so great a ruine, shooke.
Not thine, for Thee, lesse thought, *Augustus* took,
Then they for *Iove*. He, when he had suppress'd
Their murmur, thus proceeded to the reit.
He hath his punishment; remit that care:
The manner how, I will in brieft declare.
The Time's accus'd, (but, as I hop't, bely'd)
To try, I down from steep ^d *Olympus* slide.
A God, transform'd like one of humane birth,
I wandred through the many-peopl'd Earth.—
'Twere long to tell, what crimes of every sort
Swarm'd in all parts: the truth exceeds report.
Now past den-dreadfull ^e *Manalius* confines,
^e *Cyllene*, cold ^e *Lycaeus* clad with Pines,
There where th' *Arcadians* dwell, when ^f Doubtfull
Drew on the dewy Chariot of the Night, (light
I entred his un-hospitable Court.
The better Vulgar to their prair's resort,
When I by signes had shewn a Gods repaire.
Lycaon first derides their zealous pray'r;
Then said, We straight th' undoubted truth will trie,
Whether He be immortall or may die.
In dead of Night, when all was whist and still,
Me, in my sleepe, he purpoeth to kill.
Nor with so foule an enterprize content,
An Hostage murders, from ^g *Molossia* sent:
Part of his sever'd scarce-dead limmes he boyles;
An other part on hisling Embers broyles;
This set before me, I the house ore-turn'd
With vengefull flames, which round about him burn'd.
He, fright'd, to the silent Desert flies;
There howls, and speech with lost endeavour tries,
His self-like jawes still grin: more then for food
He slaughters beasts, and yet delights in blood.
His armes to thighs, his clothes to bristles chang'd;
A ^h Wolfe; not much from his first forme estrang'd:
So hoarie hair'd; his looks so full of rape;
So fiery ey'd; so terrible his shape.

One house that fate, which all deserve, sustains:
For, through the World the fierce ⁱ *Erinys* rains.
You'd think they had conspir'd to sinne. But, all
Shall swiftly by deserved vengeance fall.

Iove's words a Part approve, and his intent
Exasperate: the rest give their consent.
Yet all for Mans destruction griev'd appeare;
And aske what form the widowed Earth shall beare?
Who shall with odours their cold Altars feast?

Must Earth be only by wild beasts possest?
The King of Gods re-comforts their despaire;
And biddeth them impose on him that care:
Who promis'd, by a strange originall
Of better people, to supply their fall.
And now about to let his lightning flie,
He fear'd lest so much flame should catch the skie,
And burn Heavens Axletree. Besides, ^k by doome,
Of certain Fate, he knew the time should come,
When, Sea, Earth, ravi'ht Heaven, the curious Frame
Of this World's masse, should shrink in purging flame.
He therefore those ^l *Cyclopean* darts rejects;
And different-natur'd punishments elects:
To open all the Hood-gates of the skie,
And Man by inundation to destroy.

Rough *Boreas* in ^m *Aeolian* prison laid,
And those drie blasts which gathered Clouds invade:
Out flies the South, with dropping wings, who shrouds
His terrible aspect in pitchie clouds. (showres;
His white haire stream's, his Beard big-swoln with
Mists bind his brows, Rain from his bosome powres,
As with his hands the hanging clouds he cru'ht:
They roar'd, and down in showres together rush'd.
All-colour'd ⁿ *Iris*, *Iuno's* messenger,
To weeping Clouds doth nourishment confer.
The Corn is lodg'd, the Husband-men despaire;
Their long yeers labour lost, with all their care.
Iove, not content with his athereall rages,
His ^o brother's auxil'arie fouds engages.
The Streames convented; 'Tis too late to use
Much speech, said *Neptune*; all your powres effuse;
Your doores unbarre, remove what ere restraines
Your liberall Waves, and give them the full rains:
Thus charged, they return; their Springs unfold;
And to the Sea with head-long fury rol'd.
He with his ^p Trident strikes the Earth: She shakes;
And way for Water by her motion makes.
Through open fields now rush the spreading Floods;
And hurrie with them Cattle, People, Woods,
Houses, and Temples with their Gods inclos'd.
What such a force, un-overthrown, oppos'd,
The higher-swelling Water quite devoures;
Which hides th' aspiring tops of swallow'd towres.
Now Land and Sea no different visage bore:
For all was Sea, nor had the Sea a shore.
One takes a Hill: One in a Boat deplores;
And, where He lately plow'd, now strikes his Oares.
O'r Corn, o'r drowned Villages He sailes:
This from high Elmes intangled Limes hales.
In Fields they anchor cast, as Chance did guide:
And Ships the under-lying Vineyards hide.
Where Mountain-loving Goats did lately graze,
The Sea-calté now his ugly body layes.
Groves, Cities, Temples, cover'd by the Deep,
The Nymphs admire; in woods the Dolphins keep,
And chafe about the boughs: ^q the Wolfe doth swim
Amongst the Sheep: the Lion (now not grin)
And Tygers tread the Waves. Swift feet no more
Avail: the Hart: nor wounding tusks the Bore.
The wandering Birds, hid Earth long sought in vain,
With weary wings descend into the Main.
Licentious Seas o'r drowned Hills now fret:
And unknown larges ayrie Mountains beat.
The Waves the greater part devoure: the rest,

k Concurring with the sacred Scriptures.

l Lightning forgot by the Cyclops. See the Comment.

m *DEUCALION'S FLOOD* was said to be the God of the Winds, because he first discovered their nature. As those Hands their prison which carry his name, lying West of *Sicilia*.
n A name of the Rain-bow.

o *Neptune*, the God of Waters.

p *Neptune* three forked made expressing his triple Empire. See the Comment.

q *Seneca* reproves this part of the description, as too light for so sad an argument, herein perhaps a better Philosopher than a Poet.

Death,

DEUCALION AND
PYRRHA
a But accord-
ing to the
truth of
Geography,

which is *Asia*,
is between *Asia*
and *Europe*.

b A moun-
tain of *Parnassus*,
called at
the first *Par-*
nassus, of
Deucalion
Aike, or co-
ined Boat.

c *Corycian* is a
cave in *Parnassus*, con-
secrated to the
Nymphs and
thereof called
Corycian.

d The God-
dette of
Counsell:
called the
good coun-
sellor by
Demeter.

e A petty
Sea god said
to be blew,
of the colour
of the Sea.

f Long for
many.

g *Prometheus*
and *Epimetheus*
were the
sons of
Jupiter. *Epimetheus*
the
father of
Pyrrha and
Prometheus
of *Deucalion*,
yet calls he
her sister, as
of old they
did cousin
German.

h *Prometheus*
us, who
made man of
Earth.

i Of *Prometheus*,
the first that
gave any,
whose Tem-
ple stood in
Bentia by the
river *Cephissus*.

Death, with long-wanted sustenance, oppress.

^a The Land of *Phocis*, fruitful when a Land,
Divides *Aonia* from th' *Asian* strand;
But now a part of the insulting Main,
Of sudden-swelling waters a vast Plain.
There, his two heads ^b *Parnassus* doth extend
To touch'd Stars; whose tops the Clouds transcend.

On this *Deucalion's* little Boat was thrown:
With him, his wife; the rest all overflow'd.

^c *Corycian* Nymphs, and Hill-gods he adores;
And ^d *Themis*, then oraculous, implores.

None was there better, none more just than He:
And none more reverent the Gods than She.

Love, when he saw that all a Lake was grown,
And of so many thousand men but one;
One, of so many thousand women, left;
Both guiltless, pious both; and all bereft:

The clouds (now chact by *Boreas*) from him throws:
And Earth to Heaven, Heaven unto Earth he shews.

Nor Seas persist to rage: their awfull guide
The wild waves calmes, his Trident laid aside;

And calls ^e *Neptun*, riding on the Deep.
(Whole mantle Nature did in purple steep)

And bids him his low'd founding shell inspire,
And give the Floods a signall to retire.

He his wreath'd trumpet takes (as given in charge)
That from the turning bottom grows more large:

To which when he gives breath, 'tis heard by all,
From farre-uprising *Phaebus* to his fall.

When this the watery Deitie had set
To his large mouth, and founded a retreat;

All Floods it heard, that Earth or Ocean knew:
And all the Floods, that heard the same, with-drew.

Seas now have shores: full streames their channels keep:
They sink, and hills above the waters peep.

Earth re-ascends: as waves decrease, so grow
The formes of things, and late-hid figures shew.

And after ^f a long day, the trees extend
Their bared tops; with mud their branches bend.

The World's restor'd. Which when in such a state,
So deadly silent, and so desolate,

Deucalion saw: with teares which might have made
An other Flood, he thus to *Pyrrha* said.

O Sister! O my wife! the poore remains
Of all thy Sex; which all, in one, contains!

Whom human Nature, one paternall Line,
Then one chaste Bed, and now like dangers joyne!

Of what the Sunne beholds from East to West,
We two are all: the Sea intombs the rest.

Nor yet can we of life be confident;
The threatening clouds strange terrors still present.

O what a heart wouldst thou have had, if Fate
Had ta'en me from thee, and prolong'd thy date!

So wild a feare, such sorrows, so forlorn
And comfortless, how couldst thou have born!

If Seas had suckt thee in, I would have follow'd
My Wife in death, and Sea should me have swallow'd.

O would I could my ^h Fathers cunning use!
And souls into well-modul'd Clay infuse!

Now, all our mortall Race we two contain;
And but a pattern of Man-kinde remain.

This said, both wept: both pray'rs to Heaven address'd;
And seek the ⁱ Oracle in their distresse.

Forth-with descending to *Cephissus* Flood,

Which in known banks now ran, though thick wth mud;
They on their heads and garments water throw;

And to the Temple of the Goddesse go;
At that time all defil'd with mosse and mire;

The unfrequented Altar without fire.

Then, humbly on their faces prostrate lay'd,
And kissing the cold stones, with feare thus pray'd.

If Powres divine to just desires consent,
And angry Gods do in the end relent;

Say, *Themis*, how shall we our Race repaire?
O, help the drown'd in Water and Despaire!

The Goddesse, with compassion mov'd, reply'd;
Go from my Temple: both your faces hide;

Let Garments all unbraced loosely flow;
And your Great-Parents bones behinde you throw.

Amaz'd! first *Pyrrha* silence breaks, and said;
By me the Goddesse must not be obey'd;

And, trembling, pardon craves: ^k Her Mothers ghost
She feares would suffer, if her bones were tost.

Meane-while they ponder and reiterate
The words proceeding from ambiguous Fate,

Then ^l *Promethides*, ^m *Epimethida*
Thus recollecteth; lost in her disnay:

Or I the Oracle misse understand,
Or the just Gods no wicked thing command,

The Earth is our Great Mother: and the stones,
Therein contain'd, I take to be her bones.

These, sure, are those we should behinde us throw.
Although ⁿ *Titanias* thought it might be so,

Yet she mis-doubts. Both with weake faith rely
On ayding Heaven. What hurt was it to try?

Departing with heads vail'd, and clothes unbrac't,
Commanded stones they o're their shoulders cast.

Did not Antiquitie avouch the same,
Who would beleev't! the stones kisse hard became.

And as their naturall hardnesse them forooke;
So by degrees they Man's dimensions tooke;

And gentler-natur'd grew, as they increast:
And, yet not manifestly Man exprest;

But, like rough-hewn rude marble Statues stand,
That want the Workmans last life-giving hand.

The Earthy parts, and what had any juyce,
Were both converted to the body's use.

The unflexible and solid, turn to bones:
The veins remain, that were when they were stones.

Those, thrown by Man, the forme of men indue:
And those were Women, which the Woman threw.

Hence we, a hardy Race, inur'd to pain:
Our Actions our Originall explain.

All other Creatures took their numerous birth
And figures, from the voluntary Earth.

When that old humor with the Sunne did sweat,
And slimy Marishes grew big with heat;

The pregnant Seeds, as from their Mothers wombe,
From quickning Earth both growth and forme assume.

So, ° when seven channel'd *Nile* forsakes the Plain,
When ancient bounds retiring streames contain,

And late-left slime a thereall fervours burn,
Men various creatures with the gleabe up turn:

Of those, some in their very time of birth;
Some lame; and others half alive, half earth.

For, Heat and Moisture, when they temperate grow,
Forth-with conceive; and life on things bestow.

From striving Fire and Water all proceed;

Discording

k Superstiti-
ous antiquitie
supposed that
the Soule
could not be
at rest if the
body were
unburied, or
otherwise dis-
turbed.

l *Deucalion*
the sonne of
Prometheus.
m *Pyrrha*, the
daughter of
Epimetheus.

n *Pyrrha*; of
her Great-
grand-father
Titan, the
father of *Ja-
phon*, as he of
Epimetheus.

o *Nile* for a
part of the
Summer sur-
rounds all E-
gypt; begin-
ning to rise
with the ri-
sing Sun on
the 17 of
June: about
the middle of
September it
ceaseth to
augment; and
in the mid
of October
retires within
his channell.

a The Sun.

PYTHON.

b Apollo the same with the Sunne, so named from the shooting of beames, his silver bow expressing his light.

c Celebrated chiefly by the *Morians* and *Sicyonians*.DAPHNE. d The daughter of the River *Peneus*, e *Arctus* of the island *Delos* where he was famed to have been borne.f *Cupid*, or *Dione*, as *Venus* beauty: Beauty being the parent of love, and love a desire of Beauty.g *Daphne*, the daughter of *Peneus*. h *Diana*, said to affect virginity of the cold influence of the Moone: as to be a huntresse of her continuall course, or in that lust is subdued by labour.i The president of Marriage. k *Jupiter* was the father of *Diana*, so called of *Janus*, which signifies the Moone; or of her unspotted chastity. *Peneus*. l This is spoken by the Poet.

Discording Concord ever apt to breede.
So, Earth by that late Deluge muddy growne,
When on her lap reflecting ^a *Titan* thone,
Produc't a World of formes; restor'd the late:
And other unknowne Monsters did create.

Huge *Python*, thee, against her will, she bred;
A Serpent, whom the new-borne People dread;
Whose bulk did like a moving Mountaine shewe.
Behold! ^b the God that beares the silver Bowe
(Till then, inur'd to strike the flying Deere,
Or swifter Roe, who every shadow feare)
That terror with a thousand arrowes flew;
And through black wounds the clotted poison drew.
Then, lest the well-deserved memorie
Of such a Praise, in future times should die;
He instituteth celebrated ^c Games
Of free contention; which he *Pythian* names.
Who Ran, who Wraisted best; or Rak't the ground
With swiftest Wheelles, the Oaken Garland crown'd.
The Laurel was not yet: all sorts of Boughs
Phabus then bound about his radiant Browes.

^d *Peneian Daphne* was his first belov'd;
Not Chance, but *Cupids* wrath, that fury mov'd,
Whom ^e *Delius* (proud of his late Conquest) saw,
As he his pliant Bowe began to draw;
And said: Lascivious Boy, how ill agree
Thou and these Armes! too Manly far for thee.
Such suit our shoulders; whose strong arme confounds
Both Man and Beast, with never-missing wounds;
That *Python*, bristled with thick Arrows, queld,
Who o're so many poysoned Akers sweld.
Be thou content to kindle with thy Flame
Desires we know not; nor our praises claime.
Then, ^f *Venus* sonne: selfe-praised ever be:
All may thy Bowe transfix, as mine shall thee.
So farre as Gods exceed all earthly pow'rs;
So much thy glory is exceed by ours.
With that, He brake the Ayre with nimble wings,
And to *Parnassus* shadie summit Springs;
Two different arrowes from his Quiver drawes:
One, hate of Love; the other Love doth caule.
What caus'd, was sharpe, and had a golden Head:
But what repulst, was blunt, and tipst with Lead.
The God this in ^g *Peneia* fixt: that stricke
Apollo's bones, and in his Marrow sticke.
Forth-with he loves: a Lover's name she flies:
And emulating ^h un-wed *Phabe*, joyes
In spoyle of salvage Beasts, and sylvan Lares;
A fillet binding her neglected haire.
Her, many sought: but she, averse to all,
Vnknowne to Man, nor brooking such a thrall
Frequents the pathlesse Woods; and hates to prove,
Nor cares to heare, what ⁱ *Hymen* is, or Love.
Of said her Father; Daughter, thou do'st owe
A Son-in-law, who Nephews may bestowe.
But she, who Marriage as a Crime eschew'd
(Her Face with blushing shamefacednes imbrow'd)
Hung on his neck with fawning armes, and said,
Deare Father, give me leave to live a Maid:
This boone ^k *Diana's* fire did her afford.
^l He, too indulgent, gave thee his accord:
But thee, thy excellency countermands;
And thy owne beauty thy desire with-stands.
Apollo loves, and faine would *Daphne* wed:

What he desires, he hopes; and is misse-led
By his owne Oracles. As stubbles burne,
As hedges into sudden blazes turne,
Fire set too neere, or left by chance behinde
By passengers, and scattered with the winde:
So springs he into flames; a fire doth move
Through all his veines: hope feeds his barren love.
He on her shoulders sees her haire untrest:
O what, said he, if these were neatly drest!
He sees her eyes, two Starres! her Lips which kisse
Their happy Selves, and longs to taste their blisse;
Admires her fingers, hands, her armes halfe-bare;
And Parts unseen conceives to be more rare.
Swifter then following windes, away she runs;
And him, for all this his intreaty, thuns.

Stay Nymph, I pray thee stay; I am no Foe:
So Lambs from Wolves, Harts flye from Lions fo;
So from the Eagle springs the trembling Dove:
They, from their deaths: but my pursuite is Love.
Wo's me, if thou shouldst fall, or thornes should race
Thy tender legs, whilst I inforce the chace!
These roughs are craggy: moderate thy haste,
And, trust me, I will not pursue so fast.
Yet know, who 'tis you please: No Mountanere,
No home-bred Clowne; nor keepe I Cattle here.
From whom thou fly'st, thou know'st not (tilly foole!)
And therefore fly'st thou. I in ^m *Delphos* rule;
ⁿ *Ionian Claros*, ^m *Lycian*, *Patara*,
And Sea-girt *Tenedos* doe me obey.
Iove is my Father. What shall be, hath beene,
Or is; by my instructive rayes is seene.

ⁿ Immortall Verse from our invention springs;
And how to strike the well concording-strings.
My shafts hit sure: yet He one surer found,
Who in my empty bosome made this wound.
Of herbes I found the vertue; and through all
The World they Me the great Physician call.
Ay me, that herbs can Love no cure afford!
That Arts, relieving all, should faile their Lord!

More had he said, when she, with nimble dread,
From him, and his unfinished court-ship fled.
How gracefull then! the Winde that obvious blew,
Too much betray'd her to his amorous view;
And play'd the Wanton with her fluent haire:
Her Beauty, by her flight, appear'd more rare.
No more the God will his intreaties loose;
But, urg'd by love, with his force pursues.
As when a Hare the speedy Gray-hound spies;
His feet for prey, she hers for safety plyes;
Now beares he up; now, now he hopes to fetch her;
And, with his snowe extended, straines to catch her:
Not knowing whether caught or no, she slips
Out of his wide-stretcht jawes, and touching lips.
The God and Virgin in such strife appeare:
He, quickned by his hope; She, by her feare;
But, the Pursuer doth more nimble prove:
Enabled by th' industrious wings of love.
Nor gives he time to breathe: now at her heeles,
His breath upon her dangling haire she feels.
Cleane spent, and fainting, her affrighted blood
Forfakes her cheeks. She cries unto the ^o Flood.
Helpe Father, if your streames containe a Power:
May Earth, for too well pleasing, me devoure!
Or, by transforming, O destroy this shape,

m Where he had his principall Temples.

n See the comment.

o *Peneus*.

That

That thus betrays me to undoing rape.
 Forth-with, a nummesse all her lims possest;
 And slender filines her softer sides invest.
 Haire into leaves, her Armes to branches grow:
 And late swift feet, now rootes, are lesse then slow.
 Her gracefull head a leavy top sustaines:
 One beauty throughout all her forme remains.
 Still *Phabus* loves. He handles the new Plant;
 And feels her Heart within the barke to pant.
 Imbrac't the bole, as he would her have done;
 And kist the boughs: the boughs his kisses shun.
 To whom the God: Although thou canst not be
 The wife I wilht, yet shalt thou be my Tree;
 Our Quiver, Harpe, our Tresses never thorne,
 My Laurel, thou shalt evermore adorne;
 And ^b Browes triumphant, when they ^c *Is* sing,
 And to the ^d Capitol their Trophees bring.
 Thou shalt defend from Thunders blasting stroke,
^e *Augustus* doores, on either side the Oke.
 And, as our un-cut haire no change receaves;
 So ever flourish with unfading leaves.
 Here ^f *Pain* ends. The Laurel all allowes:
 In signe whereof her gratefull head she owes.
 A pleasant Grove within ^g *Aemonia* growes,
 Call'd *Tempe*; which high ragged Cliffs inclose.
 Through this, *Penens*, pour'd from *Pindus*, raves,
 And from the bottoine rowles with foming waves;
 That by sleepe down-falls tumbling from on hie,
 Ingender milks, which smoke-like, upward flie,
 That on the dewy tops of trees distill,
 And more then neighbouring woods with noyses fill.
 Here, in a Cave, his Court and residence
^h The great food keepes: here justice doth dispence
 To streams, and gentle Nymphs that streames frequent.
 The Floods, that native were, with one consent
 First thither came; as yet, at selfe-debate,
 Whether to comfort, or congratulate.
 Coole ⁱ *Sperchius*, flow ^j *Amphrysus*, ^k *Apidan*,
 Swift ^l *Idas*, ^m *Enipe*, that troubled ran.
 Then, forth-with those, who (as their fountes bend)
 To Seas their Waves (with wandering, weary) send.
 All but old *Inachus*: who in his Caves
 Obscure recesses, with teares augments his waves:
 For *Io*, mournes as lost; nor yet knows he
 Whether above or under Earth she be:
 But her, whom he not any-where could finde,
 He thinks is nowhere: feare distracts his minde.
 As from her fathers streams the Nymph return'd,
ⁿ *Saturnus*, seeing her in passion burn'd.
 O Virgin, worthy *Io*! whose bed must bleste
 What God I know not; though a Man, no lesse:
 Here in these Woods, said he, or these repote,
 Whil st thus the World with fainting fervor glowes.
 Nor feare among the Salvages to venter:
 A God protecting, thou maist safely enter.
 Nor one of vulgar ranke; but, He that beares
 Heavens Scepter, and the clouds with thunder teares;
 O, tis not I for she fled. The Pastures past
 Of ^o *Lerna*, and ^p *Lyrcan*'s gloomy wast,
 He in the Aire a fable cloud displaid,
 Caught, and devirginat's the strugling Maid.
 Meane-while, with wonder *Imo* doth surway
 Those duskie Clouds, that made a night of Day.
 And, finding that they neither tooke their birth

From vap'rous streames, nor from the humid Earth,
 For her mist Husband searcheth Heaven: as one,
 To whom his stealths so often had beene knowne.
 Whom when she could not finde; Deceiv'd am I,
 Or wrong'd, she said. Downe from the enamel'd skie
 She slides to earth. The foggy Clouds with-draw
 At her command. Her coming *Love* fore-saw,
 And changed ^q *Inachus* into a Cow;
 Whose forme even *Imo* prais'd; demanding how
 She thither came? Whose was she? Of what heard?
 As ignorant of what she more then fear'd.
Love faynes (her importunitie to shift)
 Her borne of Earth. ^r *Saturnus* begs the gift.
 What should he doe? Be cruell to his Love;
 Or by denying her, suspicion move?
 Shame that perswades; and Love doth this dissuade.
 But, stronger Love Shame under foote had lhyd;
 Yet doubts, if he should such a thing deny
 His Wife and Sister, 't would the fraud defery.
 Obtayn'd; not forth-with feare the Goddesse left;
 Distrusting *Love*, and jealous of his theft,
 Vntill delivered to *Argus* guard.
 A hundred eyes his head's large circuit starr'd;
 Whereof by turnes, at once two onely slept;
 The other watcht, and still their Stations kept.
 Which way so-ere he stands, he *Io* spies:
Io, behinde him, was before his eyes.
 By day, the graz'd abroad: ^s *Sol* under ground,
 He hous'd her, in unworthy halter bound.
 On leaves of trees and bitter hearbes she fed.
 Poore soule! the Earth, not alwaies greene, her bed;
 And of the Torrent drinks. With hands up-heav'd
 She thought to beg for pittie: how deceiv'd!
 Who low'd, when she began to make her mone;
 And trembled at the voyce which was her owne.
 Vnto the bankes of *Inachus* the stray'd;
 Her Fathers bankes, where she so oft had playd:
 Beholding in his streame her horned head,
 She starts; and from her selfe, selfe-frighted, fled.
 Her Sisters, nor old *Inachus*, her knew:
 Which way so-ere they went, the would pursue,
 And suffer them to stroke her; and doth move
 Their wonder with her strange exprest love.
 He brought her Grasle: She gently lickt his hands,
 And kist his palmes; nor, longer, teares withstands.
 And had she then had words, she had display'd
 Her Name, her Fortunes, and implor'd his ayde.
 For words, ^t the letters with her foot imprest
 Vpon the Sand, which her sad change profest.
 Wo's me! cry'd *Inachus*; his armes he throwes
 About her snowy Necke. O, woe of woes!
 Art thou my daughter throughout all the Round
 Of Earth so sought; that now, ^u not found, art found!
 Lesse was thy losse: lesse was my misery.
 Dumb wretch (alas!) thou canst not make reply:
 Yet: as thou canst thou dost: thy lowings speake,
 And deep-fercht sighs that from thy bosome breake.
 I, ignorant, prepar'd thy marriage bed:
 My hopes, a Sonne-in-law, and Nephewes fed.
 Now, from the Heard, thy issue must descend:
 Nor can the length of time my sorrowes end;
 Accurst in that a God. Death's sweet reliefe
 Hard fates deny to my immortal griefe.
 This said: his Daughter (in that shape below'd)

ⁿ *Io*, the
daughter of
Inachus

^o *Imo*, the
daughter of
Saturnus

^p The Sun.

^q The im-
pression of a
Cowes foote
resembles an
I in the
middle of an
O. But *Ina-
chus* by this
could not
distinguish
his daughter
from others:
rather she
writ her
name with
her foote, as
retaining
her reason.
^r Vnto as
his daughter
but found a
dumb beast.
Imo inven-
ta, *repperit* *es*.
Others will
have it, un-
sought art
found.

The

^a *Daphne*
signifies a
Laurel
^b The Ro-
mans when
they tri-
umphed were
crown'd with
Laurel, the
Symboll of
victory, in
that it ever
flourisheth.
^c An accla-
mation of
Joy.
^d The palace
where the
Senate as-
sembled.
^e See the
Comment.
^f *Asclepius*,
either of heal-
ing, as the
inventer of
Physicke, or
of the danc-
ing of his
beames.
^g *Pindus*,
anciently
Emmonia.

^h *Peneus*,
a River of
Thessaly.

ⁱ A river of
Thessaly,
which was
through the
territories of
Idas.

^k *Idas*, the
fount of
Idas.

^l A lake
near *Idas*,
in a moun-
taine of *Ar-
cadia*, where
Imo was
his head.

The Star-ey'd *Argus* far from thence remov'd;
When, mounted on a hill, the warie Spie
Survayes the Plaines that round about him lie.

The King of Gods, those sorrowes she indur'd,
Could brook no longer, by his fault procur'd:
But calls his sonne, of fulgent *Pleius* bred;
Commanding him to cut off *Argus* head.
He d wings his heeles, puts on his d Felt, and takes
His drowie Rod; the Towre of *Iove* forsakes;
And, winding, stoopes to Earth. The changed God
His Hat and wings layes by; retaynes his Rod:
With which he drives his Goates (like one that feeds
The bearded Heard) and sings t'his slender Reeds.

Much taken with that Art, before unknowne,
Come, sit by me, said *Argus*, on this stone.
No place affordeth better Pastorage,
Or shelter for the Sunnes offensive rage.
Pleas'd e *Atlantiades* doth him obey;
And with discourse protracts the speedy Day:
Then, singing to his Pipe's soft melody,
Endeavours to subdue each wakefull eye.
The Heards-man strives to conquer urgent sleepe:
Though seiz'd on halfe, the other halfe do keepe
Observant watch. He askes who did invent
(With that, he yawn'd) that late-found Instrument.

Then, thus the God his charmed eares inclines:
Amongst the *Hamadryade Nonacrine*
(On cold *Arcadian* Hills) for beauty fram'd,
As *Nais* dwelt; the Nymphs, her *Syrinx* nam'd.
Who oft deceiv'd the Satyrs that pursu'd,
The rurall Gods, and those whom Woods include:
In exercises and in chaste desire,
Diana-like: and such in her attire.
You either in each other might behold:
Save that Her Bow was Horne; *Diana's* Gold:
Yet oft mistook. *Pan*, crown'd with Pines, returning
From sleepe; *Lycaus*, law her; and, love-burning,
Thus said: Faire Virgin, grant a Gods request;
And be his wife. Surceast to tell the rest;
How from his prayers she fled, as from her shame,
Till to smooth *Ladon's* sandy banks she came.
There stopt; implores the liquid sisters aid,
To change her shape, and pittv a fore't Maid.
Pan, when he thought he had his *Syrinx* claspt
Betweene his arms, Reeds for her body graspt.
He sighs: they, stir'd therewith, report againe
A mournfull sound, like one that did complaine.
Rapt with the musick; Yet, O sweet (said he)
Together ever thus converse will we.

Then, of unequall wax-jovn'd Reeds he fram'd
This seven-fold Pipe: of her 'twas *Syrinx* nam'd.
Thus much about to have said, *Cyllenius* spyes
How leaden sleepe had seal'd up all his eyes.
Then, silent, with his *Magick* rod he strokes
Their languisht lights, which fonder sleepe provokes,
And with his Fawchion lops his nodding head:
Whose blood befear'd the hoarie Rock with red.

There lies he; of so many lights, the light
Put forth: his hundred eyes set in one night.
Yet, that those starry jewels might remaine,
o *Saturnia* fixt them in her Peacocks traine.

Inflam'd with anger, and impatient haste,
Before sad *Ios* eyes and thoughts she plac't

e *Erinnyes* Snakes; and through the World doth drive
The conscience-stung affrighted Fugitive.
Thou, *Nile*, to her long toyle an end didst yeeld.
Approaching thee, she on thy margin kneeld;
Her lookes (such as she had) to heaven up-throwes:
With teares, sighs, sounds (expressing wordlesse woes)
She seem'd *Iove's* accule, as too ingrate,
And to implore an end of her hard fite.

He clips his Wife; and her intreats to free
Thy unjustly plagu'd. Be confident (said he)
She never more shall cause thy griefe, or feare:
His vow he bids the *Sygitin* Waters heare.
Appeas'd; the Nymph recover'd her first looke;
So faire, so sweet! the haire her skin forooke:
Her horns decreas'd: large eyes, wide jawes, contract:
Shoulders and hands againe become exact:
Her hooves to nailes diminish: nothing now,
But that pure White, retaines she of the Cow.
Then, on her feet her body she erects
Now borne by two. Her selfe she yet suspects;
Nor dares to speake aloud, lest she should heare
Her selfe to low; but softly tries with feare.

Now, she, a Goddesse, is ador'd by those
That shine in linnen stoles where *Nilus* flows.

Hence sprung *Iove's Epaphus*, no lesse divine;
Whose Temples next unto his Mother's joyne.
Equall in yeares, nor equall spirit wants
The Sunne-got *Phaeton*: who proudly vaunts
Of his high Parentage; nor will give plice.
Inachides puts on him this disgrace:
Foolle, thou thy Mother trusts in things unknowne;
And of a Father boasts that's not thy owne.
Vext *Phaeton* blisht: his shame his rage repels:
Who straight to *Clymene* the slander tels:
And Mother, said he, to your griefes increas'd;
I, free, and late so lofty, held my peace;
As ham'd that such a tainture should be laid
Vpon my blood, that could not be gain-said.

But, if I be descended from above;
Give proofe thereof, and this reproach remove.
Then hangs about her neck: "By her owne Head,
By *Merops*, by his Sisters nuptiall bed,
Intreats her to produce some certaine gage,
That might assure his question'd parentage.
Mov'd with her sonnes intreaty, more inflam'd
With indignation to be so defam'd,
She casts her armes to heaven: and looking on
His radiant Orbe, thus said: I sweare, my son,
By yon faire Taper, that so bright appears
With far projected beames; who sees, and heares:
That Sun whom thou behold'st, who light and heat
Affords the informed World, did thee beget.

If not, may he to me deny his sight:
And to my eyes let this be his last light.
Nor, far-removed doth his Palace stand;
His first-uprise confines upon our Land:
If that thy heart doe serve thee, thither goe;
And there thy Father, of thy Father, know.
Hereat, joy'd *Phaeton* enlighten'd grew;
Whose towring thoughts no lesse then Heaven purslew.
His *Ethiopia* past, and *Ind* which fries
With burning beames, he climes the Sun's uprise.

p The name
of a Fairy

q See the
Comment
on the se-
cond Booke.

r Called *Ipsi*
by the *Egy-*
ptians.
The priests
of *Ipsi* were
Surplodes of
Ionen:
which *Orion*
and *rifer*
Danubius,
yet on, at
the celebra-
tion of her
Ceremonies
t *Epaphus*; of
his Grand-
father *En-*
och.

u A custome
of old to
sweare by
their heads
whom they
principally
honoured.
x *Clymene*,
after she had
conceiv'd
by *Phaeton*,
was married
to *Merops*.
y Whereof
three are
mentioned
in the second
Booke.

z *Ethiopia*,
where *Phae-*
eton is re-
ported by
the *Greeks* to
have raig-
ed.

e *Mercury*,
the sonne of
Mars one of
the *Pleades*,
so called of
their mother
Pleione,
changed in-
to those 7.
Stars which
are on the
Shoulder of
Taurus.
d Of these,
see the Com-
ment.

e *Mercury*,
the sonne of
Mars, the
daughter of
Jupiter.

SYRINX.
Nymphs
frequenting
the woods
of *Nonacris*,
a city of
Arcadia.
g A water
Nymph.

h The God
of shep-
herds, so
whom the
Pan tree was
consecrated.
i Anoun-
taine of *Arc-*
adia.
k A River
of *Arcadia*.
l The water
Nymphs.

m *Mercury*,
of *Cyllene*, a
mountaine
of *Arcadia*,
where he
was borne.
n This *Cada-*
ceus.

o *Juno* the
daughter of
Saturne.

Although I conceived at the first, that it would seeme a vain ostentation in me (who am onely a lover of learning) to stuffe the Margent with Quotations: yet upon second thoughts, lest it should be objected how I make that my owne which I doe but borrow, and prove ungratefull to the lenders; I hold it not amisse in this empty Page, (so left by the oversight of the Printer) to mention those principall Authors out of whom I have compiled these commentaries. The first place is due to diverse of the Greeke, and most of the Latine Poets, together with their Expositers. I am much indebted to Plato, the poetickall Philosopher: not a little to Palaphates, Apollidorus, Aratus, Strabo, Diodorus, Pausanias, Plutarch, and Lucian: among the Romanes chiefly, to Cicero, Higinus, Pliny, and Macrobius. Neither have I been sparingly supplied by those antient Fathers, Lactantius, Eusebius, S. Augultine, and Fulgentius. Of moderne writers, I have received the greatest light from Geraldus, Pontanus, Ficinus, Vives, Comes, Scaliger, Sabinus, Pierius, and the Crowne of the latter, the Vicount of S. Albons: assisted, though lesse constantly, by other authors, almost of all Ages, and Arguments. Having beene true to my first purpose, in making choice for the most part of those interpretations, which either bear the stampe of Antiquitie, or receive estimation from the honour of the Author.

VPON THE FIRST BOOK OF OVIDS METAMORPHOSIS.

HIS Argument first propounded, our Poet according to the custome of the Heroicall, invokes the divine assistance; Rather would we begin, saith Livy, if it were our manner, as it is of the Poets, with our vows and prayers to the Gods, that they might give successe to so great a labour) Then he proceeds to the description of that confused Masse, which the Platonists call the undigested World, as the world the digested Chaos: ordered, as they say, by Love; who raised the heavy, illuminated the obscure, quickned the dead, gave forme to the deformed, and perfection to the imperfect: which was no other then that harmony in Nature created by the Almightyes Fiat. And although by not expressing the originall he seemes to intimate the eternitie of his Chaos: yet appears in the rest so consonant to the truth, as doubtlesse he had either seene the Books of Moses, or received that doctrine by tradition. He confesseth God, not disguising his name (as observed by Lactantius to be the Creator of the World and Maker of all things: and by that word Commanded, so often reiterated, that he made them by his Word only. Whom he also calleth the Better Nature: so named by the Stoicke: Wilt thou call him Nature? Thou offendest not: it is he by whose spirit we live, of whom all things were borne. The better concludes a worse, which was Chaos: God they held to be the Minde, and Chaos the Matter: the Minde called by Plato the worlds Architectresse.

Chaos is first digested into the foure Elements. The Fire exceeding the rest in driness, heat, and levitie, ascendeth next unto the Orbe of the Moon; in forme sphericall, and turn'd about with the motion of the Heavens; pure in his own Spheare, not devouring, bright, giving light; yet such as cannot be seene by reason of his tenuitie: dissipated, rarified, and consequently preserved by his circular motion. The next in levitie and place is Aire: moist, moderate hot; filling whatsoever is not otherwise supplied, as defending Nature from abhorred vacuities; which rather then suffer, heavy bodies will ascend, and the light fall down-ward: moderate hot, in regard of the vicinity of the fire, moist, in that thin, fluent, and boundlesse; the food of our spirits, without which the creature cannot subsist. Below the Aire the Earth, dry, cold, thick, solid and heavy: dry, in that settled, and devouring all moisture; cold, in that without motion, and farre removed from the fountain of heat: weight proceeds from densitie and soliditie, and therefore 'tis fixed in the midst of the world, as it were his Center. Last, he mentions the water; as lowest in his superficies approved by the perpetuall descent of Rivers; the shore being lower then the In-land, as the Sea then the shore. And although it seeme otherwise, yet is that but a deception of the eye, casting higher beames on places farre distant: so in a long Gallery the stone and feeling appeare to incline to each other. Yet is the water lesse heavy, moist, and respectively cold; naturally pressing to the same Center with the Earth, imbracing, and running within it, as blood in the veines, which else would be barren: moisture being the mother of all generation. The forme thereof is sphericall, or equally distant from the Center; making one Globe with the Earth, as is apparant at Sea by raising or laying the North-starre. And by loosing the shore by degrees, the lower objects first, and after the higher. So the mast is discovered before the Hull of a ship; which if the Sea were levell (as Patritius will have it) would first appeare, as exceeding it so infinitely in magnitude. Neither is his argument weighty which he draws from water-levels, since that gibbesine cannot be discerned, nor taken by instruments, in so small a proportion; rising but sixe foot in three miles, the space of a visible Horizon. This before he calleth Amphitrite, the feined daughter of Oceanus and Doris, and wife unto Neptune: in that he, as they held, was the spirit diffused through the universall masse of water; and, as we may say, the soule of that Element: Amphitrite, that body and matter of all moisture, which imbraceth the Earth, or is imbraced by it. The name derived from the beating upon the incompassed Earth with her surges.

From the Elements he proceeds to the Ornament of the Earth: made round, that it might be equall in it selfe; and equally distant from the celestiaall bodies, from whence it receiveth her verine. That it is so, is apparent by the Eclipse of the Moone, for such as the substance, such is the shadow: effected by the naturall pressing of all parts to the Center; if not of the World, yet of her own body. For the former is denied by Copernicus and his followers, who would rather place the Sunne in the Center: and alleadging the Moone to be a heavy body, with risings and depressions, like our vallies and mountains, as since discovered by Galileos Glasses. And perhaps to a Menippus in the Moone, the Earth, according to Aristotle, would appeare such another Planet. Our Poet before described the earth to hang

CHAOS.

THE 4 E-
LEMENTS
FIRE.

Ayre.

Earth.

Water.

THE
EARTH A-
BORNED.

in the Aire, ballanced with her own weight: and Lucretius of the same under the name of Cybel:

*Hanc materis Graion delli co-
ciore poe-
Sublimem in cetera hisjogori-
care Laxi-
Acu in patto magno pendere
ducenti
Tollere, neque posse a terra
stare terram. Lib. 2.*

The sage Greek Poets sung, that she was by
Yok't Lions in her Chariot drawn on high:
By which they taught that this huge masse of mold
Hung in the Aire; nor earth could earth uphold.

Rivers.

Mountains.

THE FIVE
ZONES.

The Torrid
Zone.

The temper-
ate Zones.

Yet would the Aire give it way, were it not at rest in her proper Center. Some have marvelled that it fell not: but that fall would have proved an ascension; for, which way soever, it must have fallen into heaven; which our Hemisphere would have done as soone as the other. Yet Lactantius and S. Augustine with acerbitie deride the opinion of the Antipodes, as if men could goe with their heads downward, and the rain upward; but heaven is every where above us, and upward and downward are only words of relation in sphericall bodies, the superficies on every side, being the extreame, and the middle the Center. Yet Virgilius Bishop of Salsburg, was deprived of his Bishopricke for maintaining this opinion: now discovered by daily navigations, as long since by reason. The Sea-imbred Earth is also inched with Rivers which glide from their fountains: These are ingendred in the hollow cavernes below, by condensed aire which resolves into water, and increasing by degrees breake from under the ground: maintaining their currents by a perpetuall accession. Some falling into bottomes, environed with hills, become lakes; some are drunk up by the earth, as Ladon, Lycus, Erasimus, &c. almost all by the Sea; which she through secret passages, sweetned, as some say, by a long progresse, repaies to new fountains: through which they have their recourse by a perpetuall vicissitude; rising as high as they fall, and rather recoil then transcend their originall. Woods, Plaines, Mountaines and Vallies (not made, as some have dreamed, by the Flood) were created for beautie, use, and varietie. Neither makes it against the rotunditie of the Earth that some one Mountain aspires (as they report of Teneriff) fourescore furlongs above his basis; being farre lesse then a wart on the face of man compared with the immensitie of the other, containing three thousand and sixe hundred miles in Semidiameter. But the best Geographers will admit of none above five miles high, which at Sea may be made threescore and sixe leagues off, being farther perhaps then any have been discerned.

The five Zones, or divisions of Heaven and Earth, not reall but imaginary, were well devised by Astronomers to distinguish the motions of the Sunne, the Moone and the Starres, the vicissitude of times, the site and qualitie of Countries. The Torrid, so called of excessive heat, the Sunne being over it, is confined by the Tropicks of Cancer and Capricorne, and parted in the midst by the Aequator; containing in latitude seven and fortie degrees. This in the daies of our Author was held generally uninhabitable. Yet Lucan, in the army of Pompey, musters the Æthiopians: and Pliny out of Eratosthenes describes Taprobana, under the line, (supposed the same with Zumatra) but elswhere concurreth with the former assertion: so Ptolomie makes a doubt thereof in his Almagest, yet in his Geography treats of the Agisymban Æthiopians on the South of the Equinoctiall. Thus hardly is an old opinion worn out though the arguments against it be never so forcible: found now by the Portugals and Spaniards not only populous, but healthfull, pleasant, and abounding with whatsoever the avarice or voluptuousnesse of man can desire. To them under the line the daies and nights are alwaies equall; the heat of the one being qualified by the length of the other, and coole briefes continually blowing from nine of the clock untill the evening. All the Stars (even to the Poles) by turnes arise and set in their sight: though questioned by Lelius Burgundus and others. For in a free Horizon, as at Sea, we may see one halfe of the Heavens, or so insensibly lesse as cannot deprive the sight of a starre, the least farre exceeding the Earth in greatnesse, besides the refraction raises them halfe a degree. All within the Torrid Zone a part of the yeere have their shadows on their right side, and a part on the left, as the Sunne is either towards the Winter or Summer Solstice. Two Summers they have, and two harvests: the Trees ever greene, and bearing fruit continually. On each side of this lye the temperate Zones, confined by the Artick and Antartick Circles; each containing fortie three degrees; and of equall qualitie. As the Sunne at high noone is with us in the South, so is it North unto those who dwell in the other; casting consequently contrary shadows, to the no small admiration of either who travell hither or thither.

*Erantam nigrum Arabes vultum
et orbem
Vmbra matris nemorum sua
re finit. Luc. 1.3.*

The Arab in an unknown world now sees,
And wonders at the right hand shades of trees.

The Hebrews turning their faces to the East called the North the left, and the South the right hand,
contrary

contrary to these souldiers of Arabia the happy who marched Westward. Their Winter beyond the Line being our Summer, and our Summer their Winter. The Frigid Zones, held inhabitable for extremitie of cold, by reason of the Suns distance from their verticall point, extend from the former circles to the North and South Pole; each three and twentie Degrees and a halfe in Latitude: yet this to the North is found within ten degrees of the Pole to be habitable. To them whose Zeniths are the Poles the Equator is their Horizon. The starres in their Hemispheres are ever in sight, and those neere the Line apparent to either. Halfe the yeere both have, but contrary to each other, one continued Day: and after for a certain season, they see by refraction the body of the Sun, though under their Horizon, through the thickeesse of Vapours; confirmed by the Hollanders, who have wintred neere unto that of the North. So if you put a peece of gold into a bason of water, and stand so farre off as not to see the bottome; yet will it shew you the gold at that distance. The rest of the yeere is a perpetuall twilight, since the Sun is never below their Horizon above three and twentie Degrees; nor higher in the Summer; so that like Tantalus they starve for cold in his perpetuall presence; who wheelles their shadows continually about them, and hardly warmes them with his beames in regard of their obliquitie. By this division the extent of the Heavens between the two Poles contains one hundred and fourescore Degrees, which doubled for the other Hemisphere amount to three hundred and sixtie, the measure of the whole circuit. A Degree in Heaven is threescore miles on the Earth; so the Globe of the Earth is twentie one thousand and sixe hundred miles in circumference.

The Frigid Zones

From Earth he ascends to Aire: how much thinner then Water the Optickes discover; the one causing a refraction but of halfe a Degree, and the other of fortie eight Degrees. Yet how much grosser then the skie, is by twilight apparent: the whole skie being all the night long in the beames of the Sun, (that little spire, the shadow of the Earth excepted) yet pitchy darke notwithstanding by reason of the transparent tenuitie, which gives no reflection. But Morning and Evening when the Sun shines on the Aire from under the Horizon, by the light thereof the starres are obscured: so that blew which we see in a cleere heaven is only the reflection of the Aire, thickned by the warme and moist vapours, drawn up by the Sun, and vertue of the Stars, which otherwise would be too subtil to breath in. Acolta writes, that upon the Andes high mountains of Peru, men and horses expire in that too subtil and piercing: and Aristotle, how those who ascended the top of Olympus (farre lower then the other) accustomed to carry wet sponges, to prevent the like mischiefe. These moist and grosse vapors, attracted as before, and condensed by cold, convert into clouds, which hang as if congealed together; and dissolving by the fervor of the Sun descend in fruitfull shewres on the superficies of the Earth, not penetrating above the depth of ten feet, as observed by Seneca, a diligent digger in Vineyards. Here hot and dry exhalations, invloped by watry Clouds, with motion or opposition of contrary cold, are inflamed: burning they rarifie; then struggle to burst forth, and at length force their way, darting down flames with horrible roarings. Although naturall, yet well tearmed a terror to man; nay, even to such who have slighted the Gods and contemned their power. Insomuch as Tiberius Cesar when the aire grew troubled, was no lesse distempred in his minde, and would put on a Garland of Laurell, as a preservative against it. And Caligula, who usurped the title of Jupiter, and often bare a thunder-bolt in his hand, would shut his eyes, cover his face, and not seldome creep under bedsteads and tables. But Dion writes that when it thundered and lightened aloft, he below would counterfeit the same by artificiall devices: following belike the example of Salmoneus, scene in Hell by Æneas,

THE DESCRIPTION OF THE AIRE

Clouds.
Raine.
Lightning
and Thunder.

Suffering dire punishment, who durst of late
Joves lightning, and heavens thunder imitate.
He, darting flames, through Greece and Elis rod,
Drawn by foure Steeds, in triumph like a God.
Mad man, the clouds, and lightnings matelesse force
To forge with brasse, and speed of horn-hooft horse.

Crudeles dantem Salmoneus ignem.
Dura flammam ferunt, & sonitus imitatur
Olympi.
Quatuor huc iuvencas equos, & lampada
quatuor.
Per Græcorum populos, mediæque per El-
lis viam.
Iuvencas, & sonitus sibi poscebat horum.
Dement, qui iuvencas, & sonitus imitatur
Olympi.
Æne & compedium curia simulat e-
quorum. Virg. Æn. l. 6.

Next treats he of the winds, proceeding from abundance of hot and dry exhalations, which attracted by the Sun, and influence of particular Stars, are violently struck down by the cold and thick clouds of the third Region. But their naturall motion, which is to ascend, encountering with the violent, and neither prevailing, thrust them obliquely forward: when by meeting of like exhalations by the way their fury increaseth. Of these he mentioneth the foure cardinall only: calling them brothers, in that fained to be the sonnes of Aurora and the Giant Altraxus. For by the Giants the Naturalists understand the included spirits of the Earth, of which the winds are ingendred; as the birth of Aurora in that they commonly rise in the morning; the aire being agitated by the approaching Sun, the author

Winds

THE
HEAVENS
AND
THEIR
CON-
TENTS.

The Spheres

The Planets.

The Starres

of all motion. Their collaterall winds added, all amount on the Sea-mans *Compassse* to two and thirtie. Their end is to agitate and purge the Aire, which otherwise would corrupt with too-much rest, and destroy the creature, to gather the clouds, to disperse them, to procure raine and faire weather, for the production and cherishing of vegetables.

Now comes he to the Heavens; consisting of a pure and unmixed substance, held heretofore neither subject to corruption nor alteration. But late observations have proved the contrary: for Comets are now knowne to be above the Moone; nay higher then the least *Parallax* can be discerned; generated, as Tycho conceives, of the Milky way; but according to Kepler, of a certaine thick matter, encompassing almost alwaies the body of the Sun. Howsoever, their dissipation must of necessitie contaminate the virgin puritie of Aristotles *Quintessence*. The Heavens being neither heavy nor light receive a sphericall figure, of all other the most perfect, capacious, and fittest for motion. Ten Spheres there are including each other. The tenth moveth (or is moved by the finger of God) from East unto West; and finisheth its course in foure and twentie houres; making day, and night, and time, which is the measure of motion. The other nine, on another *Axeltree* twentie three Degrees from the first, move from West unto East. The ninth, which is the *Chrystalline*, turneth the eighth (wherein are the fixed Starres) about with it; both of a uniforme motion, and finish their course in twentie and five thousand yeares: which motion appeares not but by the observation of sundry Ages. In the daies of Meton, foure hundred and thirtie yeares before Christ, the first Starre of Aries was in the vernall intersection, which still keepes that name, although now removed almost nine and twentie degrees. So that in more then two thousand yeares, the fixed Starres have not travelled from West to East, so much as one whole Signe in the *Zodiack*. The other seven being Planets, have varietie of motions: Saturne finisheth his course in thirtie yeares, Jupiter in twelve, Mars in two, the Sunne and Venus in one, Mercury in eight and twentie daies lesse, and the Moon in eight and twentie daies. Yet all are violently turned about by the rapture of the tenth Sphere in foure and twentie houres; measuring with incomprehensible celeritie at least two hundred thousand miles every minute: which need not seeme incredible, if we consider the diffusion of light and motion of spirits, which either are or have many things analogicall to bodies, (not to speake of the passage of the glorified) performed in an instant: extolling rather (as doth this whole contemplation of Nature) the omnipotencie of the Creator.

The Earth being replenished with Beasts, the water with Fishes, and the Aire with Fowle; least the Heavens should only remaine emptie, our Poet faines that the Starres and Gods made that their habitation. By the Gods perhaps he intimates the Planets that carry their names: and the Ancient held that the Starres had life, and dominion withall, over our sublunary bodies. Nor have some Christians rejected this old opinion of the Philosophers, how certaine Angels, or Intelligences, assist and give motion to the Cælestiall Spheres. Instead of which, the new refiners of Astronomy vouchsafe a kinde of soule to the Sunne, as requisite to those his notable effects of motion, generation, and influence. Plato affirms that at the first they adored no other: calling particular Starres by the names of their dead friends, and honouring them with Temples. If my mouth (saith Job) have kissed my hand to the Sunne or the Moone (so anciently bath the kissing of the hand beene a token of reverence) I should have denied God: and the Prophet complaines that the Jews not onely worshipped these, but the whole Host of Heaven, so taught by their idolatrous neighbours, who not only held that they had life and understanding, but saw whatsoever was done by mortals; hearing their praises and prayers, and accepting of their sacrifices. That the twelve signes in the *Zodiack* were directed by twelve superintendents: Aries by Pallas, Taurus by Venus, Gemini by Apollo, Cancer by Mercury, Scorpio by Mars, Sagittarius by Diana, Capricornus by Vesta, Aquarius by Juno, and Pisces by Neptune. Those ruling in the severall parts of the body, and these in the soule. And surely the Starres are not only ornaments; although exactly to discover their vertue in their aspects require a supernaturall knowledge: yet no otherwise incline or dispose the minde, then by working on our severall constitutions and complexions, nay many things concurre of farre greater efficacy, as parentage, education, discipline and custome. They consist of the more condensed part of the heavens: receiving all their light from the Sunne; especially the Planets, casting shadows in their opposition: and Venus by the new perspectives, found horned like the Moone. Yet unto the fixed Starres, besides their borrowed light, some attribute an innate splendor: supposing that the Sunne at so great a distance, appearing ten thousand times lesse unto them then to us, cannot communicate so great a light as they retribute to the earth. Yet still injoy he his title of the generall fountain of light, since his beames searching through the smallest cranny cast a greater lustre then all the Stars together in the Firmament. All that are seene in our Hemisphere, digested into Constellations, besides

besides the seven Planets, amount not to above one thousand and two and twenty : and in the other one hundred and one and twenty more have lately been discovered : so in all there are eleven hundred forty and three : however the glimmering and twinkling of so many make them seeme innumerable. And really so they are, though not by us to be discerned, as appears by Galileos Glasses.

Thus sprung this beautifull world out of the deformed Chaos ; and to Chaos (or rather into nothing) shall it againe returne, if this opinion erre not :

The aged world, dissolved by the last
And farall houre, shall to old Chaos hast.
Starres, justling starres, shall in the Deep confound
Their radiant fire : the land shall give no bound
To swallowing Seas : the Moone shall crosse the Sunne
With scorne that her swift wheelles obliquely runne ;
Daies throne aspiring Discord then shall rend
The Worlds crackt frame, and Natures concord end.

Sic, cum compage soluta
Secula tot mundi suprema cogerit hora,
Antiquum repetent iterum Chaos omnia ;
Sidera solanibus concurrent : ignea pontum
Astra patet : tellus excendet latera nubes.
Exultansque fretum : fratri contraria Plutae
Ipsa, et obliquum bigae agitare per orbem
Indignata, diem posset sibi : totaque diuosa
Machina dissolvi turbabat sacra mundi.
Lucan. l. 4.

But many of our Divines doe beleerve that the world shall rather be renewed then annihilated, which opinion is strengthened by the eight of the Romanes, as by other places of the Scriptures.

The last in act, but the first in intention, was the creation of Man, for whom the rest were created : extolled by our Poet as a sacred creature, and therefore not to be violated ; indewed with a Minde, which is, with Reason and understanding ; the Lord of the rest of the creatures, so deputed by his Creator, sprung of caelestiall seed, in regard of the essence of his soule, made of the earth, to teach him humilitie, yet after the image of God : not onely in regard of his originall integritie (a good man, saith Plato, is like unto God) for that had beene lost by his fall, nor in the invisib. lity, eternitie, and wonderful faculties of the soule ; nor in his domination : but also (according to the opinion of the Jewes as appears by Josephus : as of Zanchius, and many of our moderne Divines) in the symmetry and beauty of his body : Beauty is a quick and sprightly grace (as the Platonists hold) infused at first by a heavenly Ray, shining in the Minde of man, the concinnitie of the body, and harmony of the voice : which by Reason, by the Eye, and the Eare, stirre-up, and delight, delighting ravish, and ravishing inflame us with ardent affection : by contemplating and affecting of this, we contemplate and affect the divine refulgency, as in that the Deity. But if this seeme incongruous in respect of our corruptible bodies, yet holds it well as they shall be glorified, and clad with a Sunne-like brightnesse. Lastly man was made with an erected looke to admire the glory of the Creator. What Theologian could have spoken more divinely ? Alone deceived in the name of the Artificer. Error is as full of contradiction as truth of conformity. A man to make the first man, and he Prometheus the sonne of Japhet. Lactantius writes that he lived in the daies of Jupiter, when Temples and Idols began to be erected, and was the first that ever made Statues. Saint Augustine reports him for a man of great wisdom, who informed the rude and earthly mindes of men with knowledge and understanding, and therefore was fained to have made them of clay : others, in that he taught the doctrine of the Creation. He is said to have fetcht fire from the Chariot of the Sunne by the counsell of Minerva ; because he first erected the mindes of men to caelestiall speculations. But to conforme the fable to the truth : Prometheus signifies Providence, and Minerva Heavenly Wisdom : by Gods providence therefore and wisdom Man was created. The caelestiall fire is his soule inspired from above : which the Philosophers themselves by the light of nature could discover. But nothing is here spoken of the creation of Woman. Aristophanes tells a fable in Plato how Man at the first was made double, after cut into two, and distinguished by their sexes, an obscure notion of Eves being taken out of the side of Adam.

The fiction of the foure Ages degenerating from better to worse, I should have thought, with others, to have beene derived from that Image in Daniel ; where the first Monarchie is presented by Gold, the second by Silver, the third by Brasse, and the fourth by Iron : had not Heliod long before (from whom our Poet takes his invention) by those names described them :

The Golden Race of many languag'd men,
The Gods first made, who heaven inhabit, when
The Scepter Saturne swaid : like Gods they liv'd,
Secure in minde : nor sweat with toile, nor griev'd.

Aureum quidem primum genus hominum
Defecerunt, caelestium demorum incolae
In quibus jus Saturnus erat, cumque calor reg-
naret.
Sed ne diu vivebant, seorsum autem tradite,
Plena assidue laboribus, et arum a neque
indefessa

MAN
CREATED

THE
FOUR
AGES
The Golden
Age

*Senectus acrius, serpens vero pedibus & mani-
bus similis.
Moribantur autem eam forma delicti.
Hesiod. in Theog.*

Age was no cumber; armes like vigor keep,
Feet equall speed: Death was as soft as sleep.

Then was there neither Master nor Servant: names meere brought in by ambition and injury. Un-
forced Nature gave sufficient to all; who securely possesse her undivided bountie. A rich condition
wherein no man was poore: Avarice after introducing indigency: who by coveting a propriete, alie-
nated all; and lost what it had, by seeking to enlarge it. But this happy estate abounding with all felici-
ties, assuredly represented that which man enjoyed in his innocency: under the raigne of Saturne,
more truly of Adam, whereof the Sabbaticall yeare among the Jews was a memoriall: wherein they
neither sowed their fields nor had a propriete in the fruits of the Earth, which she voluntarily afford-
ed. Saturne is faigned to be the sonne of Coelus, or Heaven, and Cybel, which is the Earth: so A-
dam had God to his Father, and the Earth, whereof he was made, to his Mother. Saturne was the
first that invented tillage, the first that ever raigned; and so was Adam: Saturne was throwne out
of Heaven, and Adam out of Paradise: Saturne is said to devoure his owne children, and Adam
over-threw his whole posteritie: (perhaps the occasion of their sacrificing their children to Saturne
or Moloch; for both were the same, as is apparant by their Idols and Ceremonies) Saturne hid him-
selfe from Jove, and Adam from the presence of Jehovah; Saturne being an Hebrew word which
signifies to lie hid. But the actions of the first is referred to the latter Saturne (the Poets usually at-
tributing the deeds of many unto one, and drawing them to their owne countrey-men) who was de-
posed by Jupiter his sonne, and driven out of Creete into Italy: said to be thrown into Hell, in that
the West part of the world was called the Inferior, or Infernall, and under the Dominion of Pluto.
But Astronomically, in that Saturne is the highest of the Planets; Tartarus signifying as well the
height of Heaven, as the depth of Hell: nor can his motion be discerned; so slow, as seeming to
stand still; and therefore faigned to be bound in fetters.

As the Western parts of the world were called the Inferior; so were the Eastern Heaven, or the
Superior, being under the command of Jupiter.

*Ille malum vici serpentibus addidit artem,
Tendentes lapos, iussit, parantibus, moveri.
Virg. Georg.*

He poyson first to speckled Serpents gave:
Taught Wolves to prey, and made the Ocean rave.

And what was this but his connivency at wicked and licentious people, of whom he was glad to make
use in the expulsion of his Father? Rebellion being alwaies accompanied by libertie and out-rage:
when nothing can better resemble those golden times, then a free Common-wealth, ordered and main-
tained by well instituted lawes. But the silver Age is to be referred to the first Jupiter: which perhaps
was Cain: A tiller of the Earth, the first that ever sacrificed, a shedder of blood, a builder of Cities,
the second that ever raigned, the husband of his sister, whose sonnes were the authors of various in-
ventions, Tubal-Cain being Vulcan, Jabel Apollo, and Naamah Venus. Idolatry first began in his
family; and finally he had his Sepulchre in the East: all which agree with the former. The Poets,
saith Lactantius, did write the truth, though they writ it disguisedly. In his time the people first
fell from the worship of God, and through feare or flattery worshipped their King: envy, malice, and
oppression (the poison of Serpents, and rapacitie of Wolves) then entred the world, by his persecution
of the good, and giving power to the evil: Warre and Avarice supplying the roome of exiled Reli-
gion. Thus infringing their former concord, and happy communitie; they began to circumvent, be-
tray, and by blood-shed to purchase a misnamed glory.

The Brasen Age succeeded the Silver: for man grew not instantly superlative wicked, but degene-
rated by degrees, till imbouldned by custome, through his insolencie and out-rage, he affrighted Astræa
or Iustice from the earth: (perhaps alluding to the righteous Henocks miraculous and early assump-
tion) producing this Iron Age, which is here so accurately described by our Poet; and withall those mi-
series which pursue it.

*Iustus & ulteriores possunt cubilia curæ,
Talla, tressq; habitant morbi, tristisq; senectus,
Et metus, & malefusa famæ, & turpis æge-
stas.
Terrorisq; vitæ forma letumq; laborq;
Virg. Æn. 1. 6.
But surely we slander this in calling it the Iron:
Aurea jam verè sunt secula, plurimum auro
Venit Honor, auro conciliatur amor.
Ovid. Am.*

Dejected Griefe, revengefull Cares, the rage
Of pale Diseases, melancholy Age,
Base Beggery, ill-tempting Famine, Feare,
Toyle, Death, and Furies, ever wander there.

Now is the true styl'd Golden Age: for Gold
Honour is bought, and love it selfe is sold.

Nay,

The Silver
Age.

The Bra-
sen Age.

The Iron
Age.

Nay, of power to corrupt as many Magistrates as it hath made. We are honest for reward, and again dishonest for a greater.

It is said that the Earth, enraged with Jupiter for the slaughter of the Titans, in revenge produced Giants of a vast proportion: yet rather so called of their monstrous Minds. For the stature of Men are now as heretofore: as appears by the embalmed bodies of the Egyptians, and by the ancient Sepulchres in Judea. And as the former Ages have produced some of a prodigious height, so also have the latter. Scaliger saw a Man at Millan, who hardly could lie on two beds, one set at the foot of another: and Goropeus, a Woman in the Netherlands, who exceeded ten feet. The Giant of Burdeux (of the Guard to Francis the first) was so tall, that a man of indifferent stature might have gone betwene his legges without stooping: Nor is there any mentioned in ancient History that exceeded six or seven cubits. The first Giants that we read of were begot by the sonnes of God on the daughters of Men: that is, by the sonnes of Seth on the off-spring of Cain. The name signifies to fall, in regard of their defection and apostasie from God and religion: termed in the Scriptures men of might and renowne, of their strength, and strenuous performancies: exceeding in pride and crueltie, and therefore said to rebell against Iove the counterfeite Jehovah. Such was the Giant Nimrod after the Flood; the ring-leader of those who built the Tower of Babel, whose height was intended to have reacht unto heaven, and to have prevented God in his future judgements. And what was that but the throwing of mountaine upon mountaine, to scale even heaven it selfe, and warre with the Gods? The one confounded with lightning, and the other by the confusion of languages. But those first are here most properly intended: who also are taken for too phisic subjects, or the tumultuary vulgar, rebelling against their Princes, called Gods, as his substitutes: who by their disloyaltie and insolencies violate all lawes both of God and man, and profane whatsoever is sacred. The Giants were the sonnes of the Earth (for so they called of old the ignorant, and earthly minded: as those the sonnes of heaven, who were admired for their vertues) said to be of a huge proportion; in that commonly such are prone to intemperance, wrath, and injustice; seldome yeelding unto reason, but are carried with the swinge of their lusts and affections: to have many hands, in regard of their strength and achievements, the feet of Dragons, for their wicked wares and diabolish designs, supporting Rebellion, tyranny and impietie. Pherecydes the Syrian writes how the Devils were thrown out of heaven by Jupiter (this fall of the Giants perhaps an allusion to that of the Angels) the chiefe called Ophioneus, which signifies Serpentine: having after made use of that creature to poison Eve with a false ambition. This battell is famed to have been fought in Thessaly (the Poets still laying their Scenes in Greece, in which are the here mentioned mountaines of Pelion, Ossa, and Olympus) for the inhumanitie of those people, and their contempt of the Gods; and to be overwhelmed by them, for their flaming and sulphurous exhalations. Whereupon that naturall sense is given to this fable; how the Giants are those windes that struggle in the cavernes of the Earth; which not finding away in force it: vomiting fire, and casting up stones against heaven or Jupiter. The Earth, their mother, of their blood is here said to have renewed their race: in that succeeded by as cruell and wicked an off-spring: It is recorded that Faustina the wife of Marcus Aurelius, being desperately in love with a Fencer, was cured by the advice of the Mathematicians with a portion of his blood: who conceiving soone after, was delivered of Commodus; rather to be styled a Fencer then a Prince: whose only delight was in blood and murder. Plutarch writes that the ancient Kings of Egypt would drinke no wine untill the reigne of Psammeticus, nor offer it to the Gods: because they held the Vine to spring from the bloud of the Gyants that warred against them; whose juyce made those, who overlargely tasted it, like insolent and out-ragious. To prevent such disorders in his Lamsarres, the Grand Seignior not seldome commands all the Wine in Constantinople to be starved: perhaps the politique intent of Mahomets prohibition. They attribute the Lightning unto Jupiter, not onely in that fained to be the King of the Gods; but because he is the middle Planet betwene Saturne and Mars, participating of the cold of the one, and heate of the other: thunder and lightning proceeding from the conflict of those contrary qualities.

Jupiter now intending the destruction of Man-kinde for their sinnes, here calleth a Councell: to inform us how all humane affaires are governed by the certaine decree and providence of God; not by chance or Fortune, as the Tragedian complaineth.

O why shouldst thou that rul'st the sky,
And mov'd those Orbs so orderly,
Th' affairs of men so much neglect?
Not raise the good, nor bad deject?

sed cur istum?
Quo tanta reges, illi quo iussa
Pandora munda libata fuit
Educat erudit; immittit utrimque
Scurrae adus, nonnulla iocum
Prole, prole, necesse, male.

THE WAR
OF THE
GIANTS.

THE PAR-
LIAMENT
OF THE
GODS.

Rex namque regine melle
 Fletus regis, pauperisque maxima
 Menera iacta, perire foveat.
 Mente facillè utraque laeta.
 Frangit fabulæ, recitat in aulam
 Traditæ super facies populis
 Gaudent, et effusa cultis, atque iocis.
 Tristis namque pariter facies
 Frangit rectis, cadit sequuntur
 Mala pauperibus, et vitiosus perire
 Regnat adulter.
 Omne pudor, falsumque scelus
 Sen. in Hipp.

No; Fortune without order guides
What ever mortall man betides:
Her bountie her blind hands disburse
At randome; favouring the worfe.
Dire lust foil'd Chastitie profanes;
And fraud in Courts of Princes raignes.
Popular suffrages elate
Base men, who honour whom they hate.
Sad vertue the perverse reward
Receives of Truth: want presseth hard
On chaster mindes: th' Adulterer high
In vice commands. Vaine modesty!
Deceitfull excellence!

The Milky
Way.

A mystery which David could not conceive, till he had entred the Sanctuary. But by this we are admonished, that nothing in a Common-wealth is to be decreed unadvisedly or rashly; when Jupiter, who had all in his power, would determine of nothing of moment without the counsell and consent of the Gods: how much more men, who have so small a portion of that divine wisdom? Jupiter, that is a King, may of himselfe, saith Seneca, be beneficent, but not punish but by advice and approbation. The Milky way which the Gods doe tread to this celestiall Senate, is the only reall and visible Circle in the Heavens. The poetickall and superstitious conceptions thereof, interwoven with the naturall cause, are thus expressed by Manilius.

Nec mihi celanda est fama vulgata potius
Mollere et mites lacu fixi, te liquenti
Pectore torrens animam, exalque colore
Infecti facies, quare propter lassos oculos
Dicite, et non causa descendit ab ista.
An major deus la seclaram turba comota
Interitum flammam, et crassa lunae candore
Te fulgere nitens collata claret regem.
At forte animae, dignataeque nomina esse
Corporibus reperta sua, terraeque remissa
Huc migravit ex orbe, summaque haerentia
caeli.
Annona non potest quoniam mundum deus frangere
In Aitton.

Nor will we hide what ancient Fame profess :
How milke which gusht from *Iuno's* whiter brest
In heaven that splendent path and circle drew ;
From whence the name, as erst the colour grew.
Or troops of unseene starres there joyne their light ;
And with united splendor shine more bright.
Or Soules of *Heroes*, from their bodies freed,
Exchanging Earth for Heaven, (their vertues meed)
Shine in that Orbe, their proper place of rest ;
And live atheriall lives, of heaven possest.

This Parliament consists of Jupiter, the King; of the Greater Gods, the Nobles; and of the inferiour, the Commons. Of the upper House there are sixe Gods, and as many Goddeses: Jupiter, Neptune, Apollo, Mars, Vulcan, Mercury, (the speaker) Juno, Vesta, Minerva, Ceres, Diana, and Venus: of the Lower, such whom the old world deified for their vertues. Thus by intwolving they abolished the truth, through the suggestion of the Diuell, to make a confusion, and induce unto error: these multitude of Gods, with their regall Iove, so fained of the true Jehovah, the only Lord and Father of all, and of those celestiall Spirits, his ministring Angels: as the other of his blessed Saints which in their puritie retain his similitude. Nevertheless by this example we may conclude with Plato, that the Monarchicall government is of all the best: the type of God, and deified in the Fabrick of mans Body: thus preferred by Homers Ulysses.

Non quidem illo pacto omnes regularibus,
Nec tamquam 2 multorum dominatus: immo
dominus esse,
I. ius Roy. I. 44. l. 2.

All cannot rule ; for many Rulers bring
Confusion : let there be one Lord, one King.

In Jupiters Oration our Poet describes the office of a good Prince in punishing offenders: wherein lenitie is to be preferred before severitie; that all remedies are first to be applyed ere infered to the latter: and then to imitate the beginning of Nero, who might he had never known how to write, when he signed to the death of a Romane: or Bias, who alwaies wept when he pronounced that sentence. But if the disease grow incurable, then are the corrupted members to be cut off, least they infect the whole body. A precept to be practised, as given by Jove in the celestiall Assembly. Gods protection of the innocent, is here expressed in Jupiters care of the Semi-Gods; whom Regius conceives to be the Heroes: others celestiall Spirits under humane figures, and procreated for the benefit of Man. But of these hereafter.

love

Jove illustrates the impiety of the world by the example of Lycaon; who thus begins his relation.

LYCAON.

The time's accus'd, and as I hope belid;
To try, I downe from steepe Olympus slide.

which Pontanus the Jesuit takes to be derived from the eighteenth Chapter of Genesis. As Vives these following,

(A God transform'd like one of humane birth,
I wandred through the many-peopled Earth;)

From the bookes of the Sibyls; which can concerne no other then Christ, as by him alleadged. Thus many Poeticall fables (saith Tertullian) have taken their originall from the sacred Scriptures: and what we write is not beleev'd, because the same is written by the Poets. This Lycaon was King of Arcadia, a cruell and inhumane Prince: who feasted the Cretan Jupiter (then with him on an embassy) with the flesh of a stranger. Which discovered, he overthrew the table; and rushing into the fire, so incensed the Citizens, that they betooke them to their weapons, and by his conduct drove him out of the City: who living like an out-law in the woods, committing daily rapines and robberies, was therefore said, together with his sonnes, to have beene changed into Wolves: and Jove for expelling him was called Lycæus. Others say how he was the first that violated truces, and sacrificed his hostages to Jupiter: by his treachery drawing many into his power to their utter destruction: and therefore alluding to his name, which signifies a Wolfe, they fained him to be one. Yet Evanthès, no contemptible author, reports how the Arcadians accustomed to chuse a man out of the family of Antæus, who brought to a certaine lake, and forced to swim over, became forthwith a Wolfe, for nine years abiding with other wolves in the deserts. In which space if he had tasted no mans flesh, returning to the lake, and swimming back he recovered his forme. It is wonderfull, saith Pliny, to consider how farre the Græcian credulity will extend: no lie so impudent that wanteth a witnesse. But would he not retract his censure, were he now alive, and saw what is so ordinarily said to be practised by the witches of Germany, who take and forsake the shapes of wolves at their pleasure, and for which they are daily executed? As we to magicall deceptions; so he, a Naturalist, perhaps would ascribe it to that melancholy disease, or rather madnesse, of which the infected are called Lycanthropi, in that they imitate wolves, and think themselves such, leaping out of their beds in the night, and lurking about the sepulchers by day, with pale lookes, hollow eyes, thirsty tongues, and exulcerated bodies. But this fable of Lycaon was devised to deterre from impiety, treachery, and inhospitality; as also to excite to the contrary vertues: since the Gods, though disguised, are alwayes present; punishing, and rewarding, according to our actions. In this, as in the rest, our Poet proportions the transformation to the quality of the transformed.

A wolfe not much from his first forme estrang'd:
So hoary hair'd, his lookes so full of rape;
So fiery-ey'd, so terrible his shape.

The Gods in this Councell are chiefly solicitous about the preservation of the divine worship: to informe how Religion should be the chiefe and first care in all consultations: the World being made for man, and man for Gods service, as the divine Philosopher could instruct us.

Jupiter intending to burne the Earth, is restrained by that remembred destiny, how not onely Earth, but Heaven it selfe, should one day by fire be consumed. This is held to be but once revealed in the Scriptures, and that by S. Peter; how came it then to the knowledge of Ovid, who was dead before that Epistle was written? It may be out of the Prophecies of the Sibyls, as in this.

These signes the Worlds combustion shall fore-run:
Armes clashing, trumpets, from the rising Sunne
Horrible fragors, heard by all: this frame
Of Nature then shall feede the greedy flame.
Men, Cities, Floods, and Seas, by ravenous lust
Of fire devour'd, all shall resolve to dust.

Post flagrat Munda, signumq; datur hoc:
Enferatq; tubæ sonus, et fulgur ardens.
Turbulenta sonitus, rursusq; sonant audiat omnia
Mundus, et exardet terrarum omnia corpus
Hinc genus humanum pelagusq; celerit, et omnia
Troposq; flammæ erigunt, ardet profundum,
Omnia flent lacu, mælas fuligine pulvis.
Ovid. l. 5.

From hence perhaps the ancient Philosophers derived their opinions, as Seneca a latter: The stars shall encounter one another, and whatsoever now shines so orderly shall burne in one fire. Who presume to ascribe it to a naturall cause: that the Sunne and the Starres, being fed by watery vapours, shall

shall see the world on a conflagration as soone as that nourishment is exhausted: when as the Starres are not fiery in their proper nature, and no vapours ascend above the middle Region of the Aire. Besides what sustenance can they receive from the humiditie of the Earth, when the least fixed starre which is observed is eighteene, and the Sunne one hundred sixty and seaventimes bigger then the Earth it selfe. But the immediate hand of God shall effect it, as it did this deluge; although this also the Naturallists impute to watery constellations.

DEUCALIONS
FLOOD.

The Raine-
bow.

The Sinnes of men drew on (in which our Poet concurreth with Moses) the generall Deluge, although he transerre it to Deucalions, wherein most of Greece was surrounded; which hapned seaven hundred and fourescore years after the tower: yet in this he describeth the former, as appears by many particulars: which may serve to reconcile his Chronology, for many of these following stories were before the daies of Deucalion. There is no nation so barbarous, no not the salvage Virginians, but have some notion of so great a ruine. The naturall causes he alleadgeth of these accumulated waters. The North windes are shut up, the South set at liberty; the clouds descend in shewres, which are nourished by the Raine-bow: because the raine is increased by that dissolving vapour wherein it appeareth: so formed and painted by the reflected rays of the opposite Sun, on a dropping, darke, and hollow cloud. The upper-most colour in crimson, made by the stronger refraction on the darker part thereof; for light upon blacke produceth a red: the next is Greene, proceeding from a feebler, on a part more remote and watery: the lowest is blew, created by the weakest rayes; so that the sight can hardly apprehend the reflected splendor, which therefore appeares more darke and obscure. The conjunction of these colours argment their diversitie, as red and Greene ingender a yellow: yet all are onely in appearance, like those which are seene in a Mirror. To confirme what hath bene alleadged by a knowne experiment; if with a scope, against the setting Sunne, you cast water circularly into the aire, a rainebow will appeare therein. This is called Iris, the daughter of Thaumias, or Wonder; Iris imports a message, because it presageth faire or foule weather, as it followeth the contrary; and therefore the messenger of Juno, who is taken for the aire, where clouds are ingendred. Moreover Neptune lifts up his floods, the commanded Rivers unlock their Fountaines; he strikes the Earth with his Trident, which is said to shake, in that the land which borders on the Sea is most subject unto Earthquakes; whose breaches give new ascents to subterren waters, or let in those of the Ocean. Some would fetch water from above the firmament to make enough for this Deluge (though that perhaps be meant by the clouds) lest God should be forced to a new creation after his Sabbath. And although the dissolution of the snow which perpetually covers the mountaines, especially of that huge accumulation from the beginning of the World beyond the Artick; and Antartick Circles; the rarifying of the frozen and universall Ocean (like a pot boyling over) as we see at full floods in a smaller proportion; the waters in the hollowes of the Earth, squeezed as out of a sponge, and supplied with aire, with those former concomitancies, might prove abundantly sufficient; yet is it safer to admire, then subject his miracles unto naturall causes. They attribute a Trident (a lance with three forkes) unto Neptune: which signifies the third site (according to Plutarch) of the Element of water, below the sky and the aire; whereupon the Sea was called Amphitrite, and the petty Sea-gods Tritons, or of the three parts of the World (the fourth then unknowne) imbraced by the Ocean: or of his triple power in enraging, asswaging, and bounding the surges. But Neptune was a mortall (as the rest of the Gods) to whom his brother Jupiter gave the Empire of the Sea, with the Ilands, and Maritime cities: as was registred on a Pillar of gold in the Temple of Jupiter Triphylus.

Neptune's
Trident.

DEUCALION
AND
PYRRHA.

Deucalion and his wife Pyrrha, the Daughter of his brother Epimetheus, alone escaped (thereward of their piety) this generall destruction: he having made an Arke by the advice of his father Prometheus, in which he floated on the waters. Lucian reports that not onely they and their children entred the same, but all the creatures which the Earth sustained: coming unto him by paires, and depositing their naturall discord by the dispensation of Jupiter: and Plutarch, that he let forth a Dove, which returning oft, at length came no more: by which he knew that she had found footing: alluding all to the history of Noah: he is said to have bene King of Thessaly, the first founder of Cities; and erecter of Temples: in whose daies those parts abounded with men, as they with flagitious offences. For multitudes of people procure a scarcitie of all things, and necessity makes men more crafty, dishonest, and irregular. For these crimes, in those times (as our Poet here intimates) there fell such abundance of raine as drowned almost all Greece: Deucalion and Pyrrha saving themselves on the top of Larnassus, so called of their covered boate, and after Parnassus, a mountaine of Phocis:

From East and West alike removed lies
Parnassus; whose two tops aspire the skies:

To

To Phœbus and Læus consecrate.
To both the Theban Bacchæ celebrate
The Delphicke third yeares-feast. This did divide
Swoln Seas from Stars; the whole World drown'd beside.

*Man's Torbay, Prometheus facit: cœli nunc
mittit
Delphica Thebanæ referunt: cœli nunc
clia:
Hic filium flammæ: nec potuit cœli nunc
Emittit, Prometheus facit deus, et a Jove
Lucan l. 5.*

To apply the fable yet more to the history. Both Noah and Deucalion are celebrated for their Justice and Religion: Noah was commanded to build an Arke by God; and Deucalion advised thereunto by Prometheus, which is, the divine providence: both saved for their vertue, the one on Mount Ararat, and the other on Parnassus, while the vicious are swallowed by their owne impieties.

Now Jupiter dissipateth the clouds, sets the North-winde at libertie, and shewes the Earth unto Heaven: Neptune suppresseth the Seas with his Trident, and commands his trumpeter Triton to sound a retreat to the waters; who is thus described by Virgil:

Whom mighty Triton beares, whose shells lowd blast
Blew floods affright, his figure to the waft
Presents a man, the rest a fish; before
His monstrous breast the foaming surges roare?

*Huic velut immans Triton & carula con-
clia
Extremis frata, cui laterum tenuis adhaere nūti
Eras humanum præfert, in piscem desinit al-
tius.
Spumæ semisera sub pectore marmuræ undæ.
Æn. 10.*

Others describe him, perhaps more exactly, to have haire like water-parsely, a body covered with small and hard scale, gilles a little under the eares, the nostrills of a man, a wide mouth, with Panthers teeth: blew eyes, hands, fingers, and nailes, like the shell of a fish, finnes under the breast like a Dolphin. Pliny writes how an Embassador was sent of purpose from the Olissiponensi unto Tiberius Cæsar to tell him of a Triton, seene and heard in a certaine cave, winding a shell, and in such a forme as they are commonly painted. But I cannot omit what is written by Alexander ab Alexandro, who lived in the last century, how he heard one Draconet Boniface of Naples, a souldier of much experience, report in an honorable assembly, that in the wars of Spaine, he saw a sea Monster with the face and body like a man, but below the belly like a fish, brought thither from the farthest shores of Mauritania. It had an old countenance; the haire and beard rough and shaggy, blew of colour, and high of stature, with finnes betweene the arms and the body. These were held for Gods of the Sea, and propitious to sailers: Ignorance producing admiration, and admiration superstition. Yet perhaps they erre not who conceived them to be onely Divells, assuming that forme, to nourish a false devotion.

The desolate Earth now emergent, distressed Deucalion and Pyrrha, purging themselves with the holy water of Cephissus (an ancient custome among the Pagans) repaire to the temple of Themis; with prostrated bodies and humble soules presenting their prayers to the Goddesse. Prayers inforce Cælestiall pittie, and pittie reliefe; afforded in this answer.

Man-kinde
from
stones.

Goe from my Temple; both your faces hide:
Let garments, all unbraced, loosely flow;
And your great Parents bones behinde you throw.

The Earth interpreted for our common mother, and the stones for her bones, dissolved the ambiguitie of the Oracle. Such was that of Apollo to Sextus and Aruns the sonnes of Tarquin, Junius Brutus then present: Which of you first kisseth his Mother, shall have the soveraign command of Rome. The brethren cast lots who first should salute her after their returne: but Brutus, a supposed idiot, faining to stumble, fell flat on the Earth and kissed it: lighting on a true sense, as appeared by the sequell. Like unto this was Cæsars dreame the night before he passed over Rubicon, how he carnally knew his mother, which signified his countrey. The same is reported of our Henry the fourth when he landed at Ravenspurge; both of them obtaining the Empire of either. As Prometheus before made men of Clay; so now Deucalion his sonne, and Pyrrha his neece, by casting of stones behinde them: both including one morall; that of salvage men they made civill, and imbewed their mindes with cælestiall knowledge: and that by the advise of Themis, which is the inbred law and instinct of nature. The congruity of the names gave birth perhaps to the fable: for *lithos* signifieth a stone, and *anthropos* the common people. Or in that they drew the rude and stone-like people in to the plains from the rocks and caves of the mountaines first after the Deluge, and gathered them into Cities. God is said in the Gospell to be able of stones to raise up children unto Abraham: the sense not unlike, though

Themis.

though diviner; meaning the ingrafting of the Gentiles into his faith, hardened in sinne through ignorance and custome. So the giving us hearts of flesh instead of thote of stone, is meant by our conversion. Themis gave Oracles at the foot of Parnassus, long before Apollo gave any at Delphos. She is said to be the daughter of Coelus and Cybele, commanding men onely to aske what was just and lawfull, her selfe the same; and her name signifying as much. So as those who forswore themselves by the name of Themis, were held to violate all lawes both divine and humane, and capitally to sinne against either.

PYTHON.

There was need of divine advice for the restoring of man: Heat and Moisture, the parents of Generation, are fained here to have produced therest: among which Python, a prodigious serpent, whose bulke tooke up so much of the mountaine. Although this be allegoricall, yet read we of so huge a Serpent by Bograda in Africa, that it deprived the Romane army, under Attilius Regulus, of the use of the River, devouring many of his souldiers, and crushing many to death with his imbracements: whose body no dart nor weapon could penetrate: more terrible to the Legions and Cohorts, then warre or Carthage: destroyed at last with milstones, and pieces of rocks, throwne out of engines; the stench infecting both the aire and armie. His skin was a hundred and twenty foote long. But the sence of this fable is meerely Physicall: for Python, born after the Deluge of the humid Earth, is that great exhalation which rose from the late drowned World, untill it was dissipated by the fervor of the Sunne or Apollo.

Tunc tellus ex umbra & aëre flagrantibus
Humida, unctilataque talebat ad aëthera tor-
rens.
Incubant calami nubi, & caligine opacauit
Hinc ille immanis Python. — Parnassus.

The Earth then soakt in showres, yet hardly dry,
Threw up thicke clouds which darkned all the sky:
This was that Python.

The word signifies putrefaction: and because the Sunne consumes the putrefaction of the Earth, his beames darting from his orbe like arrowes; with his arrowes he is said to have killed Python. So serpentine Errour by the light of truth is confounded. The Spirit which inspired the Priests of Apollo was called Pytho, as they themselves Pythonists. But, who will beleve that the Pythian games had their originall from this fable? Strabo relates that Python was a wicked and bloody theife, who infected all those parts with his outrages, and therefore was called Draco. He slaine by Apollo, the Delphians in gratitude for their recovered liberty, did institute those Games to his honour. During their fight the standers-by cryed Io Pæan, that is, shoote Apollo: which after grew a customary acclamation in victories. So the Græcians sung the Pæan (a Hymne to Apollo) when they went to the battell; as we reade in Thucydides and Xenophon. These games were of all other the most ancient: celebrated in the beginning of the spring, not onely by Greece, but by all the inhabitants of the Cyclades.

DAPENE.

Apollo, elated with his victory, despiseth Cupid: yet escapes not his vengeance. He is here called a boy, by reason of the diversitie of affections which raigne in Lovers; apt to beleve, easily deceived, and refractory to reason: or that love is a childe in the heart of a lover, ever growing, and never waxing old; though not still in apparance, yet alwaies in efficacie. For love is truly love no longer then it increaseth: a deadly symptome is his standing at a stay; and his first declination, a downefall. He is said to be armed with fire, in that he inflames the heart with ardent desires: and as fire is of all elements the most noble and active, even so is love of all the affections: to have wings in regard of the inconstancy of love; or of his swift desires and impatiency of delay: or rather of a lovers celerity and industry in serving and deserving. Cupid drawes out of his quiver two arrowes of contrary effects: the one tipped with gold, the metall of the Sunne, who heats our blouds and fills with alacritie: the other with lead, belonging to Saturne, cold and melancholy: alacritie procures, and melancholy (not that which proceeds from extremity of heate, which hath a contrary operation) extinguishes desires.

Mens erit apud cupi tum, cum largissima
rerum,
Ut segetes pingui luxuriabit humo.
Pectora dum gaudent, nec sunt astricta de-
lore,
Ipsa patent a lauda non subit arte Venus.
Tum cum tristis eras, defensa est Ithon armis
Militibus gravadam lora recepit equum.
Grad. in Art.

That mind is sooneft caught which springs with mirth:
Like corne which riots on the lusty earth.
The heart that's free from sorrow, open lies
To Venus arts, and flattering loves surprife.
Sad Ilium repell'd the Græcian force:
But full of joy, receiv'd the fatall Horse.

Gold.

Gold also is the symbole of Plenty, which nourisheth love; and lead of Poverty, which sturves it. Pliny also writes that a plate of lead applied to the breast suppresseth unchaste dreames. To love he attributes a double power of disdain and affection, and Horace

Who often unlike mindes and formes provokes
To draw unequally in hated yokes,
With cruell Mirth.

— cui placet impares
Formas atque animos, sed jura alitius
Sola noster cum joco,
Carm. L. 1.

But distinguished in person in that painted table at Elis. Where the one (Anteros, or the love of vertue) endeavours to bereave the other of his Palme: by his name proclaiming defiance. Of whom perhaps our Poet in his Remedy:

Neere Port Collina, for devotion fam'd
A temple stands, of lofty Erix nam'd:
This shrines Lethean love, who cures desires
And powres cold water on his scorching fires.

Est prope Collinam templum venerabile per-
tam,
Impositum templo noxia celsus Erix.
Eji illic letum amor, qui pectora sanat,
Inque seu guttula letiparum adiat aquam.
Ovid. de Rem. Amor.

Bow and arrowes are given to Cupid; in that beauty wounds a farre off, and as an arrow the body, so peirceth it the heart through the eye: or of the wonderfull celerity of the minde, transfixing it selfe, and profoundly penetrating. Daphne affects Diana, which is chastitie; preserved by solitarinesse, labour, and neglect of curiositie: Apollo Daphne; drawne on with a barren hope. Lovers are great boasters. He brags of his temples, his parentage, his art of divination, (attributed, in that those, in whose nativitie that Planet predominates, are of the greatest foreknowledge: or that, as the eye of the World, he beholds things present, past, and to come) of his invention of musicke, which solaceth the minde, and removes our manifold cares with a sweete oblivion. The first instruments had but seven strings, in reference to the seven Planets: and because the Sunne is placed in the midst as Lord of the rest, whose motions (according to Pythagoras) doe make an incredible harmony, he therefore is said to have invented Musicke. As likewise Physick (his name is derived by Festus importing as much as to free and preserve from evill) in that the Sunne is so powerfull in producing Physicall simples, and to our bodies so salubrious. Yet heare we this great Physitian.

Ay me! that hearbs can love no cure afford!
That arts, relieving all, should faile their Lord!

Daphne, almost overtaken, invokes the deities of the River and Earth, to devoure or trans-
forme that beautifull forme which had so much endangered her: who assistant to distressed vertue, con-
vert her into a laurell: (expressed in her name) the image of her beauty and chastitie: innobled by her
lover with addition of honours. This tree is consecrated to Apollo, or the Sunne, as agreeing with his
nature; being hot and dry, of great efficacy as well in divination as Physicke; his Prophets crowning
themselves with laurell, and eating of the berries. Nor wants it authoritie that the leaves thereof
laid under the pillow will procure true dreames. The two Laurels here mentioned which grew before
the Palace of Augustus, with an Oake betweene them, declare that the safety of a Prince is guarded by
Vertue and felicitie: the one being the ensigne of Victory, and the other of a preserved Citizen. The
originall of these there planted is thus related by Suetonius, and others: As Livia immediately after
her marriage with Augustus, travelled to a Villa of hers in the Veientine territory, an Eagle soaring
over her head, let fall a white hen into her lap, with a branch of laurell in her bill. Taken with the omen,
she caused the one to be carefully kept, and the other to be planted. From the hen proceeded an infinite
sort of the same colour; in so much as that very house was diverse ages after called Ad Gallinas: and
from the laurell a goodly row of bay trees, whereof the Cæsars made their garlands when they rode in
triumph, and bare in their hands the branches: these, the solemnity ended, they stuck in the Earth by
the rest of the trees, which augmented their number. But what was miraculous, when any one of them
died, the trees which he had planted perished with him: and at the death of Nero (the last of the
Cæsars) the whole grove withered. The Laurell, by reason of her native heate, is ever young
and flourishing: here fained such by the gift of Apollo, in imitation of his eternall youth, and
unshorne tresses: attributed to the Sunne, in that rising and setting he is ever the same, his faire haire
no other then his long and beautifull beames. It was the custome of the Græcian youth not to cut their
haire untill the downe appeared on their chinnes, and then to offer it at Delphos to Apollo.

Daphne is changed into a never-withering tree, to shew what immortall honour a virgin obtaines by preserving her chastitie. She is said to be the daughter of Peneus, because the banks of that river abound with laurel; to be beloved of Apollo, in that the fairest grew about his Temple of Delphos; to fly his pursuit, in that they affect the shadow; and to repell the fire of lust, in not being scorched by the Sun nor Lightning.

10

The neighbour and forraine Rivers now visite old Peneus, not knowing whether to condole or congratulate, for the losse, or noble transformation of his daughter. Onely Inachus was absent, lamenting the misse of his Io; pursued, and comprest in a cloud by Jupiter, called the Thunderer, the ruler of the World, the giver of all good; yet introduced for an adulterer, a ravisher of virgins, and in himselfe a receiver of all evil. This Inachus, the father of Io, was the first that ever reigned in Argos, accidentally drowned in Carmanor, which after was called by his name; and Io fained to be the daughter of that River. Palæphatus in his treatise of the convincing of fables, relating as incredible things, and more defacing the truth by professing it, (when fiction, that spar of Gold, is the art; and truth well counterfeited, the honour of the Poet) reports how Io, the Priest of Juno, being got with childe, and fearing the fury of her father Inachus, fled out of the city: whereupon it was fained by the Argives that the mad Cow was broke loose, and delivered in Egypt. But Herodotus, how the Phænician Merchants sailing into Greece, and the women of Argos (among whom was Io) coming aboard to see their commodities, were surprized by them, and carried thither. Which more agreeth with the truth, since the ship that brought her was celebrated by the Egyptians in their festivalls. Diodorus writes how being the most beautifull woman of that age, she was married by Osiris; he called Jupiter, and she Isis; from whence the fable of Jupiters love unto Io was derived. She teaching the Egyptians husbandry and many usefull knowledges, was after deified by them, and honoured with Temples and Altars. Most certaine it is that they worshipped Osiris in the likenesse of an Oxe, (and why not Isis in the forme of a Cow?) expressing agriculture (as they did) by the one; and the soile of Egypt by the other. Neither doubt I but that the Israelites, long sojourning there, brought from thence their superstition of the Golden Calf; made after two by Jeroboam, who also had lived, as an exile in that Countrey. Concerning the naturall sense of this fable; Io is taken for the Earth, the daughter of the River Inachus, or water in generall (as the sonne of Oceanus and Tethys:) in that the Earth a farre off appears to rise from the Sea. Jupiter lay with her in a cloud; the athereall heate, which is Jupiter, drawing vapours from the earth perpetually: fained to be turned into a Cow, for the industry of that creature in cultivating the Earth from whence she receives her fertility. Jupiter renders the Cow to approaching Juno, the milder temperature of the aire; the extreames of heate and cold being equally hurtfull to production: which she delivers to the custodie of Argus. Argus is taken for Heaven, his eyes for the starres, which continually behold the Cow, that is, the Earth, and by the varying of times by his motion procures her fertility. Halfe his hundred eyes are said to watch, while the other halfe slept: so halfe of them shine, the rest obscured by the splendor of the Sunne; here as usually, taken for Mercury, because that Planet is almost under his Orbe: thus expressed by Pontanus.

'Tis said that Mercury exchanging name,
Did with his drowfie Caduceus tame
Forg'd Argus hundred eyes with sleepe, that slept
By halves, while he the snowy Heifer kept.
Argus is Heaven; æthereall fires his eyes,
That wake by turnes; and Starres that set and rise.
These sparkle on the brow of shadie Night:
But when Apollo reares his glorious light,
They, vanquish't by so great a splendor, dy;
And buried, in obscure Olympus ly.

Quin & Mercurium, mutato nomine dicunt
Argum semivivum filium stravitse Caduceo
Insomnem, centumq; oculos & lumina cen-
tum
Pudentem & nivea servantem pascua
macula.
Argus enim celum est & vigilantia lumina
flamma
Ætherea & vario labentia sidera mundo
Qua passim multa sub lustru noctu an uer-
bra
Collucet: sed Phœbea max oriente precepit
Torpent luce nova, & candenti lampade vi-
bra
Emoriantur & obscure condantur Olympo.
Meteor.

The fable hath also an historicall allusion unto Argus, that old and prudent Argive king, who was slaine by Mercury, in hope to succcede him: when banished for that fact by the Greekes he fled into Egypt. But allegorically: in that skill and industry is more available in husbandry then the influence of the starres. The Cow wandring through many Regions is the propagation of that knowledge: and in that Egypt exceeds all other in richnesse, and naturall bonnty, there Io is fained to recover her owne figure. Others have wrested this fable to mortality: That Jupiter, the minde of man falling from Heaven, and joyning with Io, the body in a cloud is turned into a beast: as forgetfull of his owne originall; and captivated by his vices: when of more maturity in age and judgement, Mercury is sent to kill Argus,

Argus, in that Reason bridles and subdues the exorbitancies of the affections. Then Juno lets loose the Furies, the stings of the Conscience.

A Hell on Earth: th'afflicted minde dismaid,
Full offoule crimes, and of it selfe afraid.
Some safely sin, none sinne securely beare;
But suffer still the vengeance which they feare.

Quid parva preces, confusus mente pe-
dit,
Annuisq; culpa plenis, et semet timens.
Sedem aliquis tutum, nulla leviora tulit.
Sen. Hipp. cetera in Epist. 1. 2.
Dai parva, quicquid expetitur.

This horror begets repentance, repentance reformation, by which he is restored to his former beauty, and becomes like the Gods through his sanctity and integrity.

This fable is interwoven with that of Pan and Syrinx, Pan was the first that invented the seven-fold Pipe: and for that cause is said to have loved Syrinx, who when she could not avoid his pursuit, was changed into Reeds by the Nymphs of the River. Syrinx signifies a reed, here fained the daughter of Ladon, in that there they grow in abundance. Of this Pipe, and how first found out thus singeth Lucretius.

SYRINX.

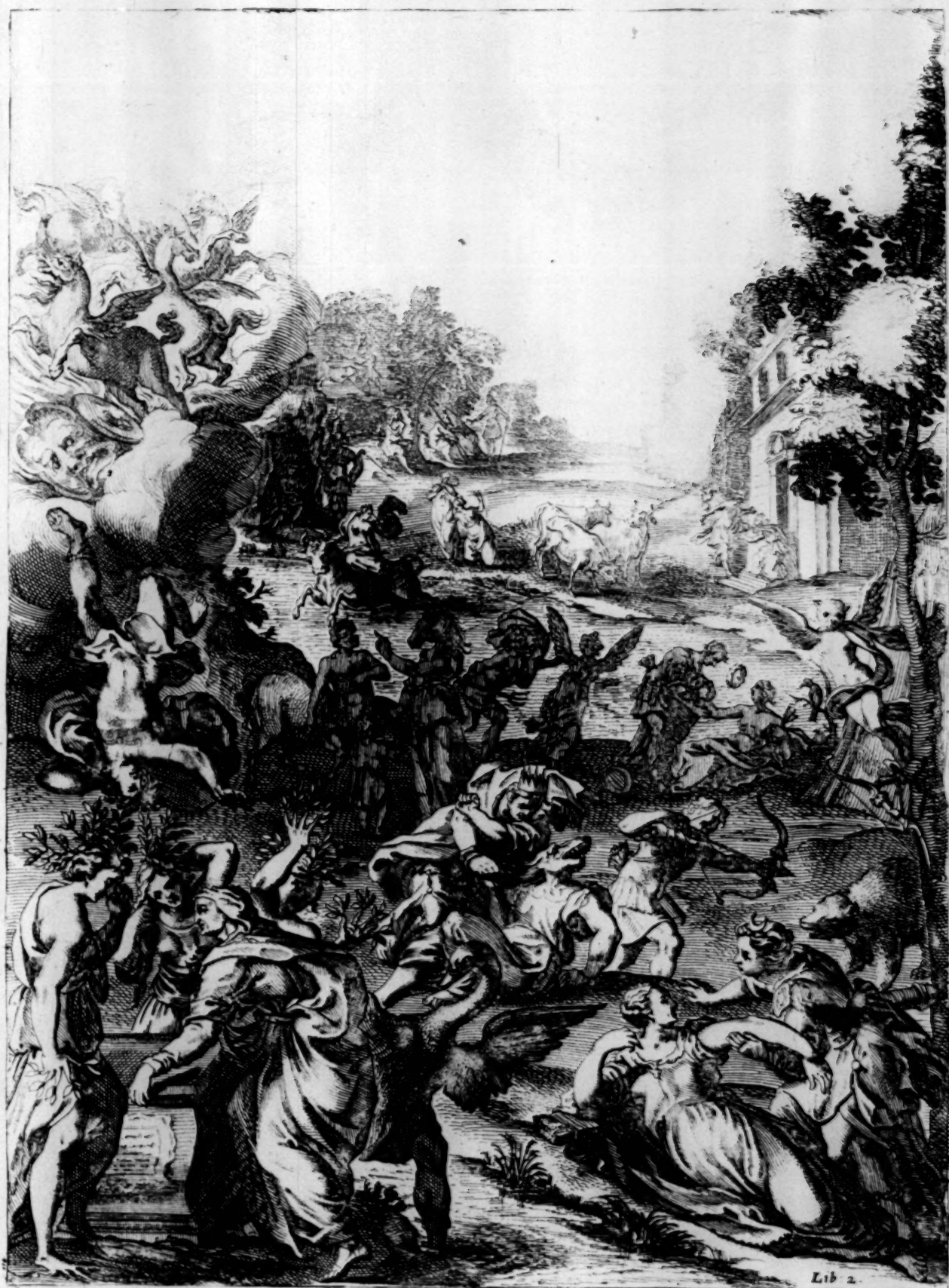
By murmuring of winde-shaken reeds, rude swaines
Learnt first of all to blow on hollow canes.
Then pipes of pieces fram'd; whence musick sprung;
Playd on by quavering fingers as they sung:
Devis'd in shades and plaines, where shepheards graze
Their bleating flocks, with leasure. crowned laies.

Et Zephyrus cava per calamarum sibiola pre-
mam
Agrestes docuit canas inflare cicutas
Tute murmurant dulces didicere querelas
Tibia quae funder digito palata canen-
tum,
Atria per temora, ad sylvas, saluque re-
perit,
Per loca pastorum de terra, acque etia dia.
Lucret. l. 5.

This was the Shepherd Pan; who for the same was esteemed a God, as others were for other inven- tions. But of him hereafter. This tale is told by Mercury the God of eloquence; whose winged feet declare his volubility of speech; his rod, the power of elocution in perswading or dissuading; and his hat his disguised art wherewith he covers the fallacies of his arguments.

Now Epaphus, the sonne of Io, attaining the government of Egypt, built the city of Memphis; and caused his mother after her death to be adored for a Goddesse: who taxing Phaeton (as our Poet here faines) to be no sonne to Phœbus, is the cause of his journey to his fathers palace; and consequent- ly of the Worlds conflagration.

5



OVIDS

METAMORPHOSIS

The second Booke.

THE ARGUMENT.

R Asb Phaeton fires the World. His sisters mourn
 His Tragedie; who into Poplars turn;
 Their teares to Amber; Cygnus, to a Swan.
 Jove, Phæbe-like, Calisto found a Man:
 Her, Juno made a Beare: She, and her son,
 Advanced starres, that still the Ocean shun.
 Coronis, now a Crow, flies Neptunes fright.
 Nyctimene is made the Bird of Night.
 The too-officious Raven, late so faire,
 Is plum'd with black. Ocyroë grows a Mare.
 Phæbus, a Heardsman: Mercury, twice such;
 Who turns betraying Battus into Tuck.
 Envious Aglauros, to a Statue, full
 Of her minde's spots. Love Jove converts t' a Bull.

S Of's loftie Palace on high Pillars rais'd,
 Shone all with gold, and stones that flamelike blaz'd.
 The rooffe of Ivory, divinely deckt:
 The two-leav'd silver-doores bright raies project.
 The workmanship more admiration crav'd:
 For, curious^b Mulciber had there engrav'd
 The Land-imbracing Sea, the orb'd Ground,
 The arch'd Heavens.^c Blew Gods the billows crown'd;
 Shape-changing^d Proteus. Triton shrill; the tall
 Big-brawn'd^e Aegæon mounted on a Whale.
 Gray^f & Doris, and her daughters, heavenly-faire:
 Some sit on Rocks, and dry their Sea-greene haire;
 Some seeme upon the dancing Waves to glide;
 Others on backs of crooked fishes ride:
 Amongst them all, no two appeare the same;
 Nor differ more then sisters well became.
 The Earth had salvage Beasts, Men, Cities, Woods,
 Nymphs, Satyrs; rurall Gods, and chrystall Floods:
 Above all these, Heaven's radiant Image shines,
^h On both sides deckt with fixe refulgent Signes.
 To this, bold Phaeton made his ascent;
 And to his doubted Father's presence bent;
 Yet forc't to stand aloofe: for, mortall light
 Could not indure t' approach so pure a light.
 Sol cloth'd in purple, sits upon a Throne,
 Which cleere with tralucient Emralds shone.
 With equall-raigning Houres, on either hand,
 The dayes, the Moneths, the Yeares, the Ages stand:
 The fragrant Spring with flowry chaplet crown'd:
 Wheat-cares, the brows of naked Summer bound:

Rich Autumne finear'd with crust^k & Lyæus blood;
 Next, hoary-headed Winter quivering stood.
 Much daunted at these sacred novelties,
 The fearefull Youth all-seeing Phæbus spies;
 Who said, What hither drew thee Phaeton,
 Who art, and worthily my dearest Some?
 He thus reply'd. O thou refulgent Light,
 Who all the World rejoycest with thy sight!
 O Father! if allow'd to use that name,
 Nor Clymene by thee disguise her shame;
 Produce some signe, that may my birth approve,
 And from my thoughts these wretched doubts remove.
 He, from his Brows, his shining rayes displac't;
 And, bidding him draw-neere, his neck imbrac't;
 By merit, as by birth, to thee is due
 That name, said he; and Clymene was true.
 To cleere all doubts; aske what thou wilt, and take
 Thy granted wish. Beare witnesse thou^k dark Lake,
 The oath of Gods, unto our eyes unknowne.
 These words no sooner from his lips were flowne,
 But he demands his Chariot, and the fway
 Of his hot Steeds, to guide the winged Day.
 The God repents him of the oath he made;
 And, shaking his illustrious Tresses, said:
 Thy tongue hath made mine erre, thy birth uncles.
 O, would I could break promise! this request,
 I must confesse, I enely would deny:
 And yet, dissuade I may. Thy death doth lie
 Within thy wish. What's so desir'd by thee,
 Can neither with thy strength nor youth agree.

THE
PALACE
AND
MAGNI-
FICEN-
CY OF
THE SUN.
A Flammag;
imitate Py-
rope. Pliny af-
firmes Pyra-
mus to be
copper bea-
ren into
plate and
mixed with a
proportion
of gold which
gives it a he-
ry lustre; as it
doth this
name: taken
by others for
a Carbuncle
or such other
stones that
sparkle with
light most a-
greeable to
this descrip-
tion.
A name of
Vulcan.
can in respect
of the colour
of the Sea.
See the
comment on
the 8 book.
See the
comment on
the 1 book.
A Giant
drowned in
the Argæus
Sea (of him
so called) for
assisting the
Titans, and
taken into
the number
of the Sea
Gods by Te-
thys.
g. Wife to
Nereus, and
mother to
the Sea
Nymphs.
h The 12.
signes of the
Zodiack fixe
inclining to
the North,
and as many
to the South.

i The juve-
of the grape:
Lyæus being
a name of
Bacchus his
blood here
taken for
wine.
PHAETON.

k Sign. See
the comment.

a A Mountain, used by the Poets for Heaven.

b The Sunne was feigned to descend into the Sea, (which is Tethys) in that it appeared to the eye, the Horizon being the east point of the firmament. c The natural motion of the Planets is from the West to the East: yet are they violently torn by the rap- ture of the tenth Sphere from the East to the West in 24 hours. d The two extreme points of the Aether, lying North and South, whereon the Heavens are turned about: de- scribed by Astronomers the better to demonstrate their propo- sitions. e The signes of the Zodiac. f A Centaur: The Centaur Chiron, who was of a Centaur that is half man, half horse, being changed into that signe.

g Who first invented the art of forging of met- als: and therefore ce- lebrated for a God by the ancients.

Too great intentions set thy thoughts on fire.
Thou, mortall, do'st no mortall thing desire;
Through ignorance, affecting more then they
Dare undertake, who in ^a *Olympus* dwell.
Though each himselfe approve; except *Mercurius*
Is able to supply my burning Throne.
Not that dread Thunderer, who rules above,
Can drive these wheelers; and who more great then *Jove*
Steep is the first ascent; which in the prime
Of springing Day, fresh Horses hardly clime.
At Noone, through highest skies their course they beare:
Whence Sea and Land even We behold with feare.
Then down the Hill of Heaven they scoure again
With desperate speed, and need a steady reign;
That *Tethys*,^b in whose wavy bowres I lie,
Each evening dreads my down-fall from the skie.
Besides; the Heavens are daily hurried round,
That turn the Stars, to other motions bound.
Against this violence, my way I force,
And counter-run their all-o-re-bearing course.
My Chariot had: can thy frail strength ascend
The obvious^c Poles, and with their force contend?
No Crores, no Cities, fraught with Gods, expect;
No marble Fanes, with wealthy offerings deckt.
Through^d salvage shapes, and dangers lyes thy way:
Which could'st thou keep, and by no error stray,
Between the Bulls sharp horns yet must thou go:
By him that draws the strong *Aemontian* bow;
The deathfull Scorpion's far-out-bending claws;
The shorter Crab's; the roaring Lion's jaws.
Nor easie is't those fiery Steeds to tame,
Who from their mouthes and nostrils vomit flame.
They, heated, hardly of my rule admit;
Bitt, head-strong, struggle with the hated bit.
Then, lest my bountie, which would save, should kill;
Beware: and whilst thou maist, reforme thy will.
A signe thou crav'st, that might confirme thee mine:
I, by dehorting, give a certaine signe;
Approv'd a Father, by Paternall feare:
Look on my looks, and reade my sorrows there.
O, would thou could'st descend into my brest;
And apprehend my vexed Souls unrest!
And lastly, all the wealthy World behold,
Of all that Heaven enrich, rich Seas in fold,
Or on the pregnant-bosom'd Earth remain,
As e what thou wilt; and no repulse sustain.
To this alone, I give a forc't consent:
No honour, but a true-nam'd punishment.
Thou, for a blessing, beg'st the worst of harms.
Why hang'st thou on my neck with fawning arms?
Distrust not; We have sworn: but aske, and take
What thou canst wish: yet, wiser wishes make.
In vain dehorted; he, his promise claim'd;
With glory of so great a charge inflam'd.
The wilfull Youth then lingring *Phabus* brought
To his bright Chariot, by ^e *Tulcan* wrought.
The Beane and Axeltree of massie gold;
On silver Spokes the golden Fellies rol'd:
Rich Gems and Chrysolites the Harnesse deckt;
Which, *Phabus* beams, with equall light, reflect.
Whilst this, admiring *Phaeton* surveyes,
The wakefull Morning from the East displays
Her purple doores, and odoriferous bed,
With plentie of dew-dropping Roses spred.

Clear^h *Lucifer* the flying Stars doth chase;
And, after all the rest, reignes his place.
When ⁱ *Titan* saw the Dawning ruddy grew,
And how the Moone her silver horns with-drew:
He bade the light-foot Houres, without delay
To joyn his Steeds. The Goddes obay:
Who from their lofty Mangers, forth-with led
His fierie Horses, with ^k *Ambrosia* fed.
With sacred Oyle anoynted by his Syre,
Of vertue to repulse the rage of fire,
He crowns him with his Rayes; Then, thus began
With doubled sighs, which following woes fore-ran.
Let not thy Father still advise in vain.
Sonne, spare the whip, and strongly use the reign.
They, of their own accord, will run too fast.
Tis hard, to moderate a flying haste.
Nor drive along the ^l five directer Lines.
A ^m broad and beaten path obliquely windes,
Contented with three Zones: which doth avoid
The distant Poles: the track thy wheelers will guide.
Descend thou not too low, nor mount too high;
That temperate warmth may Heaven and Earth supply.
A lofty course will Heaven with fire infest;
A lowly, earth: the safer Meane is best.
Nor to the fieldⁿ Snake thy Chariot guide:
Nor to the ^o Altar on the other side:
Between these drive. The rest I leave to Fate;
Who better prove, then thou, to thy own state:
But, while I speak, behold, the humid Night
Beyond th^p *Hesperian* Vales hath ta'en her flight.
^q *Aurora's* splendor re-inthrones the Day:
We are expected, nor can longer stay.
Take up the reignes, or, while thou maist, refuse;
And not my Chariot, but my counsell use;
While on a firme foundation thou dost stand,
Nor yet posselt of thy ill-will't Command.
Let me the World with usuall influence cheare:
And view that light which is unsafe to beare.
The generous and gallant *Phaeton*,
All courage, vault's into the blazing Throne:
Glad of the reignes, nor doubtfull of his skill,
And gives his Father thanks against his will.
Meane while, the Suns swift^r Horses, hot *Pyrans*,
Light *Aethon*, fiery *Phlegon*, bright *Eous*,
Neighing aloud, inflame the Ayre with heat;
And, with their thundering hooves, the barriers beat.
Which when hospitious *Tethys* once with-drew,
(Who nothing of her^s Nephew's danger knew)
And gave them scope; they mount the ample skie,
And cut the obvious Clouds with feet that flie.
Who, rays'd with plumed pinions, leave behinde
The glowing East, and slower Eastern-winde.
But, *Phabus* Horses could not feele that freight:
The Chariot wanted the accustom'd waight.
And as unballast ships are rockt and tost
With tumbling Waves, and in their steerage lost:
So, through the Ayre the lighter Chariot reeles;
And joults, as emptie, upon jumping Wheelers.
Which when they found, the beaten path they shun;
And, straggling, out of all subjection run.
He knows not how to turn, nor knows the way;
Or had he known, yet would not they obay.
The cold, now hot, ^t *Triones* fought in vain
To quench their heat in the forbidden Main.

h The Morn- ing star.

i The Sun.

k The food of the Gods, not courier fare had their horses.

l The Zones in The Eclip- tick lines, or way of the Sunne; con- fined be- tween the two Tropicks. m A Constel- lation win- ing about the Northern- pole of the Eclip- tique. n Another towards the Southern Pole, as neere as any of the southerly constellati- ons were then disco- vered, or could be seen at Rome. o The far- thest We- sterne part of the World: so called of *Hesperus* the Evening Star. p The Morn- ing.

r These some allude to the four seasons of the yeere

s *Clyteme* the mother of *Phaeton* was the daughter of *Tethys*.

t Those seven Stars which take that name of the plow- share, called vulgarly *Charles Wain*, which never secundo us; and there- fore feigned to have been interdicted the Ocean.

The

a Of this see the former page.

b Called also *Arctoplagia*, a starre or rather a constellation of 22 starres, which follow *Charles Wain*.

c The husband of *Clymene*.

d Constellations distinguished by imaginary forms.
e The claws of the Scorpion stretch into *Libra*, and make that sign: the rest of his body supplying his own.

f The Sunne.

g The River *Hebrus* was called *Oëagrus*, which descends from that Mountain.
h Burning also with Subterranean fires.

i A Mountain with two tops.
k In that there the orgies of *Bacchus* were celebrated.
l In the wars of the Giants. See the 1 Book.
m The top thereof being above the clouds.

The ^a Serpent, next unto the frozen Pole,
Bennum'd, and hurtlesse, now began to rowle
With actuall heat; and long forgotten ire
Resumes, together with æthereall fire.
'Tis said, that thou ^b *Bootes* ranst away,
Though slow, though thee thy heavy Waine did stay.
But, when from top of all the arched sky,
Vnhappy *Phaëton* the Earth did eye:
Pale sudden feare un-nerves his quaking thighs;
And, in so great a light, be-nights his eyes.
He with those Steeds unknown; unknown his birth;
His fute ungranted: now he covets earth;
Now scornes not to be held of ^c *Merops* blood,
Rapt as a ship upon the high-wrought flood;
By salvage tempests cha't; which in despaire
The Pilot leaveth to the Gods, and Pray'r.
What should he do? much of the heaven behinde;
Much more before: both measur'd in his minde.
The never-to-be entred West surway's;
And then the East. Lost in his own amaze,
And ignorance, he can nor hold the reignes,
Nor let them go; nor knows his Horses names:
But stares on terror-striking skies (posselt
By ^d Beasts and Monsters) with a panting brest.
There is a place, in which the Scorpion bends
His compass claws; who through ^e two Signes extends.
Whom when the Youth beheld, strew'd in black sweate
Of poyson, and with turn'd-up taile to threat
A mortall wound; pale feare his senses strooke,
And slackned reignes let's fall, from hands that shooke.
They, when they felt them on their backs to lie,
With un-controwled error scoure the skie
Through unknown ayrie Regions; and tread
The way which their difordred fury led.
Vp to the fixed Starres their course they take;
And stranger Spheares with smoaking Chariot take:
Now climbe: now, by steep Præcipes descend:
And neerer Earth their wandering race extend.
To see her ^f brother's Steeds beneath her own
The Moon admires; the Clouds like Comets shone.
Invading fire the upper earth assaill'd;
All chapt and con'd; her pregnant juyce exhal'd.
Trees feed their ruin: Grass, gray-headed turns:
And Corne, by that which did produce it, burns.
But this was nothing. Cities with their Towres,
Realmes with their People, funerall fire devoures.
The Mountains blaze: High *Athos*, but too high;
Fount-fruittfull *Ida*, never till then dry;
Oete, old *Tmolus*, and *Cilician Taurus*,
Muse-haunted *Helicon*, & *Oëagrian Acnus*.
Loud ^h *Aetna* roareth with her doubled fires:
ⁱ *Parnassus* groanes beneath two flaming spires;
Steepe *Othrys*, *Cynthus*, *Eryx*, *Mimas*, glow;
And *Rhodope*, no longer cloath'd with snow.
The *Phrygian Dindyma*, in cinders mourns:
Cold *Caucasus* in frosty *Scythia* burns.
High *Mycæ*, ^k divine *Citharon*, wast;
^l *Pindus*, and ^l *Ossa* once on ^l *Pelion* cast,
More Great *Olympus* (^m which before did shine)
The ayrie *Alpes*, and cloudie *Appenine*.
Then *Phaëton* beheld on every side
The World on fire, nor could such heat abide;
And, at his deadly-dry and gaping jaws,
The scalding Ayre, as from a furnace, draws;

His Chariot, redder then the fire it bore;
And, being mortall could indure no more
Such clouds of ashes, and ejected coles.
Muffled in smoake which round about him rowles,
He knows not where he is, nor what succeeds;
Dragg'd at the pleasure of his frantick Steeds;
Men say, the *Aethiopians* then grew swart;
Their blood exhaled to the outward part.
A sandie Desert *Lybia* then became,
Her full veins emptied by the thirsty flame.
With hair unbound and torn, the Nymphs, distraught,
Bewaile their Springs. *Bzotia Dirce* fought;
Argos, *Amymon*; ⁿ *Ephyre* the faire
Pyrene mist: Nor streames securer are.
Great *Tanais* in boyling channell fumes;
^o *Teuthranean Caucas* heat consumes;
Ismenus, old *Peneus*, *Erymanthus*,
Yellow *Lycormas*; ^p to be twice-burnt, *Zanthus*,
Meander, running in a turning maze,
Mygdonian Melas, and *Eurotas* blaze;
Euphrates, late investing *Babylon*;
Orontes, *Phasis*, *Ister*, *Thermodon*,
Ganges, *Alpheus*, *Sperchius* flames infold:
And *Tagus* floweth with dissolved gold.
The Swans, that ravish't with their melodie
Maonian banks, now in *Cayster* frie.
To farthest Earth affrighted *Nilus* fled;
And there conceal'd ^q his yet unfound-out head,
Whil't his seven dustie channels streamlesse lie.
Ismarian Hebrus, *Strymon* now are drie.
Hesperian streames, *Rhene*, *Rhodanus*, the ^r *Po*,
And ^r Scepter-destinated *Tyber* glow.
Earth cracks: to Hell the hated light descends;
And frighted *Pluto*, with his *Queene*, offends.
The Ocean shrinks, and leaves a field of Sand;
Where new discover'd Rocks, and Mountains stand;
That multiply the scatter'd ^s *Cyclades*,
Late cover'd with the deepe and awfull Seas,
The Fishes to the bottome dive: nor dare
The sportlesse Dolphins tempt the sultrie Ayre.
Long boyl'd alive, the monstrous ^t *Phoca* die,
And on the brine with turn'd-up bellies lie.
With *Doris* and ^u her daughters, *Nereus* raves;
Who hide themselves beneath the scalding waves.
Thrice wrathfull *Neptune* his bold arme upheld
Above the Floods: whom thrice the fire repel'd.
Yet foodfull ^v *Tellus* with the Ocean bound,
Amidst the Seas, and Fountains now unfound
(Self-hid within the wombe where they were bred)
Neck-high advanceth her all-bearing head
(Her parched fore-head shadow'd with her hand)
And, shaking, shooke what-ever on her stand.
Where-with, a little shrinke into her brest,
Her sacred tongue her sorrows thus exprest:
If such thy will, and I deserve the same,
Thou chiefe of Gods, why sleeps thy vengefull flame?
Be't by Thy fire, if I in fire must fly?
The Author lessons the calamitie.
But, whilst I strive to utter this, I choke.
View my sing'd hair, mine eyes halfe-out with smoke!
The sparkling cinders on my visage thrown!
Is this my recompence? the favour shown!
For all my service? for the fruit I have born?
That thus I am with Plough and harrows torn?

Wrought-

n A Mountain neere *Cumæ* upon which the famous *Citadel* *Acroneion* was built.
o A Region of *Mythra* watered by that River.
p Set a gain on fire by *Vulcan* in the rescue of *Achilles*. *Hom.*

q Of an unknown originall.

r The moderne name of *Pado*.
s Intimating the sovereignty of *Rome* which stands on that river.

t *Proserpina*.

u Hands in the *Aegean* Sea which lye in the forme of a siele.

v Sea Calves: which take that name of their lowing.

x The Sea Nymphs, daughters to *Nereus* and *Doris*.

y The Goddess or Element of Earth.

a Neptune.
Of this par-
tition here-
after.

b A moun-
taine in
Atlasiana
so high, as
rained to
support the
skies.
c To the
same confu-
sed masse,
whence they
were at first
extracted.

d See the
comment.

e The river
Eridanus.

f Earth, the
common
mother.

PHAE-
TON'S
SISTERS.

g The
daughters of
the sunne
(for so the
name signi-
fies) and
sisters unto
Phaeton.

Wrought-out through-out the yeare? that man & beast
Sustaine with food? and you with incense feast?
But, say I merit ruine, and thy hate:

What hath thy brother done (by equall Fate
Hect'd to the wayy Monarchie)
That Seas should sinke, and from thy presence flee?
If neither he, nor I thy pittie move,
Pitty thy Heaven. Behold! the Poles above
At either end doe fume: and should they burne,
Thy habitation would to ruine turne.
Distressed ^b Atlas shoulders shrink with paine;
And scarce the glowing Axeltree sustaine.
If Sea, if Earth, if Heav'n shall fall by fire,
Then all of us to Chaos must retire.

O! quench these flames: the miserable state
Of things releeve, before it be too-late,

This said, her voyce her parch'd tongue forooke,
Nor longer could the smothering vapours brooke;
But, downe into her selfe with-drew her head,
Neere to th' infernall Cavernes of the Dead.
Iove calls the Gods to witnesse, and who lent
The straying Chariot; should not he prevent,
That All would perish by one destinie;
Then mounts the highest Turret of the skie,
From thence inur'd to cloud the spacefull Earth,
And give the flame fore-running thunder birth.
But, there, for waisted clouds he fought in vaine,
To shade or coole the scorched Earth with raine.
He thunders; and, with hands that cannot erre,
Hurls lightning at the audacious Charioter.
Him strook he from his seat, breath from his brest,
Both at one blow, and flames with flames suppress.
The frighted horses, plunging severall wayes,
Breake all their tire: to whom the bit obeyes:
The reignes, torne beame, crackt spokes, dispers'd abroad,
Scorcht Heav'n was with the Chariots ruines strow'd.
But, soul-lesse Phaeton, with blazing haire,
Shot head-long through a long descent of Aire;
As when ^d a falling starre glides through the skie,
Or seemes to fall to the deceived eye.
Whom great ^e Eridanus (farre from his place
Of birth) receiv'd, and quencht his flagrant face:
Whose Nymphs interr'd him in ^f his Mothers wombe;
And fixt this Epitaph upon his Tombe:
Here Phaeton lies: who though he could not guide
His Fathers Steeds, in high attempts he dy'd.

Phabus with griefe with-drew. One day did runne
About the World, they say, without the Sunne,
Which flame funerals illuminate;
That good, derived from a wretched Fate.
When Clymene had said what could be said
In such a griefe; halfe-soul'd, in black array'd.
She fild the Earth she wanders through, with groines,
First seeking his dead corps, and then his bones.
Interr'd in forrein Lands she found the last:
Her feeble lims upon the place she cast,
And bath'd his name in teares, and strictly prest
The carved Marble with her bared brest.
Nor lesse th' ^g Heliades lament; who shead
From drown'd eyes vaine offerings to the dead:
Who with remorselesse hands their bosomes teare;
And wayling, call on him that cannot heare.
With joynd homes foure Moones their orbs had fill'd,
Since they their customary plaints upheld:

When Phaethusa, thinking to have cast
Her selfe on Earth, cry'd, ah! my feet stick fast!
Lampetie, pressing to her sisters ayd,
As suddenly with fixed roots was stayd.
A third, about t'have torne her scattered haire,
Tore-off the leaves which on her crowne she bare.
This, grieveth at her stiffe and senselesse thighes:
She, that her stretcht-out arms in branches rise.
And whil't with wonder they themselves behold,
The creeping barke their tender parts infold;
Then, by degrees, their bellies, breasts, and all
Except their mouthes; which on their mother call.
What should she doe? but runne to that, to this,
As fury drave; and snatcht a parting kisse?
But yet, not so suffic'd, she strove to take
Them, from themselves, and down the branches brake:
From whence, as from a wound, pure blood did glide.
O pittie, Mother! (still the wounded cry'd)
Nor teare us, in our Trees! O! now adieu!
With that, the barke their lips together drew,
From these cleere dropping trees, teares yearly flow:
They, hardned by the Sunne, to Amber grow;
Which, on the moisture-giving River spent,
To Romane Ladies, as his gift, is sent.

^h Sthenelian Cygnus at that time was there,
A kin to Phaeton; in love, more neere.
He, leaving State (who in ⁱ Liguria reign'd,
Which Cities great and populous contain'd)
Fill'd with complaints the River-chiding floods,
The fedgeie banks, and late augmented Woods.
At length, his voyce grew small: white plume contends,
In whitenesse with his haire: his neck ascends.
Red filmes unite his toes: armes turne to wings:
His mouth, a flat blunt bill, that sadly sings.
Become a Swan, remembring how unjust
Iove's lightning was, nor Heaven, nor him will trust.
Whom Lakes and Ponds (detesting fire) delight;
And Floods, to Flames in nature opposite.

The wofull Father to dead Phaeton,
Him selfe neglecting (all his lustre gon,
As when eclips'd) day, light, his owne life hates;
And loved griefe, with anger, aggravates:
Refusing to illuminate the Earth.

Enough, too much my toyle! borne with the birth
Of Time; (as restless;) without end, regard,
Or honour recompenc't with this reward!
Some other now may on my Chariot sit.
If all of you confesse your selves unfit;
Let Iove ascend: that he (when he shall trie)
At length may lay his murd'ring thunder by.
Then will he finde, that he, who could not guide
Those fire-hoof'd Steeds, deserv'd not to have dy'd.

The Gods stand round about him, and request
That endlesse Night might not the World invest.
Even Iove excus'd his lightning, and intreats:
Which, like a King, he intermixt with threats.
Displeased Phabus, hardly reconcil'd,
Takes-up his Steeds, as yet with horror wild.
On whom he vents his spleen: and, though they run,
He lannes, and upbraids them with his Son.

^k The Thunderer then walkes the ample Round
Of Heavens high walls, to search if they were found.
When finding nothing there by fire decay'd;
He Earth, and humane industries survey'd.

CYGNUS.
h The sonne
of St. eulas
by the sister
of Clymene.
i That part
of Italy
which lies
about Genoa.

k Jupiter.
CALISTO.

Arcadia chiefly exercis'd his cares;
There, Springs and streames, that durst not run, repair's;
The Fields with Grasse, the Trees with leaves induc's,
And wither'd Woods with vanish'd Shades renew's.

^a Calisto, a
Nymph of
Arcadia, a
mountain of
Arcadia.

Off palling to and fro, a ^a *Nonacrine*
The God inflam'd; her beautie, more divin:
'Twas not her Art to spin, nor with much care
And fine varietie to trick her haire;
But, with a zone, her looser garments bound,
And her rude tresses in a Fillet wound:

^b Diana,
c A mount-
tain of Ar-
cadia where
Diana used
to hunt.

Now armed with a Dart, now with a Bow:
A Squire of ^b *Phæbe's*. ^c *Manalus* did know
None more in grace, of all her Virgin throng:
But, Favorites in favour last not long.
The parted Day in equall ballance held,
A Wood she entred, as yet never feld.

There from her shoulders she her Quiver takes,
Vnbends her Bow; and, tyr'd with hunting, makes
The flowry-mantled Earth her happy bed;
And on her painted Quiver lyes her head.
When *Iove* the Nymph without a guard did see
In such a posture; This stealth, said he,
My Wife shall never know: or, say she did;
Who, ah, who would not for her sake be chid!
Diana's shape and habit then indew'd,
He said; My Huntresse, where hast thou pursw'd
This morning's chace? She, rising, made reply;
Hail Pow'r, more great then *Iove* (though *Iove* stood by)
In my esteeme -- He finil'd: and gladly heard
Himself, by her, before Himself prefer'd;
And kist. His kisses too intemperate grow;
Not such as Maids on Maidens do bestow.

^d Diana so
called of the
toiles where-
with they
take wild
beasts, by her
first inven-
ed.

His strict imbracements her narration stay'd;
And, by his crime, his own deceit betray'd.
She did what Woman could to force her Fate;
(Would *Iuno* saw! it would her spleene abate)
Although, as much as Woman could, she strove;
What Woman, or, who can contend with *Iove*!
The Victor lies him to th' atherall States.
The Woods, as guiltie of her wrongs, she hates:
Almost forgetting, as from thence she sung,
Her Quiver, and the Bow which by it hung.

High *Manalus* ^d *Dictynna* with her train
Now entering, pleas'd with the quarry slain,
Beheld, and call'd her: call'd upon, she fled;
And in her semblance *Iupiter* doth dread.

But, when she saw th' attending Nymphs appeare;
She troops among them, and diverts her feare.

Ah, how our faults are in our faces read!
With eyes scarce ever rais'd, she hangs the head:
Nor perks she now, as she was wont to do,

^e Diana, of
Cynthia a
mountain of
Delos, where
she was fain-
ed to have
been born.

By ^e *Cynthia's* side, nor leads the starry crew.

Though mute the be, her violated shame
Self-guiltie blushes silently proclaime.

But that a Maid, *Diana* the ill hid
Had soone espy'd: they say, her lie Nymphs did.

^f Increasing
Moones.
g *Atolla*, or
the Sun.

Nine ^f *Crescents* now had made their Orbs compleat,
When, faint with labour, and ^g her brothers heat,
She takes the shades; close by the murmuring
And silver current of a fruitfull Spring.
The place much prays'd, the streame as coole as cleere
Her faire feet glads. No Spyes, said she, be here:
Here will we our disrobed bodies dip.

Calisto bliaht: the rest their faire lims strip.

And her perforce uncloth'd, that fought delays;
Who, with her body, her offence displays.

They, all abash'd, yet loath to have it spy'd,
Striving her belly with their hands to hide;
Avant, said *Cynthia*; get thee from our train;
Nor, with thy lims, this sacred Fountain stain:

This knew the ^h Matron of the Thunderer;
Whose thoughts, to fitter times, revenge defer:
Nor long delay's; for, *Arcas* (which more scorn
And grieve provok't) was of the Lady born.

Beheld with ire, which turn'd her eyes to flame;
Must thou be fruitfull too, to blaze my shame,
And propagate the wrong? And must he be
A living infamy to *Iove* and me?

I'll not indur't: That so self-pleasing shape,
Which drew my husband to thy willing rape,
I sure shall spoile. This said, her haire she wound
About her hand, and dragg'd her on the ground.
Her hands, for pittie heav'd (so smooth, so faire!)
Grew forthwith rough, and horrid with Hark haire.

Her daintie hands (which, swift deformity
Converts to paves) the place of feet supply.
The mouth, so prays'd by *Iove*, (that late to sin
Entic't a ^c *od*) now horribly doth grin.

And, lest she might too powerfully beseech,
She instantly bereft her of her speech:

Instead whereof, a noyse ascends her hoarse
And rumbling throat, which terror doth inforce;
Although a Beare, her minde she still posselt,
And with continuall groanes her grieve exprest:

With paves stretcht up to heaven, accus'd her fate:
And whom she could not call, she thought ingrate.

How oft, afraid to keep the Wood's alone,
Sought she the house and fields that were her own!

How often, chased by the following crie,
Th' affrighted Huntresse from her hounds did flie!

Of she (the Wood's wild foragers espy'd)
Forgetting what she was, her self would hide:

A Beare; yet trembles at the sight of Beares;
And Wolves (her Father then amongst them) feares.

When (lo!) ^k *Lycion's* Grand-child thither drew,
Thrice five yeeres old, nor of his Mother knew;

While he pursues the chace and salvage spoyle,
(The *Erymanthian* Woods begirt with toyles)

Her he encounters. *Arcas* seene, she stay'd,
And would have ta'ne acquaintance. He, afraid,

Stared upon her with a constant eye;
And backward slept, as she approached nye.

About to wound her undefended brest:
The King of Gods, who did the fact detest,

With them, the crime with-drew, and both convai'd
To heaven; now ^l neigh'ring Constellations made.

^m *Saturnia* sweld to see her Rivall shine
Amongst the Stars. Shee sloop to *Neptune's* brine;

Gray ⁿ *Terbys* and the old *Occanus*
(Grie't by the Deities) accoasting thus:

Aske you why I, the Queene of Gods, am come
From blest abroads? Another holds my roome.

When Nights black mantle shall the World infold;
My wounds (those honour'd Stars) you may behold;

There, where the ^o shortest Circle, at the end
Of all the turning Axeltree, doth bend.

Who would not injurie the wife of *Iove*,
When our worst punishments preferments prove?

ⁱ Lycion: of
whom in the
first book.
^k *Arcas*, the
sonne of *Ca-
isto* the
daughter of
Lycion.
^l *Calisto* con-
verted into
the greater
Beare, and
Arcas into
the lesser.
^m *Iuno*, the
daughter of
Saturne.
ⁿ Esteemed
as by *Ophi-
on*, the most
ancient of
the Gods;
from whom
the rest, as
all things
besides, had
their origi-
nall. A tra-
dition from
the Spirits
moving up-
on the wa-
ters (which
covered all
in the begin-
ning) hatch-
ing, as it
were, and
producing
all things
out of them.
^o The Arctic
Circle.

a To the sisters of *Phoronis*, who succeeded *Phoronis* in the kingdom of *Argos*.
 b The *Ayre*, which is *Larissa*, being now then by *Oceanus* and *Tethys* on the element of water.
 c The greater and lesser *Beare* Those seven *Scaries* resembling a low *Isle*, and thereof called *Troades*.
 d In that they never let to those that are on this side the Northern *Tropick*.
 e The *Centaur*, attempting to scale the *Capitoll* by night, were discovered by the gagging of *Coronis*, and repulsed by *Minerva*, for the same furnished *Capitollum*.
 f *Asclepius*, of *Delphos*, where he had his most celebrated Temple.
 g The *Raven*, *ERICHTHONIUS*.
 h *Minerva* called *Pallas* of the shaking of her Lance.
 i See the Comment.
 k See the Comment.

l The *Owls*.

How great our act! how is our powre display'd!
 Unform'd a Woman, and a Goddess made.
 Thus we the guiltie scourge! Thus, thus we our
 Revenge advance! such, and so great our powre!
 Let him unbeast the beast (as heretofore
Phoronis) and her wanton shape restore.
 Why doth he not *Leacon's* daughter wed,
 Rejecting me, and place her in his bed?
 But, you who once my carefull *Nurses* were,
 If my indignities doe touch you neere,
 Command you that the seven *Triones* keep
 Their lazie *Waine* out of your sacred Deep.
 From thence, those stars, the price of whoredome, drive;
 Nor let th' impure in your pure *Surges* dive.
 They both assent. Her *Peacocks* to the skyes
 Their Goddess draw; late stuck with *Argus* eyes.
 Thou too, thou prating *Raven*, turn'd as late
 From white to black, by well-deserved Fate.
 (The spotlesse silver Dove was not more white,
 Nor *Swans* which in the running *Brookes* delight:
 Nor yet that vigilant *Towle*, whose gagging shall
 Hereafter free th' attempted *Capitoll*.)
 Thy tongue, thy tell-tale tongue did thee undoe:
 And what was white, is now of fable hew.

The *Palme*, *Coronis*, of *Larissa*, bare
 From all th' *Aemonian* Dames for matchlesse faire.
 Who dearly, *Delphian*, was belov'd by thee;
 As long as chaste, or from detection free.
 But, *Phabus* Bird her scapes did soone descry:
 Nor could they charme th' inexorable *Spy*:
 Whom, flying to his Lord, the *Crow* pursu'd
 (As talkative as he) to know the news;
 And, knowing, said: Thy self thou dost ingage
 By thanklesse service: slight not my presage.
 Know what I was, and am: through all my time
 My actions siff: thou'lt finde my faith my crime.
 For *Pallas*, on a day, in chest compos'd
 Of *Attick* *Ofiars*, privately inclos'd
 Her *Erichthonius* (whom no Woman bare)
 Committed to the custody and care
 Of three faire *Virgin Nymphs*, that daughters were
 To Prudent *Cecrops*, who two shapes did beare:
 Nor told what it contain'd; but, charg'd that they
 Her secrets should not to themselves betray.
 These from an *Elme* I (un-esp'd) esp'd.
 Faire *Herse* and *Pandrosa* faithfully
 Performe their charge. *Aglauos* then did call
 Her fearefull sisters, and unties with-all
 The wicker Cabinet; whose twigs contain
 An infant, rais'd on a *Dragon's* train.
 This, I my Goddess told; and for reward,
 Am now cashiered from *Minerva's* Guard,
 The Bird of Night prefer'd. Beware by me:
 Nor too officiously tell all you see.
 Truth is, I never to that place aspir'd:
 She gave it me, unfought-too, undesir'd.
 Were *Pallas* askt, though angry, yet know I
 That angry *Pallas* would not this deny.
 Me had King *Coroneus*, great in fame
 Through happy *Phocis*, by a royall Dame.
 Rich suiters I (despise me not) had store:
 My beautie wrackt me. Walking on the shore,
 As leisurely as now I use to go,
 Cold *Neptune* saw me, and with lust did glow.

The time, his pray'rs, and praises spent in vain;
 What would not yeeld, he offers to constrain;
 And follows me that fled. The harder strand
 Behinde me left, and tyr'd with yeelding sand,
 To Gods and Men I cry. No humane aid
 Was then at hand: a Maid releeves a Maid.
 For, as to heaven my trembling armes I threw;
 My armes cole-black with hovering feathers grew.
 My Robe I from my shoulders thought to throw:
 But, that was plume, and to my skin did grow.
 With hands to beat my naked brest, I trie:
 But, neither brest to beat, nor hands, had I.
 Running, in sand I funke not as before;
 But, me the scarce-tought Earth, unburden'd bore.
 Forth-with, I lightly through the *Ayre* ascend;
 And on *Minerva*, without blame, attend.
 But, what was this; when she, whose wicked deeds
 Vnwoman'd her, in our lost grace succeeds?
 For, know (no more then through all *Lesbos* spread)
Nyctimene desil'd her Fathers bed.
 Though now a Bird; yet, full of guilt, the sight,
 The Day, she shuns, and masks her shame in Night.
 About her, all our winged troops repaire;
 And, with invectives, chace her through the *Ayre*.
 To her, the *Raven*: *Mitchiefe* thee surpris'd
 For slaying me. Vain *Omen's* I despise;
 Then, forward flew; and told the hartfull truth
 Of lost *Coronis*, and th' *Aemonian* Youth.
 The harp drops from his hand: and from his head
 The *Laurell* fell: his chearfull colour fled.
 Transported with his rage, his bow he took,
 And with inevitable arrow strook
 That brest, which he so oft to his had joy'd:
 She shrieks; and from the deadly wound doth wind
 The biting Steele, pursu'd with streames of blood,
 That bath'd her pure white in a crimson Flood:
 And said; Though this be due, yet, *Phabus*, I
 Might first have teem'd: now, two in one must die.
 She faints: forc't life in her blood's torrent swims:
 And stifning cold benums her senselesse limbs.
 His crueltie, to her he lov'd, too late,
 He now repenteth, and him-self doth hate,
 Who lent an eare, whom rage could so incense:
 He hates his Bird, by whom he knew th' offence;
 He hates his Art; his quiver, and his Bow;
 Then, takes her up, and all his skill doth show.
 But (ah!) too late to vanquish Fate he tries;
 And surgery, without successe, applies.
 Which when he saw, and saw the funerall pile
 Prepared to devoure so deare a spoile;
 He deeply groanes (for no celestiall eye
 May shead a teare) as when a Cow stands by,
 And lowes aloud to see th' advanced mall
 Vpon the fore-head of her suckling fall.
 And now uncar'd-for odours pow'd upon her;
 And undue death with all due rites doth honour.
 But, *Phabus*, not induring that his seed
 (And that by her) the greedie Fire should feed,
 Snatcht it both from her womb, and from the flame;
 And to the two-shap't *Chiron* brought the same.
 The white-plum'd *Raven*, who reward expects,
 He turns to black; and for his truth rejects.
 It pleas'd the Half-horse to be so employ'd;
 Who in his honourable trouble joy'd.

Behold:

m *Minerva*.

NICTI-
MENE.

n The daughter
of *Nyctimene*,
a King of
Lesbos.

CORONIS
OF *LARIS-
SA*.

o *Phabus*.

p *Asclepius*.
q The just
Centaur;
the inventor
of Chirurge-
ry: of whom
that art is so
called.
THE RA-
VEN.
r *Chiron*.

Behold: the *Centaur's* daughter with red haire,
Who in formerly the Nymph *Caricle* bare
By the swift River, and *Ocyrhoë* nam'd;
Who had her Father's healthfull Art disculm'd,
To sing the depth of Fates: Now, when her brest
Was by the prophesying rage posselt,
And that th' included ^a God inflam'd her minde;
Beholding of the Babe, she thus divin'd:

Health-giver to the World, grow Infant, grow;
To whom mortalitie so much shall owe.

Hed Souls thou shalt restore to their aboads:

^b And once, against the pleasure of the Gods.

To do the like, thy ^c Grand-fires flames denie:

And thou, begotten by a God, must die.

^d Thou, of a bloodlesse corps, a God shalt be:

And Nature twice shall be renew'd in thee.

And you, deare Father, not a Mortall now;

To whom the Fates eternitie allow;

Shall wish to die, ^e then when your wound shall smart

With Serpents blood, and slight your helpless Art.

Relenting Fates will pitie you with death,

Against their Law, and stop your groaning breath.

Not all yet said, her sighs in stormes arise;

And ill-aboding teares burst from her eyes.

Then, thus: My Fates prevent me: lo, they tie

My falt'ring tongue, and farther speech deny.

Alas! these Arts not of that value be,

That they should draw the wrath of Heaven on me!

O, rather would I nothing had fore-known!

My looks seeme now not humane, nor my own.

I long to feed on grasse: I long to run

About the spacious fields. Woe's me, undone!

Into a Mare (my kindred's shape) I grow:

Yet, why throughout? ^f my Father but halfe so.

The end of her complaint you scarce could heare

To understand: her words confus'd were.

Forth-with, nor words, nor neighings, she exprest;

Her voice yet more inclining to the beast:

Then, neigh'd out-right. Within a little space,

Her down-thrust armes upon the Meadow pace.

Her fingers joyne: one hoofe five nailes unite:

Her head and neck enlarge, not now upright:

Her trayling garment to a train extends:

Her dangling haire upon her crest descends:

Her voice and shape at once transform'd became:

^g And to it self the monster gives a name.

Old *Chiron* weeps; and *Phabus*, vainly cries

On thee to change the changelesse Destinies.

Admit thou could'st: thee, from thy selfe expeld,

Then *Elis*, and *Messenian* pastures held.

It was the time, when, cloth'd in Neat-herds weeds,

Thou play'dst upon unequal seven-fold Reeds:

Whil't thee thy Pipe delights, whil't cares of love

Thy soule possesse, and other cares remove;

Thy Oxen in the fields of *Pylus* stray:

Observed by the craftie ^h sonne of *May*,

Forthwith he secretly conveys them thence,

In untract Woods concealing his offence.

None saw but *Battus*, in that Country bred;

Who wealthy *Neclem* famous horses fed.

Him only he misdoubts: then, (t'ane a-part)

Stranger, said *Mercury*, what ere thou art;

If any for this Herd by chance enquire,

Conceale thy knowledge: and receive, for hire,

This white-hair'd Cow. He tooke her, and reply'd,

Be safe; thy theft shall sooner be deserv'd

By yonder stone; than me; and she w'd a stone.

Love's sonne departs, and straight returns unknown,

(A seeming Clown: in forme and voice) who said:

Saw'st thou no Cattle through these fields convey'd?

Detect the theft; in their recovery joyne:

And, lo, this Heifer, with her Bull, is thine;

He (the reward redoubt'd) answer'd: There

^k Beneath those hills, beneath those hills they were.

Then, ^l *Hermes*, laughing loud; What, knave, I say,

Me to my self; me to my self betray?

Then, ^m to a Touch-stone turn'd his perjur'd brest;

Whose nature now is in that name exprest.

Hence he, who beares the ⁿ Caduceus, springs

Through boundlesse ayre; and views, from stretcht-out

^o *Munychian* fields, ^p *Minerva's* loved foyle, (wings,

^q *Lycaum*, exercis'd with learn'd toyle.

By chance, upon that day it did befall,

When to her Fane, prepar'd for a festivall,

In crown'd baskets on their shin'g haire,

The Virgin-train her sacrifices bare:

Returning; these the wing'd God doth view;

Who not forth-right, but in a circuit flew.

As when a greedie Kite fresh entr'ales spies,

Fearing to stoop for those that ^r *Lucifer*,

Strikes circles through the ayre, nor farre removes;

But, with fixt eyes reverts to what he loves:

So, swift ^s *Cyllenius* o're the *Attick* towers,

In ayrie windings circularly scowes.

As ^t *Lucifer* out-shines each other Starre;

As silver *Phaebus*, *Lucifer*; so farre

Did *Herse* all the other Virgins stain;

The glory of that pomp, and of her train.

Love-struck, he burnes as in the Ayre he hung.

A bullet by ^u *Balarus* Slinger flung,

Increaseth so in fervor as it flies;

And findes the fire it had not, in the skyes.

From Heaven, he stoops to more affected Earth:

Not now disguis'd like one of humane birth;

Such confidence his beauteous parts impart;

Which, though divine, he strives to grace by Art.

He curls his haire; his mantle, wrought with gold,

He in the most becoming garb doth fold;

And his fine feet adorne: then, in his hand

Takes his ^v sleep-causing and expelling wand.

Three roomes there were within the faire context

Of *Cecrop's* house, with Ivory arches deckt.

Pandrosa and *Aglauros* on each side

Of *Herse* lay; *Aglauros* first esp'yd

The fly-approaching *Mercury*: his name

She boldly askes, and why he thither came.

To whom, ^x *Pleiones* nephew: He am I

Who on *Love's* errands (*Love*, my Father) flie.

And to be plaine; to *Herse* faithfull prove:

And be an Aunt unto our fruitfull love.

Thy sister's beauties this repaire inforce:

I pray thee of a Lover take remorse.

So far'd she on him, and as much amaz'd;

^y As when the on *Minerva's* secrets gaz'd:

Who asks a masse of treasure for her hire;

And, till twere payd, constrain'd him to retire.

^z Warre's angry Goddesse cast on her a look

That darted fire; and fetcht a sigh which shooke

^k Such vaine and superfluous repetitions were call'd in Greek *Tautologia*: from whence *Petrus* an idle Poet, is here covertly taxed by *Lucifer*.

^l *Mercury*; in that the supposed Messenger and Interpreter to *Jupiter*.

^m The touch-stone is call'd *Indes*: which also signifies an Intelligence, or tell-tale.

ⁿ *Mercurius* Rod, which signifies a reconciler of dissension.

^o A *Thronon* to be near the Haven of *Athena*, where *Minerva* built the Temple of *Diana*.

^p *Attica*, sacred to *Minerva*.

^q The Philosophy Schooles which stood in a Grove without the walls of *Athena*.

^r *Mercury* of *Cyllene*, a mountain of *Arcadia*, where he was born.

^s The Morning Starre.

^t The inhabitants of the *Balarus* (two Islands now call'd *Majora* and *Minora*) renowned for their thags.

^u His *Caduceus*. See the Comment.

^v *AGLAUROS*.

^x *Mercury* of his Grand-mother *Demeter*, the wife of *Atlas* and mother of *Meton*.

^y Whereof a little before.

^z *Fallos*. See the Commentary on the first Book.

^a *Apollus*, the author of Prophecie
AESCU-LA-PYVS.

^b For rejoyning the scattered limbs of *Atropus*, the Father of *Asclepius*, as he of *Asclepius*.

^c See the Comment
CHIRON, a Centaur, is hurt in the foot by the casual fall of one of *Hercules* arrows infected with the blood of *Hydra*.

OCYRHOE.

^f *Centaur*.

^g *Phabus*, which signifies the faire Mare.

APOLLO A HERADS-MAN.

^h *Mercury*, *BATTUS*.

ⁱ Celebrated by *Homer*: this *Neclem* was King of *Etolia*, and Father to *Nestor*.

a The refulgent flack which was given her by Jupiter: to call of the goat skin which covered it.
b Envy's daughter, the son of Vulcan, who is fained to reside at Lemnos, in regard of the heat of that Earth so foreign for fires and diseases.
c Pallas.

d Pallas: of the Lake Triton, where first she was seen in her warlike habitments; or rather of her wildness.
e Daughters of Agenor.

Her bosome, with the ^a *Agis* which she wore:
Who calls to minde, how she, not long afore,
Profanely did, against her faith, discover
The ^b *Lemnian* issue, borne without a Mother:
Now to her sister, to the God ingrate;
And by so base a meanes t' enrich her state.

Forth-with to *Envie's* cave her course she bent,
Turr'd with black filth, within a deepe descent
Between two hills; where *Phabus* never shoves
His cheerefull face; where no winde ever blows:
Repleat with sadnesse, and unactive cold;
Devoid of fire, yet still in smoak enrold.
Whither when as ^c the fear'd in battell came,
She staid before the house, (that hatefull frame
She might not enter) and the darke doore stroke
With her bright lance; which straight in funder broke.
There saw she *Envy* lapping *Vipers* blood;
And feeding on their flesh, her vices food:
And, having seene her, turn'd away her eyes.
The Caitiffe slowly from the ground doth rise
(Her halfe devoured *Serpents* laid aside)
And forward creepeth with a lazy stride.
Viewing her forme so faire; her armes, so bright;
She groan'd, and sigh'd at such a cheerefull sight.
Her body more then n eager; pale her hew;
Her teeth all rustie; still she lookes askew;
Her breast with gall, her tongue with poyson sweld:
She onely laught, when she sad sights beheld.
Her ever-waking cares exil'd soft sleepe:
Who lookes on good successe, with eyes that weepe;
Repining, pines: who, wounding others, bleeds:
And on her selfe revengeth her misdeeds.
Although ^d *Tritonia* did the Hag detest;
Yet briefly thus her pleasure she exprest:
Aglauros, one of the ^e *Cecropides*,
Doe thou infect with thy accurs'd disease.
This said; the hastie Goddesse doth advance
Her body, with her earth-repelling lance.
Envie cast after her a wicked eye,
Mutters, and could for very sorrow dye
That such her power: a snaggy staffe then tooke
Wreathed with thornes; and her darke Cave forsooke.
Wrapt in black clouds, which way so ere she turnes,
The Corne she lodges, slowrie pastures burnes,
Crops what growes high; Townes, Nations, with her
Pollutes; and Vertue persecutes to death. (breath
When she the faire *Athenian* towers beheld,
Which in wealth, in learned Arts exceld,
And flourish Pence; to cry she scarce forbears,
In that she saw no argument for teares.
When she *Aglauros* lodging entred had,
She gladly executes what *Pallas* had:
Her cankred hand upon her breast she lai'd,
And crooked thornes into her heart convey'd,
And breath'd in bainefull poyson; which she theads
Into her bones, and through her spirits spreads.
And that her envy might not want a cause;
The God in his divinest forme she drawes:
And with it, sets before her wounded eyes
Her happy sister, and their nuptiall joyes:
Augmenting all. These secret woes excite,
And gnaw her to le. She sighs all day, all night;
And with a slow infection melts away,
Like Ice before the Sunnes uncertaine ray.

Faire *Herse's* happy state such heart-burne breeds
In her black bosome, as when spiny weeds
Are set on fire: which without flame consume,
And seeme (to finall their heate) to burne with fume.
Of she resolves to die, such sights to shun:
Of, by disclosing, to have both undone.
Now sits she on the threshold, to prevent
The Gods access; who with lost blandishment,
And his best Art, perswades. Quoth she; forbear,
I cannot be remov'd, if you stay heare.
I to this bargaine, he reply'd, will stand;
The figured doore then forces with ^f his wand.
Striving to rise, to second her debate,
Her hips could not remove, prest with dull waight.
Again she struggl'd to have stood on end:
But, those unsupple sinewes would not bend.
Incroaching cold now enters at her nayles:
And lack of blood her veines blew branches pale's.
And as a Canker, slighting helpelesse Arches,
Creeps from th' infected to the sounder parts:
So by degrees the winter of wan Death
Congeales the path of life, and stops her breath:
Nor strove she: had she strove to make her mone,
Voice had no way; her neck and face now stone.
There she a bloodlesse Statue late, all freckt:
Her spotted minde the Marble did infect.

When ^g *Atlantides*, on her, prophane
Of tongue and heart, thus sharpe revenge had ta'ne;
He from ^h the Citie, nam'd by *Pallas*, flew
On mounting wings, and unto heaven with-drew.
With whom, *Love* thus (his love congealing) joynes:
Thou, faithfull Minister to my designs,
Shoot swiftly through the Ayre unto ⁱ that Land,
Whose borders North-ward of thy Mother stand,
Which those Inhabitants *Sidonians* name:
Behold, yon royall Heard: conduct the same,
From not farre distant Mountaines, to the shore.
This he dispatcht, with speed that went before
A humane thought. There, oft the ^k princely Maid,
Accompany'd with *Tyrian* Virgins, play'd.
Love and high Majestie agree not well;
Nor will together in one bosome dwell.
That Powre, from whom, what ere hath being, springs;
That King of Gods, who three-fork'd lightning shings;
Whose nod the Worlds unfixt foundation shakes,
The figure of a sensuall Bull now takes:
And, lowing, walks upon the tender grasie
Amongst the Heard; though he in forme surpassie.
His colour whiter then untrodden snow,
Before still-moist and thawing ^l *Auster* blow.
The flesh, in swelling rowles, adorns the neck:
His broad-spread breast, long dangling dew-laps deck.
His hornes, though small, yet such as Art invite
To imitate, then shining gemmes more bright:
His eyes no wrath, his brows no terror threat;
His whole aspect with smiling peace repleat.
The beast, ^m *Agenor's* daughter doth admire,
So wondrous beautifull, so void of ire.
Though such, at first she his approach did dread,
Yet forthwith toucht; and then with flowers him fed.
The Lover joyes: till he his hopes might fealt,
He kist her hands; ah, scarce deterres the rest!
Now, on the springing grasie, he frisks and playes:
His sides now on the golden sands he layes.

^f His Caduceus.

^g Europa:
^h Agenor:
of Asia, the
father of his
mother.
ⁱ A part of
Phoenicia,
which *Maia*
the mother
of *Menelaus*,
one of the
Priests, be-
holds from
the South.

^k Europa, the
daughter of
King *Agenor*.

^l The South
Winde.

^m Europa.

Her

Her feare subdu'd, she strokes his profferd brest:
Her Virgin-hands his hornes with garlands drest.
The royall maid, who now no courage lackt,
Ascends the Bull, not knowing whom she backt.
He, to the Sea approaching, by degrees

First dips therein his hooves, anon his knees;
Then, rushing forward, beares away the prize.
She shrieks, and to the shore reverts her eyes:
One hand his horne, the other held behinde;
Her lighter garments swelling with the winds.

VPON

VPON THE SECOND BOOK OF OVIDS METAMORPHOSIS.

THE PAL-
LACE,
AND
MAGNI-
FICENCE
OF THE
SUNNE.

THe entrance into this second booke is through the glorious Palace of the Sunne: wherein as some conjecture, he intimates the temple of Apollo; with the Portico and Library, built by Augustus. The materialls, gold, precious stones, and ivory: the workman Mulciber; a name of Vulcan, which signifies to mollifie; in that fire mollifies metall, and subjects it to the will of the Artificer. In this description our Poet imitates Homer in the shield of Achilles; and is imitated by the moderne in their Screenes and Arrasses. The Sunne is cloathed in a robe of scarlet, enely proper to Princes and Magistrates, expressing their power of inflicting death by that bloody colour; which private men were of old forbidden to weare, or resemble in any part of their garments. But he a King of the other Starres, from whom they receive their honour: his courtiers, the Hæares, Dayes, Moneths, Yeares, and Ages; the Spring, Summer, Autumne, and Winter: being not onely their Lord and moderator, but their father; the measure and vicissitude of Time proceeding from his motion. Wherefore divine Reason, saith Macrobius, and not superstition, made the Poets, who in their fables of the Gods did not swerve from the truth of Philosophy, to referre all the rest that are under the skie to the various faculties of the Sunne, as insinuated by his severall appellations; governing the cœlestiall lights, and disposing of their influences: the multiplicite of the Gods no other then the names of his particular vertues. The erring World at the first acknowledging those onely for Gods, whom they saw with their eyes, and of whose glory and bounty they were sensible.

PHAETON.

STYX.

Phœbus acknowledgeth Phaeton for his sonne: he desires a confirmation: who bids him aske what he will; and bindes the performance by an irrevocable oath, the oath of the Gods, infernall Styx: here called their feare and terror: acknowledging therein a greater power then their owne, unto which they were lyable: and with all their mortality: for why should they feare what they never could see, unlesse unto death obnoxious? Why (saith Lactantius) should men cast their eyes unto Heaven, and sweare by those Gods who descend themselves into hell, and there found that which with terror they adored? Styx is a fountaine in Arcadia at the foot of Nonacris, the water thereof is a violent poyson, and so corroding that nothing can containe it but the hoofe of a Mule. With this Alexander (as is suspected) was made away, by the treason of Antipater; not without some aspersion upon Aristotle. Nor is such a virulency incredible, contracted from the qualitie of the earth in her subterræne current, whose exhalations I have seene, in a dry and light some cave betweene Naples and Putzoll, to kill a dog in as short a time as I am in telling of it. From the sad effects of this fountaine, and as sad a name (for Styx, as Regius expounds it, signifies sorrow) was that fabulous River derived, which in winding mazes nine times infolds the infernall Monarchie. It is fained that Styx sent her daughter Victory, the joyfull issue of a sorrowfull mother, to assist the Gods in their warres against the Gyants: in recompence receiving this honour from Jupiter, that whosoever forswore themselves by her name should for nine yeares be banished from their counsels and festivals. Thus interpreted by Aristotle, that as water was held to be the first and most ancient of all things: so nothing is to be preferred before, or is more holy and venerable, then the religion of an oath. But perhaps more accurately by the Vicount of Saint Albons: How leagues betweene Princes, though confirmed by oath, together with the bonds of merit, nature, or alliance, are commonly no longer of validity then they stand with the Reasons of state, and peculiar utility. Onely the obligation of necessitie (represented by Styx, that fatall and unrepresable river) abideth firme and unrevocable; since the breach thereof is punished with a suspension from the festivalls of the Gods; under which, by the Ancient, the lawes, immunities, plenty and felicitie of a kingdome were deciphered. Ambitious Phaeton demands of his father the guide of his chariot for one day, and therein his owne ruine. God could not punish a man more sometimes then in granting him his desires.

*quid enim ratione timemus,
Aut cupimus? Quid tam dextro pede con-
cipimus, ut te
Cautius non paviscas, notique peracti?
Evertere domos totas optantibus ipsas
Dixi faciles. Iuv. Sat. 10.*

What justly feare or hope we? what begunne
So well, or wisht for; but we wisht undone?
The easy Gods by granting us our owne
Requests, our fortunes oft have overthrowne.

To confirme an indefinite promise by oath is altogether unlawfull: for the breach thereof is a sinne,
and

and the performance, not seldome a greater : as instanced by Jephtha and Herod. So here the father by his indulgencie destroyes his sonne, and grants what an enemy would have desired. Phœbus goes about to deterre him by the difficultie, horror, and danger of the enterprise. Seneca makes the generous youth reply : I like the way, and long to ascend : this, wherewith you thinke to affright, incites me : there would I stand where the Sunne himselfe trembles. *Virtue mounts aloft, it is the part of a poore and lazie Spirit to pursue safe things. But those hot horses disdain to obey so weake and unskilfull a manager : they stray from their bounds, and follow their fury, till by their irregularity they had set the whole world on a combustion, When Jupiter, lest all should be devoured in one fire, stroke the Chariot and Charioter with lightning : who fell, like a falling starre, into Eridanus.*

Phaeton, King of the Thesports and Molossians, was said to have beene the sonne of Phœbus, and to have fallen from his fathers Chariot, in that he first assayed to finde out the course of the Sunne ; but was by his death prevented. And in those dayes there fell such abundance of fire from heaven (which Ficinus conjectures to be the same that is mentioned by Moses) as destroyed many of the Easterne regions : whereupon it was fained that his misguidance had set the whole world on a conflagration. But physically he is said to be the sonne of Phœbus ; because Phaeton is, as the name it selfe signifies, a bright and burning inflammation, which proceeds from the Sunne : Clymene, or the water, his mother ; from whom those exhalations are by the Sunne attracted. These set on fire procure a vehement heate : and therefore, the inflammation of those vapors is the sonne of these parents. Thunder and lightning necessarily succeed such excessive fervor ; for which cause he is said to be strook with lightning by Jupiter : and to fall into Eridanus ; in that such drougbts are commonly followed by inundations : That River, for this good service, beeing made a celestiaall Constellation.

This fable to the life presents a rash and ambitious Prince, inflamed with desire of glory and dominion : who in that too powerfull, attempts whatsoever is above his power ; and gives no limits to his ruining ambition.

Prepar'd for vengeance, desperate men
On crimes forbidden madly run.
From Heaven audacious Laphets son
To mortals fire convaid by theft :
Pale troopes of new diseases then
Sad Earth of her sick sons bereft ;
And certaine Death, before but slow,
Did with a swifter motion goe.
Bold Dædalus through empty ayre
With wings, not given by Nature, flew.
Herculean labors Hell subdew.
Hard nothing ist' adventrous man.
Even heaven it selfe affect we dare
By our vast follies : no, nor can
Iove lay his vengefull thunder by ;
Still urg'd by our impiety.

Audax omnia pergit
Gens humana ruit per vitium nefas.
Audax Iapetigenæ
Egum fraude mala gentibus intulit
Post ignem ætherea domo
Subdactam, macies & nova febrium
Terræ incubuit cohors
Senotique prius tarda necessitas
Lethæi corripuit gradum.
Expertus vacuum Dædalus æthera
Pennis non homini datus.
Petrusque Acheronta Herculeus labor.
Nil mortalius arduum est.
Cælum ipsam petimus finitima ; neque
Per nostrum patimur scelus
Inevadenda Iovem ponere fœmina.
Horat. l. i. od. 3.

In that rash and unexperienced, he is said to be a boy, and refractary to counsell (without which, Power is her owne destruction) and therefore altogether unfit for government ; which requires mature advice, and supernaturall knowledge, it being of mortall things the most difficult. The first ascent is steepe and painefull ; the whole race full of care, of feare, and danger of precipitation ; pursued by envy, detraction, and practise ; encountering with Bulls, Centaures, Lions, Scorpions, and such-like monsters ; too powerfull subjects, who with their ambition and factions disturbe the publike tranquillitie. The Horses of the Sunne are the common people ; unruly, fierce, and prone to innovation : who finding the weaknesse of their Prince, flye out into all exorbitancies to a generall confusion. These, by the advice of Phœbus, are rather to be curbed then incensed, not by cruelty, but a moderate severitie : well instituted and well executed lawes being the proper reynes to such horses. So Princes are to runne a regular course, and follow the steps of their noble Progenitors : neither to incline to the right hand, nor the left ; not to ascend too high, nor descend too low : (as Apollonius answered Adrian, that Nero lost his Empire by the sometimes over-straining, and sometimes too much slacking the strings of his instrument) Pride diminishing love, and facility authoritie : or to attempt what is above their power, or to fall beneath it, the middle way being onely safe ; which not observed by our lusty Phaeton accelerates

lerates his ruine. This also may allude unto those, who straying from their proper spheres, their kingdoms; set the World on fire with the flame of warre, which seemes too little for their insatiate ambition.

*Unus Pellex impetibus suis ignibus
et flammis in angustis limitibus mundi,
Vt Gyarus clausis scopulis, paruaque Co-
ripit.
Qua tamen a seculis montium intravit in-
nom.
Saxo ararumque riu. cyp. Mors ala satum
Qua tula fuit hominum corporaenda
Iuv. Sat. 10.*

One World suffic'd not the Pellean King:
Th' unhappy Youth sweats in that narrow ring,
As if to Gyarus sea-girt rocks confin'd.
But Babylon once entred, this great Mind
A little Urne contents. Deathonely can
Define the true dimensions of a man.

To whom Cyrus, and Attila the Hun, may be added, no lesse plagues to mankind, then devastating conflagrations: all perishing in the end by the lightning of the divine vengeance.

The Chariot
of the Sun.

They attribute a Chariot to the Sunne in regard of the swiftnesse of his motion; and to expresse what is beyond the object of the sense by that which is subject unto it: they make it of Gold and reflecting stones, in regard of his splendor; and that Gold is the metall appropriated to that Planet, bestowing riches on those in whose nature he predominates. In the wheelles of the celestiaall chariots they placed eight spokes to declare how the celestiaall motions above the eighth sphere were beyond the extent of humane observation. His horses, as their name expresse, are no other then light and heate; whereof the Sunne is the fountaine. Wherefore horses and charriots were consecrated unto him by the Iactatrons Jewes; as the former sacrificed by the Persians and Lacedemonians. His horses are harnessed and brought forth by the houres, which are the ministers of time.

The tract of his wheelles, is the Ecliptick line, and the beasts he encounters, the signes in the Zodiack. But this is his annuall course, and not his diurnall, wherein he describes almost a parallel to the Equinoctiaall. He was held for a God, in that the author of life, of health, and producing whatsoever is beneficiall to man. Reputed by the ancient, The image of God in the world; inspiring our mindes with wisdom and justice: in himselfe an example of government, justice, and munificency.

Lucifer.

Lucifer (that is, a bringer of light) is here said to fore-runne Aurora, or the morning; and last of all to resigne his place, in that the last starre which shineth. This is the beautifull Planet of Venus; which, when it riseth before the Sunne, is the Morning starre, and setting after it, the Evening.

*Qualis est primus, referens tenebras
Nactus Nactus, natus sita uallo
Hesperus, pulcherrima tenebra
Lucifer enim. Seneca Hipp.*

Now Sea-bath'd Hesperus, who brings
Night on, and first displaies his wings:
Now, radiant Lucifer; who day
Exalting, chafes night away.

Aurora.

In regard that her course is sometimes swifter then the Sunnes, and at an other time slower; yet never farre off, and fulfilling the same period. A part of the yeare she is above him; and then most refulgent, in that halfe illuminated by his raies: shines to us-ward: and a part beneath, when appearing horned; as found out by the new perspectives. As Lucifer Aurora, so Aurora ushers the Sunne; which is the light reflecting from his orbs before he ascendeth our Horizon, upon the grosser ayre, and condensed vapors: and from thence throwne downe, as from a concave glasse, by repercussion. In winter, for want of heate to raise the low exhalations, the twilight is shorter: in Summer long; and longer as neerer to the Articke circle, by reason of the oblique descent of the Sunne: in so much as they then in Scotland have little night, and none at all farther Northward. Twilight begins with us for the most part when the Sunne is 19. degrees beneath our Horizon: which is about an houre and a quarter before, or after, his rising or setting. Homer calls the Morning rosy-fingered; and here our Poet strewes his purple gates and galleries with roses; (fained to spring from the blood of Venus, in regard of their sweetnesse and beauty) yet is not really red, but so appears through the imbecillitie of our sight, and interposition of thick rising vapors; light and darknesse procures a red, as formerly alleadged out of Aristotle.

Falling
Starres.

He resembles Phaetons fall to a falling starre, or that seemes to fall; which was timely added; although those fires which dart by night through the aire are so called. For one starre would overwhelm the whole Earth; which in his owne nature is weightlesse, and not subject to descend. These Meteors are round and compacted exhalations; which inflamed aloft, are strooke downe by the acriall cold: and carry the name of starres, in that they resemble them both in forme and splendor; whose sloughs according to the vulgar receipt, we see often to lye on the ground like gelly.

Phaeton

Phaeton is said to be intomb'd by the Naiades; in that water extinguisheth fire. It was the custome of the Ancient not to bury those bodies which were slaine by lightning: but onely to intrench them about; since no Beast nor Bird would feed on their flesh, and withall as they supposed not subject to corruption.

The Heliades, the daughters of the Sunne (for so the name signifies) with immoderate griefe bewaile the death of their brother; and amidst the imbracements of their distracted mother are turned into Poplars. Great sorrowes stupifie, and we loose the apprehension of griefe by too much grieving: more deeply wounding women then men, in regard of their naturall imbecillitie. Two of these sisters he names: Phaethusa, which signifies ardor, Lampetia, shining; and here unnamed Pasiphae, which is all-inlightning. These are no other then the vertues and efficacy of the Sun in naturall bodies. They are said to have beene turned into trees; in that by moisture, which is Clymene, and the heate of the Sun, all vegetatives are produced. The Poplar affects the water, and therefore the scene of this transformation is placed on the bankes of Eridanus.

The teares of these weeping trees convert into Amber: which is onely the gumme they expell by their inward vigour: and by the fine passage or straining of the juyce through the wood and barke, becomes so translucent and shining. But this by the scoffer Lucian is exploded, who reports that he could neither there heare of Amber, nor see any Poplar trees by that River: although Pliny writes that the women there about accustomed to adorne themselves with the same. Yet if this be the marrow of a tree, then most likely of the Pine, in that they resemble one another in smell; which falling on the ground, either thickned by heat or hardned by cold, is carried into the Sea by high-rising tides, or the swelling of Rivers, and cast upon foraine shoares: whereof no small quantitie is at this day found on our coasts. That it was liquid at first, is apparent by the flies and creeping things which therein are often inclosed. Whereof Martial:

The Bee which Phaethus teares inclose,
As if intomb'd in her owne Nectar shoves.
The merit of so great an industry:
For like enough she so desir'd to die.

And againe:

The gem-like liquor on the viper falls,
As on the Poplars weeping branch she crawles:
While wondring how detain'd in that fat dew,
Insenfative in congeal'd Amber grew.
Thine, Cleopatra, now no more preferre;
The Viper hath a nobler Sepulcher.

Et latet, & lucet Phaetontide condita gutta,
Ut videatur apud nectare clausa fusa.
Dignum tandem pretium talis illa laboris
Credibile est ipsam sic voluisse mori.
Lib. 4. Ep. 32.

Flentibus Heliadum sanguis dum Vipera serpsit,
Fluxit in obstantem succina gemma feram:
Qua dum miratur pingui serore toreri,
Concreto regnat vincta repente gelu.
Ne tibi regali placeas, Cleopatra, sepulchro,
Vipera si parvula nobilitate jacet.
Epigr. 52.

More durable then the monuments and embalming of Princes: for bodies prohibited, that they neither turn into ayre, being separated from the same, nor enter into the bodies adjacent, as of a contrary quality, nor have in themselves a circulation, will never change; however in themselves corruptible. But Agricola a diligent searcher into the nature of Mineralls, will have it a kinde of Bitumen, rising out of the earth by the shoare: the yellow Amber being perhaps the one, and the white the other. The greatest quantities hereof is found about the Baltick Ocean, and those Northerne Regions. Boetius writes that in Shutland a peece was taken up as big as a horse: the Priest and his parishioners not knowing what it was, imploid it for Frankinsence.

Cygnus King of Liguria repaires to the Funerall of Phaeton: and while he bewailes the fate of his kinsman, is turn'd into a Swan; delighting in the contrary Element to fire, and not mounting aloft, as detesting Jupiter: agreeing with the nature of this Fowle, wherewith that river aboundeth. Pausanias writes that he was a Prince much addicted to Musick (as all the Ligurians by his example) and therefore fained to have beene after his death converted into the muscull Bird by Apollo: dedicated unto him, not onely for the harmony of his voice, but propheticall fore-knowledge; who foreseeing his death, entertaines it with songs and rejoycings.

The dying Swan, adorn'd with silver wings,
So in the fedges of Meander sings.

Sic ubi sacra vocant, udis abjectus in herbis
Ad vasa Meandri concinit alios Olor.
Ovid. Epist. Did.

But who ever heard a Swanne sing? A fiction invented by Greece, the mother of fables, perhaps to beautifie their Poems. For such is the sweetnesse and power of Poesie, as it makes that appeare, which

were in prose both false and ridiculous, to resemble the truth; and with such an incredible delight imprints it in the mindes of the hearers, as cannot be easily out-raced. This muscicall King informes us, that Princes should not like Nero indeavour to perpetuate their names by such sciences (although commendable in their moderate use) lest they lose their owne shape, that is, the estimation of their wisdom which is onely to be preserved and exalted by a wise and temperate government. Philip of Macedon, when Alexander sung and plaid curiously on the Harp at a banquet, in this manner reproved him; Art not thou ashamed to have such skill in these trifles?

Excellent alii spirantia mollius auri
Credo, qualem, vivat dicent de maris antro
Osalunt caulas mollius, calique montes
Discedunt radios, et surgentia sidera dicunt
T, regere imperio populos, Romanes, memento,
(Hic tibi erunt artes) pacis quas impavere ma-
jores
Parcere subiectis, et debellare superbis.
Virg. Aen. 6.

Others can statues cast in breathing brasse,
And cut in marble; which the life surpasse:
Others can better plead; describe the skies,
The Sunnes swift course, and stars that set and rise.
Doe thou the people rather, Roman, guide
With justice, and for sacred peace provide.
Be these the arts to purchase thee renowne:
Protect the humble and the proud pull downe.

CALISTO

Phœbus stomachs the death of Phaëton, and denies the world his light; but is reduced by the intreats and threats of Jupiter. It is a winning way to desire what we may command: but if that faile, subordinate powers are to be compelled by the supreme; or else the offence in either is equall. Jove like a common father, is solicitous in repairing the ruines of these disorders; but cannot order his owne affections. He burnes in love with Calisto, the daughter of Lycæon whom before he had turned into a Wolfe: and now turnes himselfe into the figure of chastitie; Diana, Calisto's Goddesse. Vice is ashamed of vice: and so ugly, that it cannot deceive but under the pretext of vertue; as the Di- velle in the shape of an Angell of light. The Virgin is de- virginated, and cast by Diana out of her chaste assembly: whom Cupid in Lucian complains that he never could wound, in that ever exer- cised in hunting. But Juno (said to be the wife of Jupiter in that the aire is subjescent to Heaven; and his sister, because both, according to Macrobius, were ingendred of the same substance) will not be so pleased. Jealousie is unplaceable; as rash as fire, and more cruell then the grave. She dragges her by the haire, beats her with her fist, and lastly converts her into a Beare. So loose they their faire figures, and resemble deformed beasts, who abandon their chastities: the excuse of ravishment being convinc't by conception. Calisto signifies beauty: the more beautifull, the more perspicuous their blemishes. Palæphatus reports, how hunting in the mountains, she entred a Cave, and there was torne in peeces by a Beare: when her companions raised this rumour of her change; the Beare coming forth alone, and she never scene after. Others, how having vowed virginity, and guilefully deflowred by the Cretan Jupiter, she was expelled by her subjects: who fled into the woods, and there was delivered of Arcas: where they lived obscurely; till impatient of so salvage a life, he attempted to kill his mother. She fled to Jupiter, who reconciled, and restored them to their kingdome of Arcadia. From whence grew the fable, how, when ready to have beene slaine by Arcas, they were both assumed into heaven by compassionate Jupiter; and converted into neighbouring constellations within the Arctick circle. Those foure starres which make a quadrangle on the side of the greater Beare, are called the Waine; The three on her taile, the horses; Boötes, the Waggoner. The lesser Beare consists of seven starres, in a like position: whereof the two foremost are called by Sea-men the Guards; as that on the tip of his taile the North-starre, in Ptolomeys time twelve Degrees from the Pole, but now within two, and yearly approaching neerer. Before the compass was found out, the Grecians sailed by the greater Beare, called by them Helice; as the Phœnicians by the lesse, the more expert Mariners. And because they never set to those Regions, whose elevation is greater then the distance of those constellations from the Pole, they are here said to be interdicted the Ocean (the setting starres suppo- sed of old to descend into the Sea, belike in that they held, as S. Augustine, that all was Sea under us) at Juno's suite to Oceanus and Tethys, by whom she was fostered: the Ayre which is Juno, being e- specially procreated by rarified Water.

ARCTAS

Juno's Pea-
cocks

Juno is drawne into Heaven by her yoked Peacocks: in whose traine, as formerly fained, she had fixed the eyes of Argus. And as his eyes were taken for starres; so hieroglyphically they expres- sed night by the displayed traine of that fowle. Sacred to Juno, in that first scene in Samos her Iland: or rather in that a proud and ambitious creature, affecting high places, as of an aeriall temper: deciphering proud and ambitious men who attempt high things; riches, which morally is Juno, being their tutelar Goddesse; having need of many eyes to sentinell their wealth, and prevent their

their downfall. The variety of her colours shew the many vicissitudes of Fortune, which infect their minds with cares and feares, who seeme to others so absolutely happy. The Emperour Adrian dedicated to Juno a Peacock of gold and precious stones, in her Temple at Euboea. The Romans in the dying of their Emperresses, accustomed to let loose a Peacock from the top of the funerall pyle: making the vulgar beleve that it was the soule of the deceased taken up into Heaven by Juno. And there are Coynes yet extant with the effigies of a woman on the back of an ascending Peacock, that bears the name of DIVA PAULINA; with this inscription CONSECratio. It is no lesse true then wonderfull that the flesh of this fowle will never corrupt, as experienced for a twelve moneth by S. Augustine.

Erichthonius is here fained to have had no mother: for Vulcan, as they fable, intending to ravish Minerva, defiled the ground, from whence he had his beginning: expressed in his name which signifies Earth and Contention. Minerva being that pure elementary fire wherein nothing is ingendred, fained therefore a perpetuall Virgin, and to resist the contamination of Vulcan, our grosser fire (the son of Juno in that mixed with aire) which vainely strives to joyne with the other being clog'd and suppress'd by the matter that feeds it; whose heate descending on the Earth begets a multiplicity of creatures. Others interpret Minerva for the industry of Nature, and Vulcan for an Art, in that fire is so usefull to the Artificer, who not by obsequiousnesse but violence indeavours to subdue what will not be constrained, and produceth thereby imperfect conceptions, as appears by the vaine attempts of the Chymists, in their great Elixir. They give Erichthonius the hinder parts of a Dragon; some say in that he excelled in fortitude and wisdom: others, for introducing marriage among the Athenians, who before promiscuously coupled together: but chiefly in that he knew how to temper clemency with severitie, according to the times, and disposition of the people: in memoriall whereof the children of his posteritie were adorned with golden Serpents. He was the fourth King of the Athenians (who of him were called the issue of the Earth; or rather in that they knew not their owne originall, or scorn'd to acknowledge it) whereof the here-mentioned Cecrops was the first: said also to have a double shape; perhaps on the former grounds, or in that his magnanimous entrance was peeced out with craft and dissimulation, as the Lion with the Foxes tayle: or taken in the better sense, in that his courage was accompanied with fore-sight and vigilancie. Pausanias writes that Erichthonius was the first that invented Chariots to conceale his deformity: and Virgil;

ERICH-
THONIUS.

First Erichthonius with foure horses drew
Swift Chariots; on hot wheele the victor flew.

Primus Erichthonius currit, et quatuor ausus
Iungere equos, et per ignem voluere rotas.
Georg. l. 3.

When newly borne, hee was hid by Minerva in a basket; and delivered to the custodie of Cecrops daughters, with charge not to open it: but disobeyed, especially by Aglauros, it is said that shee and her sisters were vexed with Furies for a long time after, the terror of her inward guilt: to informe us that divine mysteries are not to be too curiously pryed into, nor the commands of God infringed without severe punishment. In some thing the fable alludes to the historie: for a childe being found at Athens in the Temple of Minerva, neere to that of Vulcan, with a snake wrapt about him (a presage of succeeding eminencie) it was fained to be the sonne of Vulcan, and to have beene fostered by Minerva; concealed in her Temple, perhaps for his safety, as Joash in the Temple at Jerusaleme; and perfidiously discovered by her Priests, the here-mentioned daughters of Cecrops. But Lactantius will have Erichthonius to be the incestuous and long obscured issue of those forged Deities.

The Crow informes of the infidelitie of Aglauros and her sisters: Once a Nymph and changed into that bird by Minerva, to preserve her from the lust of Neptune. Chastitie miraculously protects her votaries. The losse of her faire forme is recompenced by her honourable dependency on the Goddesse. In Corone, a Citie of the Messenians in Peloponnesius, a Crow of brasse was placed on the fist of Minerva's statue; found in digging the foundation; of which is received that name: and from hence that bird perhaps was said to be sacred unto her. But now discharged her service for her unacceptable intelligence. Silence is secure, when speaking the truth is not seldome obnoxious to danger. The Crow is the symbol of garrulity; and therefore rejected by Minerva: because much talking interrupts the meditation of the minde, and is offensive to wisdom. Moreover no Crow comes neere unto Athens; so called of Athena, the Greeke name of Minerva, of which Citie she was the Patronesse; perhaps the ground of that fable. Of this Lucretius.

CORONIS
OF PRO-
CIS.

*Est de Athenis in Montibus, archi in ipſa
Verre, Padali ad Templum, Tritondos
altare,
Qua nunquam prius appellat corpora rai-
ca
Cernices, non cum fumant altaria doni:
Vſque a ſe faciant non ſua Palladi accot,
Peruſula cauſa. Grauius ut coſuere poſta.
Sed natura loci hoc opus eſſet ipſa ſua vi.
Lib. 6.*

To Pallas Temple, mounted in the hie
Athenian towre, no Crowes their wings apply,
Although the altars ſteame: not for the offence
Of too much diligence exil'd from thence
By th' angry powre; as Grecian Poets ſing:
For ſuch effects from naturall cauſes ſpring.

NECTI-
MEN.

As the lakes of Avernus and Asphaltis were deadly to all ſoule that flew over them. Antigonus, in his admirable Hiſtories reports how Coronis for her ill newes (the perſons of ſuch being never acceptable; when contrarily theſe who bring good are gracious:) of the diſcovery of Eriethonius, was baniſhed the tower of Athens; and therefore fained to have beene changed into a Crow, ſince no Crow approacheth it. A bird of bad preſage, and pretending ſoule weather,

*Tum Coruſ plena pluviam vocat imprebra
Tercy
Et ſola in ſicca ſecum ſtat ſatur arena.
Virg. Georg. 1.*

Th' unlucky Crow with full throat raine implores,
And ſtruts alone upon the ſandy ſhores.

For the Crow rejoyceth in the moiſt and relenting Aire: in ſo much as ſhe ſeemes to call on the Raine which approacheth. It grieves her that the Owle ſhould riſe by her fall, having beene changed into that deformed ſhape for her filthy inceſt. Yet no deformitie ſougly as her crime: wondred at like a prodigy in nature, and driven from the ſocietie of others; aſhamed of her ſelfe, and ſculking in the darke: when vertue, though unfortunate, ſhunnes not the light; a reward to it ſelfe, and never unpraiſed. The Egyptians by the Crow and the Owle (to which this fable hath a reference) expreſſed two deadly enemies, purſuing one another with immortall hatred. For the Crow deſtroyeth the egges of the Owle by day, and the Owle the others by night; neither want there authors who write that their bloud will not mingle. So the Owle is the hieroglyphick of death, and the Crow of long living. The Owle was ſacred to Minerva, of which ſhe was called Glaucopis: either for her gray eyes, in that thoſe have the beſt and trueſt wits, who have eyes of that colour: or of her faculty of watching and muſing; the powers of the minde being in the ſilent night more recollected and vigorous: or that Athens her Citie ſo abounded with Owles, whereupon it became proverbiall: or that the Athenians ſtamped their coyne with that figure. Demotheues, having eſcaped out of priſon, and flying from Athens, is ſaid to look back on Minerva's tower with this exclamation: O Pallas, the Lady of this City, why tak'ſt thou delight in three ſuch unlucky beaſts, as the Owle, the Dragon, and the People? Intending blindneſſe by the one, by the other envy, and by the third inſtability.

CORONIS
OF LA-
RISSA.

The Crow by way of advice relates theſe her infortunities to the Raven: who deſpiſeth both counſell and example, the wiſe directors of our humane actions, and informes Apollo of the ſecret imbrace-ments of his beloved Coronis with the Theſſalian Iſchyer. Not the love of a God, and he of the reſt the moſt beautifull, could confine the wandring luſt of an extravagant woman.

*Cederat enim menti, animam ut cede puella.
Namque est famulatus: nulla fides.
Fera in nulla bona est, vel se tota contigit
illi;
Nescio quo facere mala facta bona est.
Petronius*

Trust thy ſhip unto the winde,
Not thy heart to woman-kinde.
Safer farre the faithleſſe flood:
Bad, or ill made ſtrangely good.

THE RA-
VEN.

So writes the Proſe-ſatyre, yet ſpent his laſt breath in reciting amorous verſes. The hate of a wronged lover imitates the violence of his affection. Yet the one but momentary: he kills, and repents in an inſtant: love is revoked by pity: whom he ſlew in his rage, now dead, he doies on. This fable is paralleld by that hiſtory of Herod; who had no ſooner put Mariamme to death, but his love increaſed with his deſperation; and who could not live with her, could not live without her. The beſt therefore is not to heare, what is a miſery to know: the next to give time unto anger; leſt precipitate rage leave away to repentance, but none to recovery. Apollo hates his intelligencer, and turnes his white feathers into black; to ſhew how hatefull they are by whom we arrive at ſuch knowledges; whereof love will be ever doubtfull, how apparant ſoever. The Raven was ſacred to Apollo; in regard of her colour, in that the Sunne makes the complexion black; whereupon in chiefe eſtimation with the Brachmanes; ſo innated in the Raven that her egges, as reported, will die the haire (and the teeth while a doing, if not prevented by oyle) with that colour: but according to Anaximander in his Horoscopes, becauſe the voice of the Raven is of all other birds moſt ſignificant, and therefore ſo accurately obſerved in

Augury

Augury. They alone use their throats as well as their tongues in the utterance of sounds, which become thereby more intelligible. A shoemaker in Rome had a Raven which would perch every morning on the Rostra where they made their publique orations; first saluting the Emperour Tiberius, Germanicus, and Drusus Cæsar, by their names; then the people of Rome as they passed by: and that done, flie back to his Masters stall; continuing this custome divers yeeres together; untill in the end he was killed by the envy of another of that trade: which the Citizens so took to heart, that they drove him out of the street where he dwelt, and afterwards slew him. Then laying the dead Raven on a sumptuous bed, they carried him in great solemnitie on the backs of Æthiopians, to the funerall Pyle; erected by the Appian way. Thus the people of Rome revenged the death of a bird, with the death of a Citizen: when in former time they not so much as enquired after the murder of Scipio Æmilianus, who had subverted Carthage and Numantia, giving it those rites of funeralls which they refused to bestow upon many of their bravest Commanders.

Æsculapius is snatcht by Apollo from the wombe of his slaughtered mother: taken for the sonne of Apollo and Coronis; in that Coronis is the moderate moist aire, which by the impression of the Sunne conceives Æsculapius, or the Giver of health. For if the aire be not rarified by the Sunne, or if contrarily overdried by his fervor, there is no salubritie: and therefore Coronis is said to be shott to death by Apollo, when his over-violent rayes, which are resembled to arrows, do wound the aire with a mortall pestilence. Æsculapius was also called the sonne of Apollo, in that an excellent Physitian, and those who were the inventors of such Arts were acknowledged for Gods, or to be descended from them, as indued with divine inspirations.

Æsculapius is delivered to Chiron: begotten, as they saie by Saturne on Philyra in the likeness of a horse; from whence he received his double proportion. A man abounding with wisdom and piety: skilfull in Astrology and Musique; and the first that found out the qualitie of hearbs; who after, for his knowledge in Chirurgery and light-handling of wounds, was called Chiron. He is said to be the sonne of Saturne and Philyra, that is of time and experience; which chiefly conduce to the perfection of that Art: and to have the shape of a horse from the navell downward, since the cures of Chirurgery extend not onely to men but to cattell. His daughter is called Ocyrrhoe; which is, swift-flowing, not onely in that born by the side of a swift River; but because Chirurgery by incision opens a passage for corrupt humors, which by their speedier flowing from their wound accelerate the cure.

Ocyrrhoe neglects the practise of her Fathers Arts to dive into the secrets of Destiny: who prophesies thus of by-standing Æsculapius:

Health-giver to the World, grow infant, grow;
To whom mortalitie so much shall owe.
Fled Souls thou shalt restore to their aboads:
And once, against the pleasure of the Gods.
To doe the like thy Grandfires flames denie:
And thou, begotten by a God, must die.
Thou of a bloodlesse coarfe a God shalt be:
And nature twice shall be restor'd in thee.

He is said to restore the dead to life, in regard of his miraculous cures, when no hope was left of recovery: in so much that Pluto, as they saie, complained to Jupiter, how he would, if not prevented, dispeople his kingdome: and therefore upon the rejoyning of the scattered limbs of Hippolytus, as too audacious a performance, was stroke dead by his lightning. But Physically, Æsculapius, a giver of health proceeding from the bountie of the Sun, and temperature of the aire, is often destroyed by pestilent insinuations, or Jupiter; falling out for the most part in the insalubrious seasons of the Spring and Autumne: when reviving, which is, purged from those infections, and assuming new vigor, he obtaineth a deitie. But the deification of Æsculapius should seeme to have been after the dayes of Homer, who maketh Pæon (the same with Apollo according to Macrobius) Physitian to the Gods, in the cure of Mars, then wounded by Diomed. He was fained to have been translated into Serpentarius; a Constellation consisting of 24 Starres. In the yeere 1605, and in the month of October, a new Starre of the first magnitude was discovered in his foot; which vanished again in February 1606.

Ocyrrhoe converts her prophesies to her father: said to be born immortall, in that knowledge is infinite, nor can by a mortall wnt be had in perfection. That he should desire to die, out of the dolour of an incurable wound: which he after received in his foot, by the fall of one of Hercules arrows

ÆSCU-
LAPIVS.

CHIRON

OCYR-
RHOE.

dipt

dipt in the blood of Hydra. Death is a happinesse above immortalitie, if the immortall be sensible of pain or sorrow: The Gods, by giving him leave to die, doe partly recompence his vertue; but fully, in placing him amongst the starres: now called Sagittarius, of the arrow he holds in his hand, as if newly extracted from his wound. And in that he was an adorer of the Gods, and a lover of goodnesse, an Altar of starres is placed before him, as a perpetuall monument of his religion and Pietie. By this the Ancient infer'd, that the Good, though often exercised with afflictions, are never forsaken by God, who turns their sorrow into joy, and crowns them in the end with never ending glory. Ocyrrhoe concludes her prophesie with her own approaching misfortune: like the Prophet at the destruction of Jerusalem; who crying woe to the Citie, and then to himself, was slain with a quarry: She now repents those curious Arts, which had drawn the divine vengeance upon her; and in so doing is converted into a Mare; to deterre from such profane and interdicted sciences.

Chiron in vain implores the assistance of Apollo; who then was banished heaven for a yeere, for killing the Cyclops who made the lightning which slew his sonne Phaeton, who liable to humane necessities, was inforced to keepe the cattell of Admetus King of Thessaly: or rather kept them for the love of his daughter, as is here insinuated. This Apollo (for many there were of that name, the actions of all likely attributed to one) was King of Arcadia, expelled by his subjects for his too severe government: who falling from a kingdome to a meane condition, was said to have been banished heaven. He flying to Admetus for succour, received from him the command of those people who dwelt about the river Amphrissus. And because all Kings were called anciently Pastors, he therefore was fained to have been his Heards-man. But rather incline we to the physicall sence of this fable; said to feed his cattell; in that the Sunne nourisheth not only cattell, but what ever else is by the earth produced; and therefore called by Homer the universall Pastor.

Mercury is here introduced to steale away his oxen: which he did, according to Homer, the first day he was born.

*Edictis in mane, citra iam pulsavit caules
Luce, huius Phoebus celatus, ubi, puer, caput.*
Hym. Mer.

*Te lentis olim nixi reddidisset
Per delum amicum, puerum minuat
Vox dum terret, vixit placida,
Risit Apollo.*
Hor. l. 1. ode 10.

Born, in the morne upon the harp he plaid:
At night from Phœbus his stolne steeres convoid.

And soene after his arrows:

While thee, O boy, he threatned fore,
Vnlesse thou would'st his steeres restore;
His quiver seene without a shaft
Apollo laught.

He is said also to have stolne Vulcans tooles out of his shop, Venus girdle from her wast, Jupiters scepter, when yet a childe; and had stolne his lightning, but that he feared the burning of his fingers. This was devised, not only in that eloquence hath a bewitching power to deceive; but because those in whose horoscope Mercury predominates, are craftie, subtil, and theevish; that hot and dry Planet having such varietie of motions and tergiversations: whereupon adored by Merchants, theeves and impostors. Nor wanted they a Goddesse to this cheating God.

*Lone pater, clare, clare con dixit Apollo:
Læta movent metuent andris, pulcra latorna
Dra mihi fallere, da iustum, adsumos ridere
Nellem precari, & fraudibus obice nubem.*
Hor. Epist. 10.

He, Father Ianus, bright Apollo praid:
Then softly mutters, Faire Laverna, aid
My stealths; May I just and religious show:
Night on my crimes, clouds on my cos'nage throw.

Battus for a double reward betraying Mercury to himself was transformed into a Touch-stone, (signifying in the Latin, an appeacher) the meed of his avarice and perjury. By Battus our Ovid intends a foolish Poet of that name, redounding with vain and tedious repetitions, whereof he here giveth an example: the like of him being called Battologia.

Mercury flies from hence unto Athens, bearing his Caduceus in his hand: a rod wound about with a male and a female Serpent, who gently nere the top convert to each other; signifying the assurance of peace and concord; as the wings above the velocitie of the minde. It is said to assuage the rage of the Sea, in that contentions are appeased by the power of eloquence and the discreet negotiations of Embassadors. Of whose farther vertues thus Virgil.

*— hac animas ille vocat Orcos
Pallentes, utraque sub cristis Tartara mittit:*

With this, pale Souls from Erebus he calls,
And others in sad Tartarus inthralls:

Procures,

Procures, and sleepe repels; shuts dying eyes.
With this, through stormes, and labouring clouds he flies.

*That former, a little, & a little more
nat.
The former, a little more, & a little more
dile. An. 1. 4.*

For Mercury taught that no man came into the World, or went out of it, without the divine appointment: and therefore was said to passe between Jupiter and Pluto; fetching Ghosts from the under-shadows, and carrying them thither. So in that dreames were held to be inspired from above, and calling that divine inspiration Mercury (the messenger between God and man) they attributed this vertue to his rod, of producing and expelling them.

Mercury is in love with Herse, solicites her sister Aglauros for access: she demands a masse of Gold, and will be paid before hand; wherein as craftie as covetous: well knowing that ill deeds, when done, are seldome rewarded. Covetousnesse is unsatiable as the grave; without shame, respect, or naturall affections. But Pallas discovers her by Envy, a more Serpentine vice. Her Cave in the bottome of a deepe Dale; to shew how she dwells in base and abject Spirits, but never in the high and hericall. This her habitation is repleat with unactive cold, and a grosse humiditie. For such, as Physicians observe, is the blood of the Envious; the cause of that palenesse and macilency in their looks and constitutions. It is not lawfull for Pallas to enter her Cave; that is, for Vertue to commix with Envy: although Envy be alwaies a follower of Vertue. She forceth her doore with her Lance, nor intreats but commands her; as a vassall, and the executioner of the Divine vengeance. Envy is here said to pursue her with awicked eye; for it was the opinion of most of the Ancient that the eyes of the envious doe not seldome fascinate, by emitting malignant and virulent spirits, which infect the spirits of another; of greatest force when the cast of the eye is oblique, as formerly insinuated by our Author: and then most dangerous when they glance at such as are full of joy, and in the height of their glory; whose spirits come forth into the outward parts, and receive the percussio at a neerer distance: in so much as it hath been observed, that they, when the triumphs were ended, have been ill disposed for many dayes after. But the nature of Envy, her forme, and effects, are here so painted to the life, as nothing can be added to her character. Aglauros infected with this poyson, proves ingratfull both to the God and her sister, the unseparable symptome of that disease; and afflicts her selfe by comparison: who interposing what her selfe dispaired of, is turned into a speckled stone; the one presenting the stains of her minde, and the other her impudence. And it is a sad truth, that the advancement of a sister or a brother above one another either in love or fortune, is more envied then a strangers; and often produces cruell effects, especially if rivals. Cardinall Hippolito d'Este, pull'd out the eyes of his brother Julio, because their sweetnesse pleased too much the eyes of his Mistresse: and how sisters have made one another away upon the like occasion, is frequent in story. Now perhaps the body of Aglauros found stiffe with death, and freckled with poyson, wherewith she desperately ended her tormenting envy, might give invention to this fable of her transformation. Apelles, the first that presented passions in picture, which since is grown to so great perfection, expressed in this manner those concomitant vices. On a tribunall sat a man with the cares of an Asse, who beckned to approaching Calummie: besides him two attending bagges, Suspicion, and Ignorance. The figure of Calummie seemed full of hast; and although nearly trickt, yet with such a looke and gesture as expressed the wrath and rancor of her bosome. In her left hand she held a flaming fire-brand; and haled a youth with the right by the haire, lifting up his hands unto heaven, and calling, as it were, on the Gods to beare witnesse of his innocency. Before, her usher Envy, of an ugly feature and pale complexion; sharp of sight, and so meagre, as if worne to the bone with a long consumption: behinde her waited Deceit and Treachery. Then followed Repentance in mourning attire, looking over her shoulder with an ashamed aspect, and eyes full of teares, on revealed Truth, the conclusion of the worke, which represented his forepassed troubles.

Mercury from hence ascending into heaven, is forthwith imployed by Jupiter as his faithfull Messenger: so not only called, in that elocution (which is Mercury) reveals the pleasure of God unto man, but also for that divine knowledge infused from above, which is the rule and direction of our sober actions.

But what a sensuall God have we here? How un-majestickall is majesty where love hath a footing?

The power from whom what ere hath being springs,
That King of Gods who three-forkt lightning flings;
Whose nod the worlds unfixt foundation shakes,
The figure of a sensuall Bull now takes.

The Gods themselves at once cannot love and be wise. Love like an inchanter deludes the eye of the minde

minde with false apparitions : making that seeme noble , delightfull and profitable ; which is full of dishonour, affliction and ruine.

— This subjects their wills,
 Even to affect their woes ; the worst of ill.
 Whose faithlesse eyes, suborn'd by false desire,
 Vnto their hearts convey the cherisht fire ;
 Which blindly creeps through every vein, and dries
 The fluent blood, whence grosser vapours rise,
 Which sad the soul with fearefull phantasies :
 Then melancholy by aduersion grows
 To Madnesse, and doth all their powers depose.
 Their thoughts are still abroad : those hale along
 The captiv'd Soul ; with it the Spirits throng.
 Thoughts absence, cause distraction, and unrest ;
 The Souls, debilitie, faint life opprest ;
 The Spirits, sighs, frights, trepidations, teares.
 O living death ! more then infernall feares !
 Who in themselves, nor the beloved dwell ;
 Are nowhere, and yet every where in Hell.
 Nor can they so great miseries conceale,
 Whose guiltie flames betraying signes reveale :
 How pale they look, how wither'd, how forlorn :
 Their bodies almost into shadows worn :
 While their bewicht intentions, busied still
 On the affected, doe their stomachs chill ;
 Their veines supply'd with little, and bad blood,
 Extracted from the half-concocted food.
 Observe but how their colours come and go ;
 Their faltring tongues, their tossings to and fro ;
 Their smotherd sighs, their tedious complaints ;
 Blasphemous praises, rages, shamelesse vants,
 Suspicions, cravings, levities ; all these
 The symptomes be of that unchast disease.
 Who common Curtizans not feldome make
 The objects of their sensuall loves, and take
 Commandments from their eyes, with forfeiture
 Of better fame : and what they hate, indure.
 Who to the humors of the prostitute
 Their language, habits, and behaviours sute ;
 The slavish agents of their darker ends : (friends,
 Neglecting heaven, themselves, their substance,
 All laws, all dues ; and born with every tide
 Of passion, wander as their errors guide. &c.

And behold our Iupiter becomes a beast to obtaine his bestiall desires : of whom the wittie Martial;

Father of Gods, this shape of Bull then thou
 Shouldst have assum'd, when Io was a Cow.

*Mutari melius tauro, pater optime diuini,
 Iure poterat, Is cum iube vacca fuit.
 Mart. l. 14. ep. 180.*

Who carries his rape on his back through the foaming surges : which forth with (as they fable) were composed, and the face of the Sea as smooth as a Virgins. The windes were rather spectators then actors. A thousand Cupids flew by, and often dip't their feet in the water, bright tapers ; and singing Io Hymen. The Nereides, halfe naked, on the backs of Dolphins, scoured along, with joyfull acclamations. The monsters of the Deepe deposed their terrors, and danced about them. Neptune ascending his Chariot, with pleasant Amphitrite, as the master of the solemnitie, drave before, and made way

way as it were for his labouring brother. Venus was drawn on a shell by two Tritons, who strewed the Bride with all sorts of flowres. This triumph continued to their arrivall in Creet: when Jupiter (the Bull no more scene) led Europa by the hand (now blushing and hanging the head, as well perceiving to what end she was brought thither) into the Cave of Dictæ. Who for such pranks as these is thus rayled at by Momus, the Buffone of the Gods: Thou, ô Jupiter, art the originall cause of our vices, and of the adulterating of our Senate, with such a multitude of Bastards: while thou forsakest thy heaven, and in a borrowed shape committest with mortals. Inſomuch as we not a little feare that when thou art a Bull, one or other will sacrifice thee: or when a golden ſhowre, that ſome Gold-Smith ſhould melt thee, and for our Jupiter return us an Eare-ring or a Bracelet. But to ſeparate the history from the fable. The Cretans in revenge of the rape of Io, ſtolne before from Greece by the Phœnicians, ſailed to Phœnicia, who ſurprizing Europa, the daughter of Agenor, at Sarepta, a Village between Sydon and Tyrus, bore her away with them: and becauſe the figure of a Bull was carved on the prow of the ſhip (or as others report, in that Tauros of Gnoſſus was their Captain) it was fained that Jupiter ſtole her away in that likeneſſe: the Sydonians ſtamping the ſame on their Coine, either in flattery to their King, or to comfort him. By Jupiter ſhe had Minos, Radamanthus, and Sarpedon, according to Herodotus and others: although Homer make the latter to be his ſonne by Laodamia the daughter of Bellerophon. Of her name our part of the world was called Europa. By this it appeares that Jupiter was a mortall man, and none of the chaſteſt, though eminent in other vertues: withall exceeding ambitious, and affecting divine honours. For whereſoever he extended his conqueſts, or contracted friendſhip with Princes, he commanded Temples to be built by the one, and perſwaded the other to erect them in memoriall of their amitie; which carried his name, and wherein, either out of obſervance or affection, they celebrated his memory with yearly ſolemnities. It is recorded that for many yeares he reigned in Olympus: to whom from all parts they reſorted for juſtice, being renowned for his equitie; and communicated ſuch new inventions of theirs as were beneficiall to the life of man, which he had the honour to publiſh. And becauſe the word Olympus is ambiguous, being a name of Heaven as well as of that Mountain; it was fained by the Poets, that he had the command of the celeftiall Empire. So in regard of the height thereof, whoſe aſpiring ſummit was crowned with his altar, it grew into a cuſtome to ſacrifice unto the chiefe of the Gods on the tops of mountains (or perhaps in that neerer heaven, and more remote from worldly affaires) imitated by the Jews in their idolatrous High-places. Now Jupiter, dividing his Empire among his friends and kinsfolke; having ſetled good laws, brought men to civilitie, and provided for their plentie; purchaſing thereby an immortall praiſe, and leaving to his an eternall monument; retired in his old age into Creet; where he dyed, and was with all magnificency and rites of funerall intombed by his Sonnes in the Citie of Gnoſſus, with this ſhort inſcription on his Sepulcher. Jupiter the Sonne of Saturne. After for the greatneſſe of his actions and exemplary juſtice deſired by poſteritie, whereof in his life he had laid the foundation.



OVIDS

METAMORPHOSIS

The third Booke.

THE ARGUMENT.

Arm'd troops from Dragons late-sown teeth arise.
 By his own Hounds the Hart Actæon dies.
 Juno a Beldame. Semele doth frie
 In wisht imbraces. Bacchus from Joves thigh
 Takes second birth. The wise Tiresias twice
 Doth change his sex. Scorn'd Eccho pines t' a voice:
 Self-lov'd Narcissus to a Daffadill.
 Bacchus, a Boy. The Tyrrhen's ship stands still,
 With Ivy mor'd. Strange shapes the Saylers fright:
 Who Dolphines turn, and still in ships delight.

And now the God, arriving with his Rape
 At sacred Creet, resumes his heavenly shape.
 The King, ^a his sonne to seek his daughter sent,
 Fore-doomed to perpetuall banishment,
 Except his fortune to his wish succeed:
 How pious, and how impious in one deed!
 Earth wandred-through (*loves thefts* who can exquire?)
 He shuns his Country, and his Fathers ire:
 VVith *Phabus* Oracle consults, to know
 VVhat Land the Fates intended to bestow.
 VVho, thus: In desert fields observe a Cow,
 Yet never yoked, nor servile to the plow:
 Follow her slow conduct: and where she shall
 Repose, there build: the place ^b *Baotia* call.
 Scarce *Cadmus* from ^c *Castalian* Cave descended,
 VVhen he a Heifer saw, by no man tended,
 Her neck ungall'd with groaning servitude.
 The God ador'd, he foot by foot persw'd.
^d *Cephisus* flood, and ^e *Panope* now past,
 She made a stand; to heaven her fore-head cast,
 VVith lotte horns most exquisitely faire;
 Then, with repeated lowings fill'd the ayre:
 Looks back upon the company she led;
 And, kneeling, makes the tender grasse her bed.
^f Thanks-giving *Cadmus* kist the unknown ground;
 The stranger fields and hills saluting round.
 About to sacrifice to heaven's high King,
 He sends for water from the living Spring.

A VVood there was, which never Axe did hew:
 In it, a Cave where Reeds and Osiers grew,
 Roof't with a rugged Arch by Nature wrought;
 VVith pregnant waters plentifully fraught.
 The lurking Snake of *Mars* this Hold possest;
 Bright scal'd, and shining with a golden crest;
 His bulk with poyson swolne; fire-red his eyes:
 Three darting tongues, three ranks of teeth comprise.

This fatall VVell th' unlucky *Tyrans* found;
 VVho with their down-let Pitcher, rays'd a sound.
 VVith that, the Serpent his blew head extends;
 And suffering ayre with horrid hisses rends.
 The water from them fell: their colour fled:
 VVho all, astonish'd, shook with sudden dread.
 He wreaths his scaly folds into a heape;
 And fetcht a compasse with a mightie leape:
 Then, bolt-upright his monstrous length displaies
 More then halfe way; and all the VVoods furvaies.
 VVhose body, when all seene, no lesse appears,
^h Then that, which parts the two Coelestiall Beares.
 VVhether the *Tyrans* sought to fight, or flie,
 Or whether they through feare could neither trie;
 Some crafft he 'twixt his jaws; some clapt to death;
 Some kills with poyson; others with his breath.

And now the Sunne the shortest shadows made;
 Then, *Cadmus*, wondering why his servants stai'd,
 Their foot-steps trac't. A hide the Heroe wore,
 VVhich late he from a slaughter'd Lion tore:
 His Armes a dart, a bright iteele-pointed Speare;
 And such a minde as could not stoop to feare.
 VVhen he the VVood had entred, and there view'd
 The bodies of the slain with blood imbrew'd;
 The insulting Victor quenching his dire thirst
 And their suckt wounds; he sigh't, as heart would burst:
 Then sud, I will revenge, o faithfull Mates,
 Your murders, or accompany your Fates.
 VVith that he lifeth up a mightie stone,
 VVhich with a more then manly force was throwne.
 VVhat would have batter'd down the strongest wall,
 And shiver'd towres, doth give no wound at all.
 The hardnesse of his skin, and scales that grow
 Vpon his armed back, repulse the blow.
 And yet that strong defence could not so well
 The vigour of his thrilling Dart repell;

I 2

VVhich

^a *Cadmus*.

CADMVS.

^b *Baotia* was the name of the Countrey, but Thebes of the Cite which was built by *Cadmus*: either of them in their severall languages signifying an Ox.
^c A Cave in *Parossus* where *Apollon* gave Oracles adjoining to the Fountain.
^d A River of *Baotia*.
^e A Cite of *Phocia*.
^f The Ancient supposed that every countrey and particular place had their tutelary Genius; which they are custom'd to worship at their entrance and departure.
^g See the Comment.

^h Extending towards the South from the North with many flexures like a mightie River; consisting of 31 Seats.

Which through his winding back a passage rends :
There sticks : the Steele into his guts descends.
Rabid with anguish, he retorts his look
Upon the wound ; and then the javelin took
Between his teeth ; it every way doth winde :
At length, tugg'd out, yet leaves the head behinde.
His rage increaseth with his augmenting paines :
And his thick-panting throat swells with full veines.
A cold white froth furrounds his poysonous jaws :
On thundring Earth his trailing scales he draws :
Who from his black and ^a *Strygian* maw eject's
A blasting breath, which all the ayre infect's.
His body, now he circularly bends ;
Forth-with into a monstrous length extends :
Then rusheth on, like showr-incensed Floods ;
And with his breast ore-bears the obvious Woods.
The Prince gave way ; who with the Lion's spoyle
Sustain'd th' assault ; and forc't a quick recoile,
His Lance fixt in his jaws. What could not feele,
He madly wounds ; and bites the biting Steele.
Th' invenom'd gore, which from his palate bled,
Converts the grasse into a duskie red :
Yet, slight the hurt, in that the Snake with-drew ;
And so, by yeelding, did the force subdue.
Till ^b *Agnorides* the Steele imbrew'd
In his wide throat, and still his thrust pursu'd ;
Untill an Oake his back-retrait with-stood :
There, he his neck transfixt : with it, the Wood.
The tree bends with a burden so unknown ;
And, lashed by the Serpents taile, doth grone.
While he surviv'd the hugeness of his foe,
This voice he heard, (from whence he did not know)
Why is that Serpent so admir'd by thee ?
Agnor's sonne, a Serpent thou shalt be.
He speechlesse grew : pale feare repell'd his blood ;
And now uncurled haire like bristles stood.
Behold ! ^c *mans* Favourite, *Pallas* (from the sky
Descending to his needfull aid) stood by :
Who bade him in the turn'd-up furrows throw
The Serpents teeth ; that future men might grow.
He, as commanded, plow'd the patient Earth :
And therein sow'd the seeds of humane birth.
Lo (past beliefe !) the Clods began to move :
And tops of Lances first appear'd above :
Then, Helms, nodding with their plumed Crests ;
Forth-with, refulgent Pouldrons, plated Brefts ;
Hands, with offensive weapons charg'd, infew :
And Target-bearing troops of Men up-grew.
So in our Theater's solemnities,
When they the Arras raise, the Figures rise :
Afore the rest, their faces first appeare ;
By little and by little then they reare
Their bodies, with a measure keeping hand,
Untill their feet upon the border stand.
Bold *Cadmus*, though much daunted at the sight
Of such an Host, addrest him to the fight.
Forbear (a new-born Souldier cry'd) t' ingage
Thy better fortune in our civill rage !
With that, he on his Earth-bred brother flew :
At whom, a deadly dart another threw.
Nor he that kill'd him, long survives his death ;
But, through wide wounds expires his infant breath.
Slaughter, with equall fury, runs through all :
And by uncivill civill blows they fall.

^a For, sonous
men as the
water of that
infernal We-
ver : or of
Stryx the Ar-
cadian foun-
tain, which
nothing
could con-
tain but the
hoofe of an
Ate.

^b *Cadmus* the
sonne of *Ze-
phirus*.

^c Being both
the Goddess
of wisdom
and warre ;
by which
men are in-
abled to sub-
due all diffi-
culties.

The new-sprung Youth, who hardly life possest,
Now panting, kick their Mother's bloody breast.
But five surviv'd : of whom, *Echion* one ;
His Armes to Earth by *Pallas* counsell throwne,
He craves the love he offers. All accord
As Brothers should : and what they take, afford.
Sidonian Cadmus these assist, to build
His lofty walls ; the Oracle full fill'd.

Now flourish *Thebes* : now did thy exile prove
In shew a blessing ; ^d those that rule in love
And warre, thy Nuptials with their daughter grace :
By such a Wife to have so faire a race ;
So many sonnes and daughters ; nephews too
(The pledges of their peacefull beds) infuse ;
And they now grown to excellence and powre.
But, Man must censur'd be by his last houre :
Whom truly we can never happy call,
Afore his death, and closing funerall.

In this thy every way so prosperous state,
Thy first mishap sprung from thy ^e Nephew's fate :
Whose brows unnaturall branches ill adorn ;
By his ungratefull dogs in pieces torn.
Yet fortune did offend in him ; not he :
For, what offence may in an error be ?
With purple blood, stain Deare the Hills imbrew :
And now high Noone the shades of things withdrew ;
While East and West the equall Sunne partake :
Thus, then, ^f *Hyantius* to his Partners spake,
That trod the Mazes of the pathlesse Wood :
My Friends our nets, and javelins reake with blood :
Enough hath been the fortune of this day :
To morrow, when *Aurora* shall display
Her rolie cheeks, we may our sports renew.
Now, *Phabus*, with inflaming eye doth view
The cramm'd Earth : here let our labour end :
Take up your toyles. They gladly condescend.
A Vale there was with Pines and Cypress crow'd,
Gargaphie call'd ; for *Diana's* love renown'd.
A shade Cave possest the inward part,
Not wrought by hands ; there Nature witty Art
Did counterfeit : a native Arch she drew,
With Pumice and light Tofusses, that grew.
A bubbling ^g Spring, with streames as cleere as glasse,
Ran chiding by, inclos'd with matted grasse.
The weary Huntresse usually here laves
Her Virgin lims, more pure then those pure waves.
And now her Bow, her Iau'ling, and her Quiver ;
Doth to a Nymph, one of her Squires, deliver :
Her light impoverish't Robes another held :
Her buskins two untie. ^h The better skild
Ismerian Crocale, her long haire wound
In pleited-wreathes : yet was her own unbound.
Neat *Hayle*, *Niphe*, *Rhanis*, *Psecas* (still
Impley'd) and *Phiale* the Lavers fill.
While here ⁱ *Titania* bath'd (as was her guise)
Lo *Cadmus* Nephew, tyr'd with exercise,
And wandering through the Woods, approacht this
With fatall steps : so Destiny him drove ! — (Grove
Entring the Cave with skipping Springs bedew'd :
The Nymphs, all naked, when a man they view'd,
Clapt their rebounding breasts, and fill'd the Wood
With sudden shrieks : like Ivory pales they stood
About their Goddess : but she, farre more tall,
By head and shoulders over-tops them all.

^d *Cadmus*
married the
daughter of
Zeus and
Herminia.

^e *Agnor*, the
sonne of *A-
grius* by his
daughter
Athena.

^f *Hyantius* of
the *Hyantes*,
a people of
Libya.

^g *Pan* *Pan*
mentions
this foun-
tain; stopp'd up
by *Mardonius*
in the *Persean*
warre, and a
little after
restored by
the *Platen-*
ses.
^h See the
Comment.

ⁱ *Diana* of
her Grand-
mother *Ti-*
tania.

Such

Such as that colour, which the Clouds adorns,
 Shot by the Sun-beam's; or the rose Morn's:
 Such fust in *Diana's* cheeks, being naked tane.
 And though inviron'd by her Virgin traine,
 She side-long turnes, looks back, and with her bow:
 Yet, what she had, she in his face did throw.
 With vengefull Waters sprinkled; to her rage
 These words she addes, which future Fate preface:
 Now, tell how thou hast scene me disaray'd;
 Tell if thou canst: I give thee leave. This said,
 She to his neck and eares new length in parts;
 This Brow th' antlers of long-living Harts:
 His legges and feete with arms and hands supply'd;
 And cloth'd his body in a spotted hide.
 To this, feare added. ^a *Antoneius* flies,
 And wonders at the swiftnesse of his thighes.
 But, when he looks he in the River view'd,
 He would have cry'd, Woe's me! no words infew'd:
 His words were grones. He frets, with galling teares,
 Checks not his owne; yet his owne minde he beares.
 What should he doe? goe home? or in the Wood
 For ever lurke? Feare, this; shame that withstood.
 While thus he doubts, his Dogges their Matter view:
^b *Black-foot* and *Tracer*, opening first, pursue:
 Sure *Tracer*, *Gnossus*; *Black-foot*, *Spartabare*.
 Then all fell in, more swift then forced Ayre:
Spie, *Ravener*, *Cline-cliffe*; these *Arcadia* bred:
 Strong *Fawn-bane*, *Whirlwinde*, eager *Follow-dread*;
Hunter, for sent; for speed, *Flight* went before;
 Fierce *Salvage*, lately ganch'd by a Bore;
Greedy, with her two whelpes; grim *Wolf-got Ranger*;
 Stout *Shepherd*: late preserving flocks from danger;
 Gaunt *Catch*, whose race from *Sicyonia* came;
 Patch, *Courser*, *Blab*, rash *Tyger* never tame;
Blunch, *Mourner*, *Royster*. *Wolfe* surpassing strong;
 And *Tempest*, able to continue long:
Swift, with his brother *Churle*, a *Cyprian* hound;
 Bold *Snatch*; whose sable brows a white star crownd;
 Cole, shag-hair'd *Rug*, and *Light-foot* wondrous fleet,
 Bred of a *Spartan* Bitch, his Sire of *Creet*:
White-tooth, and *Ring-wood* (others not to expresse.)
 O're Rocks, o're Craggs, o're Cliffs that want access,
 Through trained waies, and where there was no way
 The well-mouth'd hounds pursue the princely prey.
 Where oft he wont to follow, now he flies;
 I lyes from his family! in thought he cries,
 I am *Atheon*; servants, know your Lord!
 Thoughts wanted words. High skies the noyse record.
 First, *Collier* pinch't him by the haunch: in flung
 Fierce *Kill-deere*, *Hill-bred* on his shoulder hung.
 These came forth last; but crost a nearer way
 A-thwart the hills. While thus their Lord they stay,
 In rush the rest; who gripe him with their phangs.
 Now is no roome for wounds. Groanes speak his pangs,
 Though not with humane voice, unlike a Hart:
 In whose laments the knowne Rocks beare a part.
 Pitch on his knees, like one who pitty craves,
 His silent looks, in stead of Armes, he waves.
 With usuall shouts their Dogs the Hunters cheare;
 And seek, and call *Atheon*. He (too neare!)
 Made answer by mute motions, blam'd of all
 For being absent at his present fall.
 Present he was, that absent would have beene;
 Nor would his cruell hounds have felt, but scene.

a *Antoneius*
 the sonne of
Antiochus.

b The trans-
 position of
 these names
 in divers
 places to save
 with the
 numbers
 have caused
 some to take
 their inter-
 pretations.

Their showts they in his body bathe; and teare
 Their Master in the figure of a Deare:
 Nor, till a thousand wounds had life disseis'd,
 Could quiver-bearing *Diana* be appeas'd.
 'Twas censur'd variously: for, many thought
 The punishment farre greater then the fault.
 Others so slowre a chastitie commend,
 As worthy her: and both, their parts defend.
^c *Iove's* wife not so much blam'd or prais'd the deed;
 As the joyce at the wounds that bleed
 In *Calmus* Family; who keeps in minde
Europa's rape, and hateth all the kinde.
 Now new occasions fresh displeasure move:
 For *Semele* was great with childe by *Iove*.
 Then, thus she scolds: O, what amends succeeds
 Our lost complaints! I now will fall to deeds.
 If we be more then titulary great;
 If we a Scepter sway; if heaven our seat;
 If *Iove's* fear'd Wife and Sister (certainly,
 His Sister) torment shall the Whore destroy.
 Yet, with that theft perhaps she was content,
 And quickly might the injury repent:
 But, she conceives, to aggravate the blame,
 And by her Belly doth her crime proclaim.
 Who would by *Iupiter* a Mother prove,
 Which, ^d hardly once, hath hapned to our love:
 So confident is beauty! Yet shall she
 Faile in that hope: nor let me *Iuno* be,
 Vile as she, by her owne *Iove* destroy'd, she make
 A swift descent unto the ^e *Stygian* Lake.
 She quits her throne, and in a yellow clowd
 Approach't the Palace; nor dismiss't that shrowd,
 Till she had wrinkled her smooth skin, and made
 Her head all gray: while creeping feete convey'd
 Her crooked lims; her voyce small, weak, and hoarse,
 Like *Beroe* of *Epidaur*, her Nurse.
 Long talking; at the mention of *Ioves* name,
 She sigh't, and said; Pray heaven, he prove the same!
 Yet much I feare: ^f for many oft beguile
 With that pretext, and chastest beds defile.
 Though *Iove*; that's not enough. Give he a signe
 Of his affection, if he be divine.
 Such, and so mighty, as when pleasure warms
 His melting bosome, in high *Iuno's* armes;
 With thee, such and so mighty, let him lie,
 Deckt with the ensignes of his deitie,
 Thus she advis'd the unsuspecting Dame;
 Who begs of *Iove* a boone without a name.
 To whom the God: Choofe, and thy choyce possesse;
 Yet, that thy diffidencie may be lesse,
 Witnesse ^h that Powre, who through obscure aboads
 Spreads his dull streams: the feare, and God of Gods.
 Pleas'd with her harme, of too much powre to move!
 That now must perish by obsequious love:
 Such be to me, she said, as when the Invites
 Of *Iuno* summon you to *Venus* Rites.
 Her mouth he sought to stop: but, now that breath
 Was mixt with ayre which sentenced her death.
 Then fetcht a sigh, as if his brest would teare
 (For, she might not unwith, nor he unweare)
 And sadly mounts the skie; who with him took
 The Clouds, that imitate his mournfull look;
 Thick showrs and tempests adding to the same,
 Lowd thunder and inevitable flame.

c *Iuno*.

SEMELE.

d Spoken
 per. ap. in
 regard of the
 paucity of
 her children:
 for *Iuno* bare
Vulcan, *Mars*,
Lucina, and
Hebe, unto
Iupiter.

e The a-
 boards of the
 dead.

f For it was
 held for no
 dishonour,
 but a high
 reputation,
 to be imbra-
 ced a God:
 under which
 pretext a
 Roman *La-
 dy* was abu-
 sed in the
 reigne of
Tiberius.

g Lightning
 and thun-
 der.

h *Styx*.

Whose

a Typhon.

b Cyclops
Amphis : See
the com-
ment.c Semele
sister
d Nymph of
Nys, a the
top of the
mountain
Cythra in
Tartarus.
TIRASIASNARCIS-
SUS AND
ECHO.
e The moun-
tainous part
of Boeotia;
and taken
for the
whole coun-
try.
f In this a
Nymph,
the daughter
of Cephisus
and Taygete.

g Echo.

Whose rigor yet he striveth to subdew :
Not armed with that fire which overthrew
The hundred-handed Giant ; 'twas too wilde :
There is another lightning, far more milde,
By ^b Cyclops forged with lesse flame and ire :
Which deathlesse Gods do call the second fire.
This, to her Fathers house, he with him took :
But (ah !) a mortall body could not brook
Ethereall tumults. Her successe she mournes ;
And in those so desir'd imbracements burnes.

Th' imperfect Babe, which in her wombe did lie,
Was ta'ne by *Iove*, and sew'd into his thigh,
His Mother's time accomplishing : Whom first,
By health, his carefull ^c Aunt, kinde *Iuno*, nurs't :
Then, given to the ^d *Nyfesides*, and bred
In secret Caves, with milke and hony fed.

While this on earth befell by Fates decree
(The twice-borne *Bacchus* now from danger free) *
Iove, waighy cares expelling from his breast
With flowing Nectar, and dispos'd to jest
With well-pleas'd *Iuno*, said : In *Venus* deeds,
The Lemal's pleasure farre the Male's exceeds.
This she denies ; *Tiresias* must decide
The difference, who both delights hath try'd.
For, two ingendring Serpents once he found,
And with a stroke their slimy twists unbound ;
Who straight a Woman of a Man became :
Seven Autumns past, he in the eighth the same
Re-finding, said, If such your power so strange,
That they who strike you must their nature change ;
Once more I'll trie. Then, struck, away they ran :
And of a Woman he became a Man.
He, chosen Vintper of this sportfull strife,
Iove's words confirm'd. This vext his froward wife,
More then the matter crav'd. To wreak her spite,
His eyes she muffled in eternall night.
Th' omnipotent (since no God may undoe
Another's deed) with Fates which should insue
Inform'd his intellect ; and did supply
His body's sight, with his mindes cleere eye.

He giving sure replies to such as came,
Through all th' ^e *Aonian* City's stretcht his fame.
First ^f *Liriope* sad triall made
How that was but too true which he had saide :
Whom in times past *Cephisus* flood imbrac't
Within his winding streames : and forc't the chaste.
The lovely Nymph (who not unfruitfull prov'd)
Brought forth a boy, even then to be belov'd,
Narcissus nam'd. Enquiring if old age
Should crowne his Youth ; He, in obscure preface,
Made this reply : Except himselfe he know.
Long, they no credit on his words bestow :
Yet did the event the prophecie approve,
In his strange ruine and new kinde of love.
Now, he to fiftene added had a yeare :
Now in his looks both boy and man appeare.
Many a love-sick Youth did him desire ;
And many a Maid his beauty set on fire :
Yet, in his tender age his pride was such,
That neither youth nor Mayden might him touch.

§ The vocall Nymph, this lovely Boy did spy
(She could not proffer speech, nor not reply)
When busie in pursuit of salvage spoyle,
He drave the Deere into his corded toyle.

Eccho was then a body, not a Voyce :
Yet then, as now, of words she wanted choyce ;
But onely could reiterate the close
Of every speech. This *Iuno* did impose.
For, often when she might have taken *Iove*,
Compreising there the Nymphs, who weakely strove ;
Her long discourses made the Goddesse stay,
Untill the Nymphs had time to runne away.
Which when perceiv'd ; she said, For this abuse
Thy tongue henceforth shall be of little use.
Those threats are deeds : She yet ingeminates
The last of sounds, and what she hears relates.

Narcissus leene, intending thus the chace ;
She forth-with gloves, and with a noyetelesse pace
His steps pursues ; the more she did pursue,
More hot (as neerer to her fire) she grew :
And might be likened to a sulph'rous match ;
Which instantly th' approached flame doth catch.
How oft would shee have woo'd him with sweete
But, Nature no such liberty affords : (words !)

Begin she could not, yet full readily
To his expected speech she would reply.
The Boy, from his companions parted, said ;
Is any nigh ? I, *Eccho* answer made.
He, round about him gazed (much appall'd)
And cry'd out, Come. She him, who called, call'd.
Then looking back ; and seeing none appear'd,
Why thunst thou me ? The selfe-same voyce he heard,
Deceived by the Image of his words ;
Then let us joyne, said he : no found accords
More to her with : her faculties combine
In deare consent ; who answer'd, *Let us joyne !*
Hattering herselfe, out of the woods she sprung ;
And would about his struggling neck have hung.
Thrust back ; he said, Life shall this breast forsake,
Ere thou, light Nymph, on me thy pleasure take.
On me thy pleasure take, the Nymph replies
To that disdainfull Boy, who from her flies.
Despis'd ; the wood her sad retreat receives :
Who covers her ashamed face with leaves ;
And sculks in desert caves. Love still possest
Her soule ; through griefe of her repulse, increast.
Her wretched body pines with sleepleffe care :
Her skinn contracts : her lile od converts to ayre.
Nothing was left her now but voyce and bones :
The voyce remains ; the other turne to stones.
Conceal'd in Woods, in Mountains never found,
Yet heard in all : and all is but ^h a Sound.

Thus her, thus other Nymphs, in mountains born,
And sedgy brooks, the Boy had kild with scorn.
Thus many a Youth he had afore deceiv'd :
When one thus praid, with hands to heav'n upheav'd ;
So may he love himselfe, and so despair !

ⁱ *Rhamnusia* condescends to his just pray'r.

A Spring there was, whose silver Waters were
As smooth as any mirror, nor lesse cleare :
Which neither Heards-men, tame, nor salvage Beasts,
Nor wandring Fowle, nor scattered leaves molest ;
Girt round with grasse, by neighbouring moysture fed,
And Woods, against the Sunne's invasion spread.
He, tyr'd with heat and hunting, with the Place
And Spring delighted, lyes upon his face.
Quenching his thirst, another thirst doth rise ;
Rays'd by the forme which in that glasse he spies.

h So Echo
signifies.

i *Nephesis*;
of the City
Rhamnus in
Attica,
where she
had her tem-
ple. The
Goddesse of
indignation.
See the com-
ment.

The

a Paros is an
Iland of the
Ægean Sea;
famous for
her white
marble.

b. *Aglais*,
Thalia, and
Euphrosyne.
See the com-
ment on the
sixth booke

The hope of nothing doth his powers invade :
And for a body he mistakes a shade.
Himselfe, himselfe distracts : who pores thereon
So fixedly, as if of ^a *Parian* stone.
Beholds his eyes, two starres ! his dangling haire
Which with unthorne *Apollo's* might compare !
His fingers worthy *Bacchus* ! his smooth chin !
His Ivory neck ! his heavenly face ! where-in
The ^b linked Deities their graces fix !
Where Roses with unfulfilled Lillies mix !
Admireth all ; for which, to be admir'd :
And unconsiderately himselfe desir'd.
The praises, which he gives, his beauty claym'd.
Who seeks, is fought : th' Inflamer is inflam'd.
How often would he kisse the flattering spring !
How oft with downe-thrust armes fought he to cling
About that loved neck ! Those cou'sning lips
Delude his hopes ; and from himselfe he slips.
Not knowing what, with what he sees he fries :
And th' error that deceives, incites his eyes.
O Toole ! that striv'st to catch a flying shade !
Thou seek'st what's no-where : Turne aside, 'twill fade.
Thy formes reflection doth thy sight delude :
Which is with nothing of its owne indu'd.
With thee it comes ; with thee it staies ; and so
'T would goe away, hadst thou the power to go.
Nor sleepe, nor hunger could the Lover rayle :
Who, lay'd along, on that false forme doth gaze
With lookes, which looking never could suffice ;
And ruinaes himselfe with his owne eyes.
At length, a little lifting up his head ;
You Woods, that round about your branches spred,
Was ever so unfortunate a Lover !
You know, to many you have been a cover ;
From your first growth to this long distant day
Have you knowne any, thus to pine away !
I like, and see : but yet I cannot finde
The lik't, and seene. O Love, with error blinde !
What grieves me more ; no Sea, no Mountaine steep,
No waies, no wals, our joyes a-sunder keep :
Whom but a little water doth divide ;
And he himselfe desires to be enjoy'd.
As oft as I to kisse the flood decline,
So oft his lips ascend, to close with mine.
You'd thinke we toucht : so small a thing doth part
Our equall loves ! Come forth, what ere thou art.
Sweet Boy, a simple Boy beguile not so :
From him that seekes thee, whither would'st thou go ?
My age nor beauty merit thy disdain :
And me the Nymphs have often lov'd in vaine.
Yet in thy friendly shewes my poore hopes live ;
Still striving to receive the hand I give :
Thou smil'st my smiles : when I a teare let fall,
Thou shedd'st another ; and consent'st in all.
And, lo, thy sweetly moving lips appeare
To utter words, that come not to our eare.
Ah, He is I ! now, now I plainly see :
Nor is't my shadow that bewitcheth me.
Love of my selfe me burnes ; (O too too sure !)
And suffer in those flames which I procure.
Shall I be woo'd, or wooe ? What shall I crave ?
Since what I covet, I already have.
Too much hath made me poore I O, you divine
And favouring Powres, me from my selfe dis-joyne !

Of what I love, I would be disposselt :
This, in a Lover, is a strange request !
Now, strength through griefe decays : short is the
I have to live ; extinguish't in my prime. (time
Nor grieves it me to part with well-mist breath ;
For griefe will finde a perfect cure in death :
Would he I love might longer life enjoy !
Now, two ill-fated Lovers, in one, die.

This said ; againe upon his Image gaz'd ;
Teares on the troubled water circles rais'd :
The motion much obscur'd the fleeting shade.
With that, he cry'd (perceiving it to vade)
O, whither wilt thou ! stay : nor cruell prove.
In leaving me who infinitely love.
Yet let me see, what cannot be posselt ;
And, with that empty food, my fury feast.
Complaining thus, himselfe he disarayes ;
And to remorselesse hands his brest displays :
The blowes that solid shew with crimson stripe ;
Like Apples party-red, or Grapes scarce ripe.
But, in the water when the same appeare,
He could no longer such a sorrow beare.
As Virgin wax dissolves with fervent heat ;
Or morning frost, whereon the Sunne-beames beat :
So thawes he with the ardor of desire ;
And, by degrees consumes in unseene fire.
His meager cheeks now lost their red and white ;
That life ; that favour lost, which did delight.
Nor those divine proportions now remaine,
So much by *Eccho* lately lov'd in vaine.
Which when she saw ; although she angry were,
And still in minde her late repulse did beare ;
As often as the miserable cry'd,
Alas ! Alas, the wofull Nymph reply'd.
And ever when he struck his founding brest,
Like sounds of mutuall sufferance oppress't.
His last words were, still hanging o're his shade ;
Ah, Boy, belov'd in vaine ! to *Eccho* said.
Farewell. Farewell, sigh't she. Then downe he lyes :
Deaths cold hand shuts his selfe-admiring eyes :
Which now eternally their gazes fix
Vpon the Waters of infernall ^c *Stryx*.
The wofull ^d *Naiades* lament the dead ;
And their ^e clipt haire upon their brother spred.
The wofull ^f *Dryades* partake their woes :
With both, sad *Eccho* joynes at every close.
The funerall Pyle prepar'd, a Herse they brought
To fetch his body, which they vainly fought.
In stead whereof a yellow flowre was found,
With tufts of white about the button crown'd.

This, through *Achaia* spred the Prophets fame ;
Who worthily had purchas't a great name.
But, proud ^g *Echion's* sonne, who did despise
The righteous Gods, derides his prophecies ;
And twits ^h *Tiresias* with his raviht sight.
He shook his head, which age had cloth'd in white ;
And said, 'Twere well for thee, hadst thou no eyes
To see the ⁱ *Bacchanal* solemnities.
The time shall come (which I presage is neere)
When ^j *Semeleian Liber* will be here :
Whom if thou honor not with Temples due ;
Thy Mother, and her sisters, shall imbrue
Their furious hands in thy effused blood ;
And throw thy fever'd limbs about the wood.

c A River of
Hell.
d Water
Nymphs: cal-
led his si-
sters. in that
he the son of
a River and
a water
Nymph.
e An ancient
custome
among the
Græcians at
funerallstfor
bidden by
the divine
Law, lest we
should seeme
to mourne
like those
who had no
hope
f Wood-
Nymphs.
g *Pentheus* is
the son of
Echion by
Agave the
daughter of
Cadmus.
h The *Orgies*
of *Bacchus*.
i *Bacchus*,
the son of
Semele, called
Liber in that
wine dis-
chargeth the
heart from
sorrow.

'Twill

PAC-
CRVS.

a The de-
monies of
the world
were great
and many
tried or
prophane
might be
perish
thereof to
named, or
rather of
fury.
b In that
that the
Dragon was
consecrated
to Mars
from whose
teeth they
fuging or
rather for
that a war-
like people
c *Acetes*,
d See the
Comment.
e Those who
came with
Cerberus
from the
Tartarus
where, of
the *Hyades*
and *Saturn*
are the prin-
cipall Cities.

f *G* islands,
or Chaplets
of flowers.

g *Lybia*.

h *Acetes* King of
the *Argive* strand
the son of his
his wife a-
gust *Acetes*
would except
of his Cere-
monies.
i The sonne
of *Phobus*
who had
married to
the daughter
of *Cerberus*.

Twill be; thy malice cannot but rebell:
And then thou'lt say; The Mide did see too well.
His mouth pron'd *Pentheus* stoos. Beliefe succeeds
Fore-telling threats: and words are seal'd by deeds.
Liber is come; the fields with clamor found:
They in his ^a Orgies tread a franticke round.
Women with *Wench*, the late, and nobler sort,
Together to those unknown Rites resort.

^b You founes of *Mars*, you of the Dragons race,
(said ^c he) what fury doth your mindes imbate?
^d Is Brattle of such a powere, which drunkards beat,
Or found of Hornes or Magicall deceit;
That you, whom Trumpets clangor, horrid fight,
Nor death, with all his terrors, could affright;
Lowd Women, wine-bred rage, a lustfull crew
Of Beasts, and Kettle-drums, shoul'd thus subdew?
At you, ^e grave Fathers, can I but admire!
Who brought with you your flying Gods from *Tyre*,
And fixt them here: now from that care so farre
Estranged, as to lose them without waite!
Or you, who of my able age appeare;
Whose heads should helmets, and not garlands, weare!
Not Lavy Iavelins, but good Swords adorne
The hands of Youth. O you, so nobly borne;
That Dragon's fiery fortityde indue,
Whose single valour such a number flue.
He, in defending of his Fontaine fell:
Do you th' Invaders of your fame repell.
He slew the strong: do you the weake destroy;
And free your Countrey from foule infamy.
If Deities decree that *Thebes* must fall;
May men, may warlike engines raze her wall:
Let sword and fire our faint lives assault:
Then shoul'd we not be wretched through our fault,
Nor strive to hide our guilt; but, Fortune blame;
And vent our pittied sorowes without shame.
Now, by a naked Boy we are put to flight:
Whom bounding Steeds, nor glorious Armes delight;
But laire perfum'd with Myrthe, soft ^f Anadems,
And purple Robes inchaic'd with gold and gems:
Who shall confesse (if you your aide denie)
g His forged Father, and false Deitie.
What? had ^h *Acetis* vertue to withstand
The Impostor, chased from the *Argive* strand?
And shall this vagabond, this forainer,
Me *Pentheus*, and the *Theban* State deterre?
Oce (bid he to his servants) goe your way,
And drag him hither bound: prevent delay.

Him, *Cadmus*, ⁱ *Arctamas*, and all dissuade;
By opposition, more intemperate made.
Furie increaseth, when it is withstood:
And then good counsell doth more harme then good.
So have I seene an unstopt torrent glide
With quiet waters, scarcely heard to chide:
But, when false Trees, or Rocks, impeacht his course;
To some and roare with uncontrolled force.
All blood; they returne. Where is, said he,
This *Bacchus*? *Bacchus* none of us did see,
Reck'd they; This his minister we found
(Presenting one with hands behind him bound)
A *Thyrsis* zealous in those mysteries.
On whom fierce *Pentheus* lookes, with wrathfull eyes:
Who hardly could his punishment deferre.
Then, thus: Thou wretch, that others shalt deterre,

Declare thy name, thy Nation, Parentage;
And why thou followest this new-fangled Rage.
He, in whom innocency feare ore-came;
Made this reply: *Acetes* is my name:
My life I owe to the ^k *Maonian* earth;
To none, my fortunes; borne of humble birth.
No land my Father left me to manure,
Nor Heard, nor bleating Flocks: himselfe was poore.
The tempted Fish, with hooke and line he caught:
His skill was all his wealth: His skill he taught;
And said, my heire, successe to my Art,
Receive the riches which I can impart.
He, dying, left me nothing; and yet all:
The Sea may I my patrimony call.
Yet, lest I shoul'd on those Rocks abide,
To navigation I my time apply'd;
Observ'd th' ^l *Olenian* Goate potending raine;
Wet ^m *Hyades*, when stooping to the Maine,
ⁿ *Taygeta*, and ^o cold *Arctos*; the resorts
Of severall windes; and harbour-giving Ports.
For *Delos* bound, we made the *Chian* shores:
And, there arriv'd, with industrious Oares.
Leaping a-shore, I made the beech my bed.
When aged Night *Aurora*'s blushes fled,
I rose: and bade my men fresh water bring:
Shewing the way that guided to the Spring.
Then, from a Hill observ'd the windes accord;
My Mates I cald, and forth-with went aboard.
All here, the Master's Mate *Opheltus* cryes:
And thinking he had light upon a prize,
Along the shore a lovely Boy convey'd,
Adorned with the beauty of a Maid.
Heavy with wine and sleep, he reeled so,
That, though supported, he could hardly goe.
When I behld his habit, gate, and feature,
I could not thinke it was a humane Creature.
Fellowes, I doubt what God, but sure said I,
This excellence includes a Deitie.
O, be propitious, who-so-ere thou art;
Vnto our industry successe impart;
And pardon these who have offended thus.
Then, *Distys* said: I forbear to pray for us:
(Then he, none could the top sayle-yard bestride
With lighter speed; nor thence more nimbly slide)
This, *Libys*, thwart *Melanthus* (who the Prow
Commanded) and *Alcimedon* allow;
Epopeus the Boats-swaine, so all say;
Bewitched with the blinde desire of pray.
This ship, said I, you shall not violate
With sacrilege of so divine a weight;
Wherein I have most int'rest, and command:
And on the hatches their ascent with-stand.
Whereat, the desperate *Lycabas* grew wild;
Who for a bloody murder was exil'd
From *Tuscany*. Whil't I alone resist,
He tooke me such a buffet with his fist,
That downe I fell; and had fallne over board,
If I (though senselesse) had not caught a cord.
The wicked Company the fact approve.
Then, *Bacchus* (for, 'twas he) began to move,
As if awaked with thy noyle they made
(His wine-bound senses now discharg'd) and said.
What clamor's this? What doe you? Sailers, whither
Meane you to beare me? Ah, how came I hither!

Feare

THE TY-
RANN PA-
RAIS.
K *Lybia*, cal-
led formerly
Maonia, yet
Acetes a lit-
tle before is
said to be a
Thyrsis, or a
Tyrrhenian,
for the *Lydi-
ans*, oppres-
sed with ta-
xes, were led by
Tyrrhenus the
son of *Argus*
planted a
Colony in
Thyrsis: so
Acetes was
by birth a
Lybian, and
a *Tyrrhenian*
by habitation.
I A Confu-
sion so
named of
Anathema
the Goate
which gave
Lybia her
name, being
bred in *Oleus*
a city of *Bas-
saria*. This
Goate with
her two Kids
are placed
in the shoul-
der of *Au-
reus*.
m Five Stars
in the fore-
head of *Tau-
rus*, which
take their
name from
rains.
n One of the
7. *Pleiades*
on the shoul-
der of *Tau-
rus*.
o The great
Bear.

a *Bacchus*.
b An Island
of the *Ægean*
Sea; a-
mong all the
Cyclades the
most fertile
in Vines;
and there
fore sacred
to *Bacchus*.

I care not, find *Proetus*: name where thou would'st be;
And to that Harbour we will carry thee.
Then, Friends, a *Lycaon* said, for b *Naxos* stand:
Naxos my home; an hospitable Land.
By Seas, by all the Gods, by what avayles,
They sweare they will, and bid me hoyle-up sayles
Which trim'd for *Naxos* on the Star-board side;
What do'st thou mad-man, foole? *Ophelies* cry'd.
Each feares his losse. Some whisper in mine eare:
Mott say by signes, unto the Lar-board feere.
Amaz'd: Some other hold the Helme, said I;
I'll not be tainted with your perjurie.
All claff and floring. What? said *Ethalion*,
Is all our safety plac'd in thee alone?
With that, my office he upon him tooke;
And *Naxos* (altering her course) forooke.

The God (as if their fraud but now out-found)
From th' upper deck the Sea survey'd round;
Then, seem'd to erie. Sirs, this is not, said he,
That promis't shore, the Land so wist by me.
What is my fault? what glory in my spoyle,
If men a Boy, if many one beguile?
I wept afore: but, thuy my teares deride;
And with lacorous Oares the waves divide.
By c him I sweare (then whom none more in view)
That what I now shall utter, is as true,
As past belief. The ship in those profound
And spacefull Seas, so stuck as on dry ground.
They, wondring, ply'd their Oares; the sayles displayd;
And strive to run her with that added aide.
VVhen Ivy gave their Oares a forc't restraint;
VVhose creeping bands the sayles with Berries paint.
He head-bound with a wreath of clustered Vines,
A d lavelin thook, clapt with her leavy twines.
Sterne e Tigers, e Lynxes (such unto the eye)
And spotted e Panthers, round about him lye.
All, over-board now tumble; whether 'twere
Out of infused madness, or for feare.
Then, *Medon* first with foamy finns grew black;
His forme depressed, with a compast back.
To whom said *Lycabur*; O more then strange!
Into what uncouth Monster wilt thou change!
As thus he spake, his mouth became more wide;
His nose more hookt: scales arme his hardned hide.
VVhile *Libys* tugg'd an Oare that fixed stands,
His hands thrunk up; now fins, no longer hands.
Another by a cable thought to hold;
But, must his armes. He fell: the Seas infold
His maymed body: which a taile est-soone
Receives, rever'd like the horned Moone.
They leap aloft, and sprinke-up the Flood;
Now chace above; now under water scud:
Who like lascivious Dancers frisk about;
And gulped Seas, from their wide nostrils, spout.

c *Bacchus*.

d His Thyr-
sus described
e Beasts sa-
cred to *Bac-
chus*, in re-
gard of the
ferce and
outrageous
effects of
wine.

Of twenty Saylers, onely I remayn'd:
So many men our Complement contain'd.
The God my minde could hardly animate;
Trembling with horror of so dire a fate.
Suppress'd, said he, these tumults of thy feare;
And now thy course for sacred f *Dis*beare.
Arrived I, by his implor'd consent,
Became his Priest; and thus his Feasts frequent.

Our eares are tyr'd with thy long ambages:
Which wrath, said he, would by delay, appease.
Go, servants, take him hence: let his forc't breath
Expire in groanes: and torture him to death.
In solid prison pent; while they provide
Whips, Racks, and Fire, the doores flie open wide.
And of themselves, as if dissolv'd by charmes,
The fetters fall from his unpinion'd armes.

But now, not bidding others, *Pentheus* flings
To high *Cytheron's* s sacred top, which rings
With frantick songs, and shrill-voyc't h *Bacchanals*,
In i *Liber's* celebrated Festivals.
And as the warlike Courser neighs and bounds,
Inflam'd with fury, when the Trumpet sounds:
Even so their far-heard clamours set on fire
Sterne *Pentheus*, and exasperate his ire.
In midst of all the spacious Mountaine stood
A perspicable Champion, fring'd with wood.
Here, first of all, his Mother him espyes,
Viewing those holy Rites with k prophane eyes.
She, first, upon him frantickly did runne:
And first her eager lavelin pearc't her sonne.
l Come, sisters, cry'd she, this is that huge Bore
Which roots our fields; whom we with wounds must
With that, in-rush the sense-distracted Crew: (gore.
And altogether the amaz'd pursue.
Now trembles he; now, late-breath'd threats suppress:
Himselfe he blames, and his offence confess.
VVho cry'd, Helpe m Aunt *Anteon*; I bleed:
O let *Alceon's* ghost soft pittie breed!
Not knowing who *Alceon* was, she lops
His right hand off: the other, *Ino* crops.
The wretch now to his Mother would have throwne
His suppliant hands: but, now his hands were gone.
Yet lifting up their bloody stumps, he said,
Ah, Mother, see! *Agave*, well appay'd,
Shouts at the sight, casts up her neck, and shakes
Her staring haire. In cruell hands she takes
His head, yet gasping: n *Io* sing, said she,
Io my Mates! this spoyle belongs to me.
Not leaves, now wither'd, nipt by Autumn's frost,
So soone are ravisht from high Trees, and tost
By scattering windes, as they in peeces teare
His minced limbs. The o *Ismerians*, struck with feare,
His p Orgies celebrate; his prayles sing;
And incense to his holy Altars bring.

f *Naxos*, so
is properly
called.

PENTHEUS.
g Nv 4.
h The wo-
men which
celebrate
his festivals:
called rather
Bacchantes,
and the
feasts *Bac-
chanalia*:
yet adventu-
red upon in
regard of
the vertue,
and not
without pre-
sident.
i *Bacchus*,
k Being not
initiated; or
beholding
them with
scoorne.
l *Agave* and
her sisters di-
stracted by
Bacchus.

m The mo-
ther of
Alceon.

n An accla-
mation of
joy and
victory.

o Theban; of
Ismeria a
River of
Bœotia.
p The rites
of *Bacchus*.

K

VPON

VPON THE THIRD BOOK OF
OVIDS METAMORPHOSIS.

CADMVS

CAdmus is sent by Agenor in search of his sister Europa; either to bring her backe, or never to returne: in that one act an affectionate father, and a cruell. Agenor by interpretation is a valiant man: and Cadmus his sonne confirms this assertion;

Fortes creantur fortibus:
Est in equis patrum
Virtus: nec imbellem feroces
Progenerant aquila columbum.
Horat. l. 3. Ode 9.

From strenuous Sires bold sonnes proceed;
Brave horses from a generous breed:
Nor doth that awfull bird of love
Beget a weake and fearefull Dove.

Who not degenerating, ascends that craggy and Herculean path which leads to immortal glory. This is that Europa, in quest of whom he was sent by his father. For experience and renowne is not gotten by such, as affect their owne ease; but through painefull travell, and attempts of danger. True glory adheares to the Supream goodnesse: and therefore Jupiter is fained to carry Europa away; whom to finde was a labour of excessive difficultie: which induceth Cadmus to consult with Apollo; since divine advice is the true Philosophie, and onely guide to noble indeavours; which is not to be disputed off, but effected. He is commanded to follow the conduct of a Cow (a creature expressing patience and labour) where she reposeth to build his City, and to call it Bœotia. Not unlike was the counsell of Epimenides of Creet, who advised the Athenians in the time of a great pestilence, to turne their cattle loose into the fields which they intended to offer; the Priests to follow, and where they stayed to sacrifice them unto the unknowne propitiatory Deitie. And St. Paul in that city saw an Altar with such an inscription. But the former Oracle is thus interpreted, that excessive labour was to be undergone in that journey; much to be suffered, and much to be done, ere he could attaine to the desired end: meane while by the continuall exercising of the minde, to induc it with such habituall fortitude as might enable him to subdue the Dragon; which is, intemperance, and all evill desires. This Dragon by Cadmus slaine was advanced to a constellation; placed betweene the two Beares, and consisting of one and thirty starres, encompassing the Northerne Pole of the Ecliptick. The sowing of the Dragons teeth in the earth (the mother of monsters) is to restore to every one his owne: true fortitude being alwaies accompanied with moderation and justice; ingendring love in the good, and envy in the bad; that earthly brood which thus prodigiously ascend (like upstarts on a sudden to honour and power) with weapons in their hands; which he by the advice of Pallas, or Wisedome, converts on their owne bosomes: wounding themselves in not wounding of others. Palæphatus gives this fable an historicall sense: how Cadmus slew Draco the sonne of Mars, then King of Thebes, in battle, and possessed his kingdome. The sonnes and friends of Draco drew to a head; but finding themselves too weake for so strong and couragious an enemy, disbanded; yet bore away much of his treasure, among the rest many Elephants teeth; dispersing themselves some in Achaia, others in Peloponnesus, many in Phocis, and in Locris not a few: from whence not long after with recollected powers they invaded the Thebans, maintaining a difficult, and a doubifull warre: in so much as the Thebanes, ever after they fled with the Elephants teeth, accustomed to say, that such horrid mischiefes had befallen them for Cadmus killing of the Dragon; from whose teeth dispersed here and there, so many puissant enemies arose. But he rather sowing by his policy the seede of dissention amongst them, over-threw them by their owne power. Onely it should seeme he drew Echion, with other foure, Cithonius, Udeus, Hyperener, and Pelorus, men of principall qualitie, with their followers, to his party: perswaded thereunto by Minerva, or a prudent regard of their present condition. Cadmus was the first that invented letters, or rather the first that divulged them in Greece; who before, as the Egyptians, expressed their conceptions in hieroglyphicks: Erasmus expounds those serpents teeth, to be letters, in that the Authors of such wrangling and discord. The Consonants are interpreted for those souldiers who confounded one another: the Vowels, which render of themselves a sound, and give a power of expression to the Consonants, the same who joynd in mutuall amity. The Phœnicians writ, as all the Easterne Nations; from the right hand to the left: the reason why the outermost figure to the right hand in Arithmerick stands in the first place; they also being the inventers of that science.

Cadmus, after so many difficulties, advanced to a flourishing kingdome (Honour is to be courted with

with sweat and blood, and not with perfumes and garlands) now seemeth happy in his exile: having besides Harmione to wife; whose nuptials were honoured by the presence of the Gods, and their bountifull endowments. So beloved of them is the harmony of exterior and interior beauty espoused to Vertue. She is said to be the daughter of Mars and Venus; in that musick not onely recreates the minde with a sweet oblivion of former misfortunes, but also inflames it with courage, and desire of instant encounters, especially the Dorick and Orthian; the latter when Alexander at any time heard, as a man transported with fury, he would fly to his weapons. Cadmus had but one sonne by Harmione called Polidorus, though here our Poet intimate many, and fower daughters; Ino, Semele, Agave, Autonoe. Athamas by Ino had Melicerta and Learchus; Jove by Semele, Bacchus; Echion by Agave Pentheus; and Aristæus Actæon by Autonoe: Whose succeeding stories are the arguments of as many Tragedies. To these ensuing miseries, yet O fortunate Cadmus, adde thine owne exile in thine old age: and then confesse with our Author, or rather with Solon from whom he hath borrowed it;

Harmione.

That man must censur'd be by his last houre:
Whom truly we can never happy call
Before his death, and closing funerall.

His grand childe Actæon was the first that made a breach into his felicities. Diana bathes herself in the Valley of Gargaphia; attended by six Nymphs whose names sute well with that service. Crocale signifieth pibble stones in the fountaine which serve as a strainer to clarify the water: Nyphe one that washeth; Hyale glasse, in regard of the cleerenesse of the spring; Rhanis sprinkling; Phecas a drop of dew; and Phiale a filling of water into lavers, as is here in the verse expressed. Actæon by chance came hither and beheld her naked; whom the blushing and angry Goddess transforms into the shape of a long-liv'd Hart: so called in that the longest liver of all that hath life: whereof Aufonius:

The yeares that consummate the age of men,
Spin out to three times two and nine times ten:
The pratling Crow nine times as aged growes:
The Harts long life foure times exceeds the Crows.

Ter hinc deciesque novem super exit in annos
Iusta senectutem, quos implet vita virorum:
Illi novies superat ut vivens garrula canax,
Et quater egreditur cornicu secula Cervus.

Juno in Lucian upbraides Latona that her daughter Diana converted Actæon, having seene her naked, into a Hart; for feare he should divulge her deformitie: and not out of modesty; being so farre from a virgin, as continually conversant at the labours of women, like a publike midwife. Actæon thus transformed, is devoured by his own hounds. Stesichorus writes that she sewed him within the skin of a Stag, and set his dogges upon him: others, that he was neither turned into a Stag, nor clothed in his skin; but that she possessed his dogs in their madnesse with such an imagination. And perhaes they ran mad in the Canicular dayes through the power of the Moone, that is, of Diana; augmented by the entrance of the Sunne into Leo: and then what force or knowledge could resist their worrying of their master? Scaliger reports that the like befell to divers hunters of Corsica in his time: and some averre that Lucian, the Apostata and Atheist, came to that end. Yet the Tartarians and Hyrcanians left the dead bodies of their friends and kinsfolke to be devoured by dogges, esteeming it the noblest and most happy sepulture. But this fable was invented to shew us how dangerous a curiositie it is to search into the secrets of Princes, or by chance to discover their nakednesse: who thereby incurring their hatred, ever after live the life of a Hart, full of feare and suspicion: not seldome accused by their servants, to gratulate the Prince, unto their utter destruction. For when the displeasure of a Prince is apparent, there commonly are no fewer Traitors then servants, who inflict on their masters the fate of Actæon. Some such unhappy discovery procured the banishment of our Ovid: who complaining of his misfortunes, introduceth this example.

ACTÆON.

Why had I light to make mine eye my foe?
Or why did I unfought-for secrets know?

Cur aliquid vidi? cur nuda luvina feci?
Cur insperanti cognita culpa mecum est?

*Inferno. Actæon videtur fecisse Dianam;
Diana facta est a non minus illi. Sicut
Seductus est opprobriis etiam pro sua lascivia est:
Necesse est enim laqueum esse castitatis.
Tibull. l. 2.*

*Actæon naked Dian unaware
So saw; and so his hounds their master tare.
The Gods sure punish fortune for offence:
Nor, when displeased, will with chance dispence.*

Guard we therefore our eyes; nor desire to see, or know more then concerns us: or at least dissemble the discoverie. Julius Montanus meeting with Nero in the darke, by his unseasonable respects upbraiding, as it were, his ruffianly licentiousnesse, was put to death: The art was understood (saith Tacitus) by Mutianus: but the disguising of his knowledge was a point of obedience. But why may not this fable receive a double construction? These being the best that admit of most senses. That Actæon, neglecting the pursuit of vertue and herocall actions, puts off the minde of a man, and degenerates into a beast; while he daily frequents the wild woods to contend with such enemies. And some imagine how he was said to be devoured by his hounds, in that he impoverished his estate in sustaining them. But what was that expence to a Prince? I rather agree with those, who thinke it to be meant by his maintaining of ravenous and rytous sycophants: who have often exhausted the Exchequors of opulent Princes, and reduced them to extreame necessitie. Bounty therefore is to be limited according to the abilitie of the giver, and merit of the receiver: else it not easily ruins it selfe, but loseth the name of a vertue, and converts into folly. Plutarch in the life of Sertorius makes mention of two Actæons, the one devoured by his hounds, and the other by his favorites: not as if this latter were the Allegory of the former.

SIMELE

Juno for Europa's sake detesting the whole race, rejoyceth in the death of Actæon. None more jealous then she, nor more revengefull in her jealousie: in so much as she could not forbear that Dedalian Statue which angry Jupiter threatned to marry: but upon their reconciliation caused it to be cast into the fire. Wherefore Numa made a law, that no harlot should enter her temple, or touch her altars. For no Goddesse was more injured with the continuall adulteries of Jupiter: late he ravished Europa, and now had got her neece Semele with childe. She frets and scoulds (a quality ever attributed unto her; perhaps in regard of the turbulent agitations of the aire, which is Iuno) and meditates on revenge: which the better to effect, converts her selfe into the shape of her nurse: old Beroe of Epidaur. No treachery is so speeding as that which makes under the visard of friendship.

*Tuta frequensque via per amicos fallere nomen;
Tuta frequensque licet sit via, crimines habet.
Ovid. Art. lib. 1.*

*Under the name of friendship to betray,
A safe and usuall; but a wicked way.*

She begets in her a suspicion how she might be abused under the name of Jupiter, (for to be imbraced by a God was held no impeachment to chastitie, but contrarily a high honour) as no extraordinary practice. And it is authentique in story, how Paulina, a chaste and beautifull Lady, made beleever by the confederate Priest of Serapis that his God was in love, and desired to enjoy her; was contaminated in his Temple by a gentleman of Rome, who acted his part. This discovered by him unto her, in hope to continue his possession; and by her complain'd off with execrations and out-cries; the Priest was put to death, the statue of Serapis reduced into powder and throwne into Tyber, and his Temple demolished, by the commandement of Tiberius: but the gentleman onely banished in that his offence was an over-violent affection. Too credulous Semele perswaded by the fraud of her supposed Nurse, asks a boone of Jupiter (whorashly before he knew it, confirms the grant by an oath) that he would approach unto her, as he did unto Juno, with the ensignes of his deitie; who burnes in his imbracements, as not able to endure the etheriall tumults. Whereby the ancient taught that unlawfull requests were punished by the Gods in consenting. But more Theologically, how those who search too curiously and boldly into the divine Majesty, shall be oppressed with the glory and brightnesse of the same: Jupiter and Juno are said to couple with thunder and lightning; in that lightning and thunder proceed from the conjunction of etheriall heate, and aeriall cold. Two sort of lightnings are here mentioned: the one called by the Philosophers fatall, that is, pre-appointed and mortall; the other accidentall and lesse hurtfull. A third also there must be, expressed by the three-forked thunderbolt. The dryer dissipates, the more humid blasts; the other melts money in bagges, and swords in scabbards; instantly licking up liquor in vessels; without breach or impaire to that which contains them. Martia, a noble Lady in Rome, had her infant slaine in her wombe by lightning; without further prejudice then unto such as are delivered of abortives. So the lightning consumed Mithridates arrowes, as he lay asleepe, not so much as tainting the quiver: and, when an infant, his swaddling-cloathes, without other hurt then leaving a fiery marke on his forehead; which he accustomed to cover with his haire. Upon these accidents he

he was called Dionysius which is Bacehus: if not better merited for ordaining prizes in his festivals for such as drunke stiffest, wherein he himself had commonly the victory. By attributing varietie of lightnings to Iupiter, the Poets, saith Seneca, admonish us, how all offenders are not equally punishable: some only should be terrified, some chastised, and others utterly destroyed. And as much was expressed by the rods and axes which were borne before the Romane Consuls: bound in bundles, to declare that Magistrates should not too hastily execute; but while unbinding, to give time to their anger, which not seldome misinformes the judgement. Joves fearefull artillery he faines to be forged by the Cyclops: whereof Virgil more fully.

Cyclop.

The Cyclop's in vast caves their anvills beat:
Stereopes, Brontes, nak'd Pyragmon, sweat
In forging thunder: part now finisht; Iove
This on affrighted earth hurles from above.
Part yet unperfect: unto that aloud
Three lares of haile, three of a watry cloud,
Three of red fire, and stormy Austers wings;
Terrible flashs, fragors, menacings,
Mixt with the same, and wrath pursu'd by flame.

Ferrum exercebant massa Cyclopes in antris
Stereopae, Brontesque, et nudus Pyragmon.
Huius informatum machinis Iovis aethera pulvis
Fulmen erat, tota gentis quae pluviosa caelo
Deficit in terram, partem imperfectam innotuit.
Tres subitae totae rutilae, tres undae aquae
Addiderant, eunti tresque et de alae et ictus.
Fulgures mox terrificos, sonitumque, minaturus,
Miscebat opore, flammamque sequentibus iras.
Æn. l. 8.

The names of the Cyclop's expresse their faculties: for Brontes signifies thunder, Stereopes lightning, and Pyragmon a pleyer of the fiery anvill. And ancient Authors affirme, that no mechanicke Arts were invented before the finding out of fire, and the severall uses of the same: after which they increased daily, and duly grew to perfection by the industry of man to a publique milite. They were called Cyclopes of the imaginary round eye in their foreheads, so fained in regard of their fictitious employment about thunder and lightning, forged in the aire, which is seated in the midst betwene earth and heaven: as of the circular motion of those vapours whereof these meteors are ingendred. Coelus is their father, and Tellus their mother, in that such exhalations are attracted from the earth by the Caelestiall servor.

But to returne to the sence of the story: Cadmus according to Sabinus imports as much as Orientall, in that he came from the East: bringing with him both letters and learning. Semele, his daughter signifies an Image: and like enough he introduced some new superstition; whereupon, in that delightfull and well accepted, it was fained that Jupiter was in love with Semele. Ino, another of his daughters, signifies Fortune: either a name imposed upon some new statue and ceremony; or to declare that Empire depends not upon humane counsell, but on secret and fatall causes; whose events are so called. And probable it is, in that vines were first planted in the East, that Cadmus instructed the Gracians in that knowledge: wherefore Bacchus, because wine was held to be the gift of God, was said to be the sonne of Jupiter and Semele; which is the divine worship. As for Semele, perhaps her aspiring to the divine honours of Juno, whom S. Augustine supposeth to be Ashtoreth the Goddesse of the Sidonians, as Baal or Bell Jupiter, who was Belus Grandfather to Agenor; and some fatall accident upon her pride by lightning, might give a ground to this fable. And why might not she affect a deitie as well as her great Grandmother?

But as Bacchus physically is taken for a wine; so is Semele for the Earth; and therefore called her sonne. Jupiter his father, in that wine hath in it a naturall heat; nor ripens but in countries that are hot, or moderately warme. He is said to be taken from the ashes of his mother, in that ashes exceedingly enrich the soyle, and make it bring forth Grapes in abundance: to be sewed in Joves thigh; because the vine delighteth in heat, nor will fructifie, or live without it, and lastly to be borne twice; once out of the earth, and then from the thigh of the treader; since it is not wine before the grapes be trodden, for so they anciently prest them. The Nymphs are here said to have nursed him: because the wine, the moystest of all plants, is best nourished by moysture: and morally to informe us, that the malignitie of wine should be allayed with water. So of old they qualified the fury of Bacchus with the sober Nymphs; as now the more temperate doe in hot Countries.

Reconciled Jupiter and Juno now brighten their delights with full boles of Nectar. The drinke of the Gods, importing a privation of death; and therefore poured out by Hebe, the Goddesse of eternall youth. In their cups they talk wantonly: Jupiter would have the pleasure of women to exceed, and Juno of men. Tiresias is made their judge, who had tried both sexes: his sentence is for Jupiter, how men had three ounces of the vigour of love, but that women had nine. Juno deprives him of his sight, which Jupiter supplies with the gift of prophesie. This Tiresias was the sonne of Udxus,

Tiresias

one

one of the five Captaives which survived that unnaturall warre; and assisted Cadmus in the building of his Citie. Women, if we give credit to histories either ancient or moderne, (whereof we shall treat in the transformation of Iphis) have often beene changed into men; but never man into woman. We therefore must fly to the allegory; nor seldome among the Grecians as strange, as their fables stupendious. They allude Tiresias to the alternat seasons of the yeare: the spring called Masculine, because the growth of things are then inclosed in the solid bud; when every creature (expressed by these ingendring Serpents) are prompt unto Venus: but separated by his rod, the approaching fervor, he is turned into a Woman; that is, into flourishing Summer, defigured by his name: which season is said to be feminine, for that then the trees doe display their leaves, and produce their conceptions. The Autumne is a second time of generation, proceeding from the temperate qualitie of the aire; when he recovers his former sex by againe deviding the serpents; that is, by the approach of Winter, which deprives the Earth of her beautie, shuts up her wombe, and in that barren in it selfe is said to be Masculine. Just was the judgement of Tiresias between Jupiter and Juno, that is, the two elements of fire and aire: for the aire conferres thrice as much as the fire to the generation of vegetables: which marries, as it were, the corne to the gleab, produces the blade, and swels it in the eare; whereas heat addes little to the materials, though the maine in activitie, both producing the forme and causing maturitie. He is said to have beene bereft of his sight by Juno, in regard of the darke and cloudy aire of the Winter: when Jupiter by conceal'd heat infusing a conception of a future growth, is said to inspire him with the spirit of prophesy. But Lucian reports that the Grecians fained Tiresias to have beene sometimes a man, and sometimes a woman; because he first divided the wandring starres into Male and Female, in regard of their divers operations.

NARCIS-
SUS AND
ECCHO.

The first that made his Prophecies famous was the fate of Narcissus. His mother Liriope inquiring whether he should live untill he were old; Tiresias replied: If he know not himselfe. As strange as obscure; and seeming contradictory to that Oracle of Apollo. To know a mans selfe is the chiefeft knowledge. The lack hereof hath ruined many: but having it must needs ruine our beautiful Narcissus: who onely is in love with his owne perfections; though not without store of despairing rivalls. Among whom the babling Nymph Eccho: who for being formerly Jupiters Property was deprived by Juno of speech; more then to reiterate the last word which she heard: and now despised by the froward boy, pines away with love, untill at length he consumes to an unsubstantiall voice. Well therefore was vaine-glory fained to affect selfe-love; who rejected, converts into a sound; that is, into nothing. Now Eccho signifies a resounding: which is enely the repercussion of the voyce, like the rebound of a ball, returning directly from whence it came: and that it reports not the whole sentence, is through the debilitie of the reverberation. Yet in the garden of the Tuilleries in Paris, by an artificiall device under ground invented for musick, I have heard an Eccho repeate a verse, not lowdly uttered, without failing in one syllable. Eccho is here said to conceale her selfe in woods and mountaines: but chiefly in winding vallies, rocky caves, and ruinous buildings. In many places three or foure answer one another: Lambinus writes, that at Charoune in the Ile of France he heard seven distinctly; and that there are not fewer then thirty to be heard at Pavia. The image of the voice so often rendred, is as that of the face reflected from one glasse to another; melting by degrees, and every reflection more weake and shady then the former. Ausonius makes Eccho thus speake to the Painter that would have drawne her;

Vane, quid affectus facies nunc potere pictori,
Lynceusq; oculis sollicitare diu?
Anni & lingua sunt filia, mater inani
Iudicii, vocem qua fies mouere puer.
Extremis sperantem malis d' sine reducent,
Ladificata sequit verba aliena mea.
Auribus in vestris habito pene abilis Eccho:
Et si vis Philem phrygię pinge sonant.
l'p'g. 11.

Fond Painter, why wouldst thou my picture draw?
An unknown Goddesse, whom none ever saw.
Daughter of aire, and tongue: of judgement blind
The mother I; a voice without a minde.
I only with an others language sport:
And but the last of dying speech retort.
Loud Eccho's mansion in the eare is found:
If therefore thou wilt paint me, paint a sound.

Nemesis.

Thus she, thus many more were undone by the pride and beautie of Narcissus: when some one cryed out with eyes and hands erected to Heaven; So may he love himselfe, and so despaire! Whose curse is granted by Rhamnusia: a name of Nemesis in that she had her principall Temple at Rhamnus, a citie of Achaia; with her statue (so highly celebrated by Varro) of Parian marble, ten cubites high, and all of one stone: brought thither by the insolent Persians to set up for a trophy of the victory which they promised to themselves against the Athenians, but contrary in the event: and therefore

therefore converted by Phidias, that excellent statuary, into the Image of this Goddesse of Revenge, or Retribution, as her name importeth. Whereof Aufonius out of a Greeke Author.

I, by the Persians for a Trophy brought
Then when a stone, am Nemesis thus wrought.
X I here a Grecian Trophy now reside :
A Nemesis to scourge the Persian pride.

*Me lapidem quo datus Persa auerere tro-
phæum
Et pœnem bello tunc ego sum Nemesis.
At sicut cunctis videris aspera proci
Puto sic Persa vaniloquos Nemesis.*

A Deitie severe and inexorable to the proud and arrogant, who are too much elated with the indowments of nature, or felicities of fortune. Her head he adorn'd with a crowne, impost with fearefull Harts, and figures of victory. Her shoulders were garnished with wings: in her right hand she held a Lance; and in her left a pitcher, including the little images of Æthiopians. By her crowne presenting her universall Empire; as by the sculpture thereon the terror of her prevailing indignation: or expressing the malignant envy of the vulgar; who insult in the fall of the great and fortunate, crowning, as it were, the applauded Goddesse: by her wings declaring her swift, and unforeseene subversions; the potent and politick not seldome overthrown by what they contemned. By her Lance, her actual inflictions, either through warre or their own temeritie: and by the Æthiopians in her pitcher, the farre extent of her vengeance; or in that she terrifies those, whom she confounds not, with black and ominous visions; as with the perfidiousnesse of friends, the circumventions of enemies, misfortunes, sicknesse, and death, which incounter them in the midst of their felicities. She is said to be the daughter of Oceanus and Nox, in regard of the vicissitude of things, and unrevealed secrecy of the divine judgement. For as the Ocean successively flowes and ebbs, so men in this interlude of life are exalted and cast down by a constant exchange, of which we need not seeke farre for examples: neither is the divine judgement agreeable with our humane; and therefore well fained the daughter of night, in that occult and separated from apprehension: which the Ethnicks themselves could observe;

Then fell Ripheus; none more just then he
Of all the Trojans: but Cœlestials see
With other eyes——

*—— Calix & Ripheus, justissimus unus
Qui fuit ex Teucris, & servatissimus aquæ.
Diu aliter visum.—— Virg. Æn. 12.*

So may we say of the death of Socrates, esteemed the most innocent of men: and of the unparalleld calamities of the noble Belisarius; who having overcome the Vandals in Africa, triumphed over the Persians, and more then once delivered Italy, and Rome it selfe, from the bloody invasions of barbarous nations, for recompence had his eyes pull'd out by the Emperour Justinian: reduced withall to that povertie, as glad to shelter his age in a little shed by the highway, begging of those who passed by to Give one halfe penny to the poore Belisarius, whom envy and not error had bereft of his eye-sight.

Narcissus, pursued by the wrath of Nemesis, falls miserably in love with his own shadow, and dyes in doting on it. Nor are his eyes averted by death:

Who now eternally their gazes fix
Upon the waters of infernall Styx.

To shew how punishments end not with life, but pursue the guiltie to an other world. The Naiades strew his course with their haire; an ancient custome at funeralls. whereof Homer in the funerall of Patroclus.

His Corps with curls they covered;
Shorne from each mourning Princes head.

*Capillis autem totum mortuum tangebant quos
injiciebant
Tondentes—— Iliad 1.23.*

He is called their brother, in that fained to be begotten by a River on a Water-Nymph: or because the flower into which he was changed, affecteth, and only prospers by the water. Whereof a moderne Poet.

Narcissus, once a Cupid, adde but wings;
Who too-much trusted to deceitfull springs;
A flowre, now to the flood inclines; that so
He might by that which was his ruine grow.

*Hic est ille sui nimium qui credidit undæ
Narcissus, vero dignus amore puer.
Cernit ab irrequæ repetentem gramine ripam,
Et per quem perierit, crederet posse aquam.
Sabinus.*

Narcissus

Narcissus signifies stupid or heavy; which hath a relation to the manner of his death: and therefore his flower, which we call a daffadill, was dedicated to the infernall Deities.

Some tract of History I finde in Pautanias. There is, saith he, a place neere Theſſia which is called *Danacus*: in this is the fountain of *Narcissus*; wherein, they say, he beheld his own likenesse, and not conceiving that it was his shadow, or how himself was beloved by himself, pined away and dyed by the brinke of the fountain. But how absurd is it to believe, that any should be so distracted or befotted with affection, as not to distinguish a shadow from a substance? Yet something like this is recorded, not vulgarly known. *Narcissus* had a sister born at the same birth, so exceeding like as hardly distinguishable; alike also their haire in colour and trim, and alike their habites; who accustomed to hunt and exercise together, with her brother fell violently in love: and she dying, repaired oft to this fountain, much satisfying his affection in gazing therein, as not beholding his own shadow, but the image of his dead sister. Others write that he threw himself into the water out of impatency to live without her. Of the miraculous likenesse of twins all ages have afforded examples. I have heard a Gentleman yet living say, how his mother knew not his brother from him but by the treading of their shoes; that both, when scholars, were likely whipt for the offence of one; and that being bound Apprentises to two Merchants in London, they would ordinarily waite in one anothers room, undiscovered by their Masters, or any of the family. But now to the morall.

Narcissus, a youth, that is, the soule of a rash and ignorant man; beholds not his own face, nor considers of his proper essence or vertue, but pursues his shadow in the fountain, and strives to embrace it; that is, admires his bodily beauty, fraile and like the fluent water, which is no other then the shadow of the soule: for the minde doth not truly affect the body, but its own similitude in a bodily forme. Such *Narcissus*, who ignorantly affecting one thing, pursues another; nor can ever satisfie his longings. Therefore he resolves into teares and perisheth: that is, the soule so alienated from it self, and doting on the body, is tortured with miserable perturbations; and dyes, as it were, infected with that poison: so that now it rather appeareth a mortall body then an immortall soule. This fable likewise presents the condition of those, who adorned by the bountie of nature, or enriched by the industry of others, without merit, or honour of their own acquisition, are transported with self-love, and perish, as it were, with that madnesse. Who likely sequester themselves from publique converse and civill affaires, as subjects to neglects and disgraces, which might too much trouble and deject them: admitting but of a few to accompany their solitarinesse; these being such as only applaud and admire them, assenting to what they say, like as many *Ecchoes*. Thus depraved, puffed up with uncessant flattery, and strangely intoxicated with self admiration; at length they contract such a wonderfull sloth, as stupifies their senses, and deprives them of all their vigour and alacritie. *Narcissus* is therefore converted to a flower of his name, which signifies stupid: flourishing onely in the Spring, like these who are hopefull in the first of youth, but after fall from expectance and opinion: the flower, as they, altogether unprofitable, being sacred to *Pluto* and the *Lumenides*: for what bore of it self no fruit, but past and was forgotten, like the way of a ship in the Sea, was consecrated of old to the infernall Deities. But a fearefull example we have of the danger of self-love in the fall of the Angels; who intermitting the beatificall vision, by reflecting upon themselves, and admiration of their own excellency, forgot their dependance upon their Creator. Our *Narcissus*, now a flower, instructs us, that we should not flourish too soone, or be wise too timely, nor over-love, or admire our selves: which although hatefull in all ages, in youth is intolerable. And therefore *Nemesis* is introduced to revenge such pride and insolency, and to make his vices his own destruction.

This wonderfull destiny gives wings to the fame of *Tiresias*: yet flouted, and upbraided with the losse of his eyes by violent *Pentheus*, of whose destruction he prophesies. This was the sonne of *Echion* and *Agave* the daughter of *Cadmus*; who now grown old, had resigned unto him the kingdome of *Thebes*. A mortall enemy to the introduced Rites, and adoration of *Bacchus*; which fill *Cytharon* with the shouts and clamours of frantick women, now a celebrating his Orgies: so called, either in that those rites were celebrated on the tops of mountains, or because his followers were wrapt with a kinde of fury. Three there were of that name, the *Lybian*, the *Ægyptian*, and the here mentioned *Theban*: who emulating the glory of the former, led an army into the East; and left behinde him many trophies of victories: having multitudes of women in his train, as the former had *Amazons*. It is a tradition saith the *Athenian* in *Plato*, that being disturbed in his senses by *Juno*; in revenge, he invented wine to infuriate the *Bacchæ*. Yet for this, and other behovefull inventions, he was honoured by men with Temples and Altars: in himselfe made up of all contrarieties; valiant and effeminate, industrious and riotous, a seducer to vice, and an example of vertue: so variously good and bad are the effects of wine according to the use or abuse thereof. And because the actions and inventions of

of the former grew now obscured by antiquitie, their fame and vertues were ascribed to the latter Bacchus: especially by Orpheus in honour of the family of Cadmus, by whom he had been highly advanced. But heare we the Thebans sing of their Bacchus; since it gives no small light to what hath and is to be said hereafter.

Thou who with Ivy deck'st thy dangling haire;
We, arm'd with jav'lines, to thy Rites repaire.
Bright ornament of heaven, thy suppliants heare:
To thee their hands thy noble *Thebans* reare.
O favour! hither turn thy virgin face:
With thy syderiall looks disperse and chace
These lowring clouds, the threats of *Erebus*,
And rage of greedy fate, from ours and us.
It thee becomes to have thy tresses bound
With vernall flowres, with *Tyrian* miter crown'd,
And girt in Ivy wreathes: now liberally
Let flow, and now in knots thy tresses tie.
As when, of thy fierce step-dames wroth afraid,
With borrowed shape thou counterfet'st a maid.
Why art thou so effeminately drest,
VVith robes that sweep the earth, and naked brest?
Those Eastern nations who on *Ganges* drink,
And break the ice on cold *Araxis* brink,
Could not thy Lions for thy robe behold,
Drawn in a Chariot roost with vines of gold.
Thee old *Silenus* on a long ear'd jade
Attends; vine-leaves his rugged fore-head shade.
Lascivious Priests thy Orgies celebrate:
Troopes of *Bassarian* frows upon thee wait.
Now on *Edonian Pangæus* tread;
Now on the *Thracian Pindus* loftie head,
Distracted *Menas*, joynd with *Theban* wives,
To serve th' *Ogygian Iacchus* strives;
VVhose loynes a Panthers sacred skin invests:
VVith ruffled haire the matrons hide their breasts,
And brandish leavy jav'lines lightly born.
VVhappie *Pentheus*, now in peeces torn,
Relenting *Thyades*, their fury gone,
Behold with grieve; nor think that fact their owne.
Fairst *Ino*, with the blew *Nereides*,
(Thy Aunt o' *Bacchus*) raignes in sacred seas:
The stranger Boy there makes his blest aboard,
Of *Bacchus* race, *Palemon*, no small God,
Thee, lovely Boy, the *Thuscan* rovers seiz'd:
Then *Nereus* the tumid maine appeas'd,
Blew seas converting into flowry meads:
The Plane-tree there his broad leav'd branches spreads;
Greene Lawrel groves, belov'd by *Phæbus*, spring,
And chanting birds among the branches sing:
About the mast the youthfull Ivy twines,
The loftie toe imbrac'd with clustred vines:
Now in the Prow *Idæan* Lyons rore,
The trembling Poope *Gangetick* Tygres bore:
In seas themselves th' affrighted failers threw;
VVho turn'd to *Dolphins*, flying ships pursew.
Pæcolus wealthy streames thy burden tride,
Whose waters through a golden channell glide.

Et flosa vestimenta cunctis aut ante capillis,
Lacrimis calceis, huc adter vota
Mellia Nyctas armata brachia Tygri,
Qua tibi nobilis Theba, Bacche, tua
Palmas supplicium ferat.
Huc avertite faciem virgineam caput,
Vultu silences desiste vultus,
Et tristis Erebi mæna,
Avidumq; satum.
Te decet verius comam floribus cingere,
Te caput Tyria colidere mitra;
Hederæ mollem bacchiferæ
Religare frontem:
Spargere effusus sine lege crines,
Rufus adducere ore vultu.
Qualis iratam metuens nocere canis
Cerberas falsis imitatus artus
Crine flaventi simulata virgo,
Luteam vestem retinensq; toros.
Vale tam molles placere callos,
Et sumis laxi, fluidamq; syma
Vidit aurato resilere curru,
Veste cum longa cederet leones,
Omnem Eoa plaga vasa toros,
Qui bibit Gangem, ut veniens, quisquis
Frangit Araxem.
Te senior turpi sequitur Silenus afole,
Tugida pampinea retinens tempora ser-
tu.
Cuncta lascivi deducunt Orgia mylla:
Te Bassaricum comitata cohort,
Nunc Edonii pede pulsant
Sola Pangæi; nunc Thracie
perice Pindus; nunc Cadmeæ
Incer matris impas Mænas
Camei Ogygia vultu Iacchus,
Nebide sacra præconia laus.
Tibi commissa pectora matres
Fudera comam: rursusq; levem
Vibrante manu, jam post laratos
Tentores artus Thyades a fero
Membra rursus, velut ignota
Vidore nefas.
Ponit regna tenet nitidi matertora Bac-
che.
Nereidumq; clora Calmeia cingitur Eoa.
Ius habet in pulvis magna per advena
ponti.
Cognatus Bacche, nomen non vile Palemon.
Te Tyrrhena puer rapuit matris,
Et tumidum Nereus posuit mare,
Carula cum pratu matris flecta.
Hinc verus placatus filio vivet,
Et flabe laurus clarum nomen:
Garrula per ramis non obsequit.
Vivaces hederæ rursus toros.
Summa ligat vultu carolisq;
Idæus proa fremat Leo.
Thyrsu pappo sedet Gangetica
Iam perata freto pavides natas.
Et sequatur curtas fugiens Crataea Del-
phos.
Dante Tæfalus vocit te Lydiæ iula,
Aurea torenti deducens flumina ripa.

L

Messagians,

Lucania videtur arcus Gothicus, sagittas
 Lilla Massagetis quæ pericula sanguinis mi-
 ser.
 Regna Scythigeri, Barchani, fœdore Lyongi.
 Seniores, Zedaciani, feroces.
 Et quæ situm Boreas, frigit
 Arctia montes: quas, Maoris
 Alluit gentes, frigida fluita.
 Quas, desolatæ vertice summa
 Sidus Arcadium, geminans, planctum.
 Ille de peris domuit Geloni:
 Arma detrahit, cruciatu pulchro:
 Ore delecto petiere, rexi.
 Thermolotica, graves, calce.
 Picturandem, levis, sacrum.
 Miles, fœda, Sacer, Cythæon
 Sanguine, inuadit.
 Ophionis, caute.
 Prædator, filius, petere, & agros.
 Præsidem, Lauchum, coluit, nocera.
 Navis, &, accedunt, peris.
 Tradidit, Halami, virginem, reliqua.
 Meliore, penitus, dæmonia, maris.
 Punicæ, fœda.
 Flavit, Nyctis, lateo.
 Quæ, prædator, petere, rexi.
 Combibit, fœda, cum, alia, fœda.
 Neve, latus, candida, fœda.
 Et, mista, dæmo, Ictis, cum, thymo.
 Ducitur, cum, magna, nova, nupta, cole.
 Sileone, Thæon, carmen.
 Fœda, fœda, hunc, caput.
 Conquirit, fœda, gaudium, Cupido.
 Telum, de, fœda, Iuppiter, ignem.
 Ad, fœda, Baccho, veniente, fulmen.
 Lucida, dum, currit, amos, sidera, mundis.
 Oceanus, clausus, dum, fœda, arabit, or-
 tem.
 Lunæ, dæmonis, dum, plena, recolligit, ignes.
 Dum, matutinos, prædicet, Lucifer, ortus.
 Alti, carulem, dum, Nereæ, inficit, Arctos.
 Coni, fœda, venerat, dum, Lyæi.
 Sen, Oedip.

Messagians, quaffing blood and milke, unbend
 Their bowes; nor more with *Getick* shafts contend.
 Thy powre ax-arm'd *Lycurgus* kingdome knows,
 The fierce *Zedacians*; and where *Boreas* blows
 On hoary fields; those climates who shake
 With cold, that border on *Maoris* Lake;
 And those whose *Zenith* is the *Arcadian* Star;
 The Northern Wagons, and flow Wagonar.
 Scattered *Geloni* he subdued: disarm'd
 The brave *Virago's*; *Thermedonians* warm'd
 Cold earth with their soft lips; but pacifi'd,
 Their moone-like shields and quivers laid aside.
 Sacred *Cythæron* he imbrew'd with blood
 Of slain *Ophians*. To the shade wood,
 And fields, transformed *Prætus* daughters run.
 The pleas'd stepdame now affects her son.
Naxos, begirt with the *Ægean* wave,
 A bridall bed to *Ariadne* gave;
 Her losse repaired with a better friend:
 Torrents of wine from barren rocks descend;
 A flood of milke from silver fountains powres,
 With *Lesbian* honey mixt, perfum'd with flowres,
 Which through the meadows murmuring streams produce,
 Whose thirstie banks suckt in the pleasant juyce.
 The starry Bride to high-archt heaven is led:
Phæbus, his haire upon his shoulders spred,
 Epithalamiums sang that happy night:
 Both *Cupids* now the nuptiall tapers light:
Iove laid his wrathfull thunderbolts aside,
 And hates his lightning, when he *Bacchus* spi'd.
 While radiant starres shall run their usuall race,
 While *Neptunes* armes the fruitfull earth imbrace,
 While *Cynthia* shall her hornes together close,
 While *Lucifer* the rosie Morne fore-shews,
 While lostie *Arctos* shuns the salt Profound,
 We *Bacchus* praise and beautie will resound.

But heare we him rail'd at as much by *Momus*. This your so generous *Bacchus*, is scarce a man, and no *Grecian* by the mother, but the nephew of *Cadmus* a *Phœnician* Merchant. I will not say what he is, now he hath aspired to immortalitie; nor tax him with his railing and drunkenness: you all see how soft and effeminate in his pleasures; halfemad, and smelling early of wine: who hath brought amongst us his whole fraternitie, and declared them Gods: *Pan*, *Silenus*, and the *Satyres*; a rable of rusticks and Goat-heards, addic'ted to dances and gambols; and of shape as monstrous as their manners. One of these hath hornes on his fore-head, and nourisheth a filthy long beard; his lower parts like a Goat; and all over not differing much from a beast. Another, old, bald, and flat nosed like an Ape; for the most part riding on an Asse; who by birth is a *Lydian*. With those the prick-ear'd *Satyres*, bald also, and horned like late-falne kids, originally *Phrygians*. All of these have seemly long tailes. You see with what Gods we are furnisht with by this Gallant. I omit to speak of the brace of women which he hath brought us: the one his sweet-heart *Ariadne*, whose Crown is by him made a Constellation; The other daughter to *Icarus* the husband-man: and what, o you Gods, is of all most ridiculous, *Erigone* hath brought her dog with her; least she should be sad, and want her old companion in heaven.

But now to be serious. Noah was he who immediatly after the flood first planted a vineyard, and shewed the use of wine unto men. Therefore some write that of Noachus he was called Boachus, and after *Bacchus*, by the *Ethnicks*; either by contraction, or ignorance of the *Etymologie*. The ignorance likewise of the truth hath begotten so many fables and allegories: he being neither the *Lybian*, *Ægyptian*,

Ægyptian, nor Theban Bacchus, but the ancient Nysæan; who flourished long before Jupiter Hammon, or the Cretan Jupiter, the supposed fathers of the other. Posteritie divers waies celebrated this bountie of Noah; and therefore called him by sundry names, as Bacchus, Vinifer, and Oenotrius; whereof Italy was after named Oenotria, of the excellent wines which that soyle produced.

Now Pentheus strives to exasperate the Thebans against Bacchus. He puts them in minde of their originall, their ancient religion; and what a shame to submit to an effeminate boy, supported by frantick women and drunkards: shewing how easily resisted by the example of Acrisius. This Acrisius was king of Argos, the sonne of Abas, and father of Danae; who in that he would not admit of his Rites, is said to have chased him out of his kingdom. Pentheus sends his guard to apprehend him: they wounded, return with one of his Priests, who tells the miracles of the ship sticking fast in the midst of the deepe, and perjur'd sailers converted into Dolphins. Yet the first is parallel'd by history; effected, according to Pliny, by a little fish; and therefore called by the Romanes Remora: which since so incredible, I will relate it in the words of the Author. This fish frequenteth the rock: and is supposed by Aristotle to have many feet, in regard of the multitude of her finnes. Although the windes blow violently, and the tempests rave; yet commands she their fury, and so curbs their power, that the ship continues immoveable; which neither cables nor anchors, though never so strong and massie, could detaine: and that only by cleaving thereunto, without her own labour. But our Armado's are fortified with Castles; from whence they fight on the sea, as from the walls of a Bulwark. O humane vanitie; when even those ships, whose beaks are so armed with brasse and iron to pierce through the sides of such as they encounter, should be forced to obey the arrest of a little fish not halfe a foot long! At the battell of Actium one detained, as they report, the Admirall, which carried Antonius, hasting to order his navy and incourage his souldiers, untill he was constrained to ship himself in another: upon which advantage the Cesarians fell on with the greater violence. And in our memory Caligula was so checkt in his return from Astura to Antium. Nor long continued their admiration, having forthwith discovered the cause: for certain perceiving his Gally, which had five men to every oare, to be only detained of all the rest of the navy, leapt presently into the sea; and searching about the keele of the vessell, found this little fish fast cleaving to the rudder. This showne to the Emperor, with indignation he beheld what could stop his course, and resist those oares which were stretcht by the strength of foure hundred sea-men: renewing his wonder to see it lose that vertue within, which it had when it cleav'd to the out-side of the vessell. Those who then, and after, beheld it, resembled the same to a Snail, but not a little greater. The like power he attributes to the Purple fish, annexing this story out of Titianus: Periander dispatching a mandate for Gnidos, to castrate all their boyes which were nobly descended, the ship was so long moored in the midst of the sea by this shell-fish, untill another arrived (the Prince repenting him of his crueltie) with a countermand. Wherefore the Gnidians to perpetuate the memory thereof, did consecrate that fish to their Venus. But these strange effects, which perhaps depend on no naturall causes, may rather proceed from the power of the Drvell. I have heard of sea-faring men, and some of that Citie, how a Quarter-master in a Bristol ship, then trading in the Straights, going down into the Hold, saw a sort of women, his known neighbours, making merry together, and taking their cups liberally: who having espied him, and threatening that he should repent their discovery, vanished suddenly out of sight; who thereupon was lame ever after. The ship having made her voyage, now homeward bound, and neere her harbour, stuck fast in the deepe Sea (as this of the Tyrrhenians) before a fresh gale, to their no small amazement: nor for all they could do, together with the helpe that came from the shoare, could they get her loose, untill one (as Cymothoe the Trojan ships) shov'd her off with his shoulder, (perhaps one of those whom they vulgarly call iVise-men, who doe good a bad way, and undo the enchantments of others.) At their arrivall the Quarter-master accused these women: who were arraigned, and convicted by their owne confessions; for which five and twentie were executed. But to proceed with the fable. These Tyrrhenians for their piracies and power at Sea, and for that they had transported divers Colonies to sundry parts of the world, were surnamed Dolphins: whereupon this fable was by the Greekes devised; and withall to deterre from rapine and perjury, which seldome escapes the divine vengeance. The fantastickall resemblances of Lynxes, Tygres, and Panthers, are the terrors of conscience, which drive the guiltie to despaire and ruine. They also are said to have beene turned into Dolphins, because those fishes seeme naturally to affect the societie of men; following of shippes, and sporting about them, as they sayle along: nay many, if we may give credite to credible Authors, have beene carried on their backs to drie land;

THE
TYRRENIAN
PIRATES.

and therefore the ancient presented safetie by a bridled Dolphin. So give they warning of insuing tempests and advise the mariners, as it were; to stand to their tacklings and take in their sailes. All which concurreth with our Porpus, out of doubt the true Dolphin: wherein I am not only confirmed by the authoritie of Scaliger. For those that are called Dolphins by our East and West Indian Sea-men (who likely give known names to things which they know not) are fishes, whereof I have seene many, which glitter in the water with all varietie of admirable colours; and are hardly so bigge as our Salmon-trouts: too little by farre to beare those burthens wherewith almost all ancient authors doe charge them: besides none of these were ever seene in the Mediterranean sea, the scene of those stories. The creditie of the old worlds superstition, was no lesse prodigious then their fables: for an instance, this fable we now treat of is yet to be seene in beautifull figures of mosaique painting (an antique kinde of worke, composed of little square peeces of marble: gilded and coloured according to the place that they are to assume in the figure or ground: which set together, as imbossed, present an unexpressable flatelinese) in S. Agnes Church at Rome, which was formerly the Temple of Bacchus.

God, in detestation of Atheisme, doth reward the devout, though in a false religion, with temporall blessings, as here Acates advanced from a poore fisher-man to the pontificall dignitie: who now cast in prison and reserved for torments, the shackles fall from his leggs, and the doores unlock themselves to afford a way to his safetie. This the more incenseth our violent Pentheus. There is no creature so immane and rabid, but anger addes to his naturall fiercenesse. Other affections have their apparant symptoms, but that of anger is eminent, whose fire inflames the looks and sparkles in the eye balls: proceeding from the sending forth of the spirits in a revengefull appetite: Good counsell converts into bad when unseasonably given; so the dissuasions of Cadmus and Athamas exasperate his fury: who to chastise his kinsman, perhaps as much out of envy as zeale, ascendeth Cithæron. A mountaine of Bœotia, not farre from Thebes, which took that name from Orpheus his harpe, called alwaies sacred; in that there he first instituted the Orgies of the Theban Bacchus; transferred by him out of Egypt from the Ægyptian. For Cham and his accursed race; first inhabiting those parts, there planted Idolatry: which the Poets brought into Greece, who travelled thither to enrich their knowledge. For almost all Arts and Sciences had from them their originall: who had besides more impressions of antiquitie then any other nation; as appeareth by their Dynasties, stretching beyond the generall deluge: who affirme that their first Kings lived twelve hundred yeares, and the latter but three hundred; coming neere the ages of man both before and after. But what Tradition delivers obscurely and lamely, is in the Scripture entire and perspicuous. Agave fulfills the prophecy of Tiresias in the slaughter of her sonne: who distracted with the fury of Bacchus, together with her sisters, supposing him a Bore, transfix him with their javelings, torne forthwith in peeces, for all his teares and submission, by the rest of the Bacche. There is nothing more plausible to the vulgar then the innovation of government and religion. To this they here throng in multitudes. Wise Princes should rather indeavour to pacifie, then violently oppose a popular fury: which like a torrent beares all before it; but let alone exhausteth it selfe, and is easily suppressed. Reformation is therefore to be wrought by degrees, and occasion attended: least through their too forward zeale they reject the counsell of the expert, and incounter too strong an opposition, to the ruine of themselves and their cause; whereof our Pentheus affords a miserable example. The blind rage of Superstition extinguisheth all naturall affection. Agave murders her sonne, and the aunts their nephew: nor have the latter ages been unacquainted with such horrors.

On the other side Pentheus expresseth the image of an implacable Tyrant; hating religion, and suppressing it in others: nor to be diverted by counsell or miracles; till his death approves that tyrants are no where safe; no not among their own kindred.

*Defecit iustitiam mouit & non temore
divos. Virg. Æn. 6.*

Admonisht, justice prize; Nor holy Gods despise.

The proud in prosperitie are the most dejected in adversitie. Who would not be intreated; now basely intreats for mercy: but could not obtaine what he never afforded. There is nothing more proud then man, nor more miserable.

OVIDS



Lib 4

OVIDS

METAMORPHOSIS

The fourth Booke.

THE ARGUMENT.

DErceta, a fish. Semiramis a Dove.
 Transforming Nais equall Fate doth prove.
 White berryes Lovers bloud with black defiles.
 Apollo, like Eurynome, beguiles
 Leucothoe, buried quick for that offence:
 Who, Nectar sprinkled, sprouts to Frankincense.
 Griev'd Clytie, turn'd to a Flowr, turns with the Sun.
 Daphnis, to Stone. Sex changeth Scytheon.
 Celmus, a Load-stone. Curets, got by showres.
 Crocus, and Smilax turn'd to little flowres.
 In one Hermaphrodite, two bodies joyne.
 Mineides, Bats. Sad Ino made divine,
 With Melicert. Who Iuno's fact upbray'd,
 Or statues, or Cadmean Fowles are made.
 Hermione and Cadmus, worne with woe,
 Prove hurtlesse Dragons. Drops to Serpents grow.
 Atlas, a Mountaine. Gorgon toucht Sea-weeds
 To Corall change. From Gorgons bloud, proceeds
 Swift Pegasus: Chrysaor also takes
 From thence his birth. Faire baires convert to Snakes.

^a The
 daughter of
 Minos.
^b The so-
 lemities of
 Bacchus.

BACCHUS
 HIS CE-
 REMONIES
 AND AT-
 TRIBUTES

^e Of these
 attributes,
 see the
 Comment.

BUt yet, Alcithoe^a Mineides
 The honour'd^b Orgies of the God displease.
 Her sisters share in that impietie;
 Who Bacchus for the soune of love denie.
 And now his Priest proclaimes a solemne Feast;
 That Dames and Maids from usuall labour rest;
 That wrapt in skins, their haire-laces unbound,
 And dangling Tresses with wild Ivy crown'd,
 They leavy Spears assume. VVho prophesies
 Sad haps to such as his command despise.
 The Matrons and new-married Wives obey:
 Their Webs, their unspun Wooll, aside they lay;
 Sweete odours burne; and sing:^c *Lyau, Bacchus,*
Nysus, Bromius, Evam, great Iacchus:
 Fire-got, Sonne of two Mothers, The twice-borne,
 Father *Eleus*, *Thyon* never thorne,
Lenus, planter of life-cheering Vines;
Nysileus: with all names that Greece allignes
 To thee, O *Liber*! Still dost thou enjoy
 Vnwaisted youth; eternally a Boy!
 Thou'rt seene in heaven; whom all perfections grace;
 And, when unhorn'd, thou hast a Virgins face.

Thy conquests through the Orient are renown'd,
 VVhere tawny *India* is by *Ganges* bound.
 Proud *Pentheus*, and^d *Lycurgus*, like prophane,
 By thee (O greatly to be fear'd!) were slaine:
 The *Thuscans* drencht in Seas. Thou holdst in awe
 The spotted *Lynxes*, which thy Chariot draw.
 Light^e *Bacchides*, and skipping Satyrs follow,
 VVhilst old^f *Sylenus*, reeling still, doth hollow;
 VVho weakly hangs, upon his tardy Ass.
 What place so-e're thou entrest, sounding brasse,
 Lowd Sac-buts, Tymbrels, the confused cryes
 Of Youths and Women, pierce the marble skyes.
 Thy presence, we^g *Ismenides*, implore:
 Come, O come pleas'd! Thus they his Rites restore.
 Yet, the^h *Mineides* at home remaine:
 And with untimely Art his feast prophane:
 Who either weave, or at their distaffs spin;
 And urge their Maids to exercise their sin.
 One said, as she the twisted thread out-drew;
 While others sport, and forged Gods perfew,
 Let us, whom better *Pallas* doth invite,
 Our usefull labour season with delight.

^d King of
 Thracie: See
 the Com-
 ment.

^e The
 Frowes of
 Bacchus.
^f Bacchus his
 Foster fa-
 ther. See the
 Comment.
^g Thracian
 Matrons; of
 this before.

^h The
 daughter of
 Minos.

ⁱ Who first
 invented the
 Art of spin-
 ning and
 weaving.

And

DAPHNIS.

A shep-
heard of
Mount Ida,
the sonne ofbelov'd by
the Nymph

Leda.

who spe-

ding his

truth, pull'd

out his eyes:

but fain'd

here to have

turn'd him

into a Stone.

SCYTHON

b Of this

hereafter.

GELIVS.

c One of the

Idian Da-

phnis, who

loster'd La-

da.

THE CY-

RITES.

CROCUS

AND SM-

ILAX.

SALMA-

CIS AND

HERMO-

PHRODI-

TUS.

d At this,

of being I-

ster-met-

fenger.

e One of

the fith of

the Sea

whereof she

was inge-

ner'd.

f Hermaphro-

ditus.

g Diana, the
Virgin hun-

All whit, *Alcithoe*, call'd-upon, doth run
Her shuttle through the web; and thus begun.

T' omit the pastorall loves, to few unknowne,
Of young ^a *Idean Daphnis*; turn'd to stone
By that next Nymph, who could not else assuage
Her jealousy: such is a lover's rage!
And *Scython* who his nature innovates,
^b Now male, now female, by alternate fates;
With ^c *Celmus* turn'd into an Adamant,
Who of his faith to little *Love* might want;
The thorne *Crocutus*, got by filling showres;
Crocus and *Smilax*, chang'd to petty flowres,
I over-passe; and will your eares surprize
With sweet delight of unknowne novelties.

Then, know, how *Salmacis* infamous grew;
Whose too strong waves all manly strength undoe,
And mollifie, with their foule-softning touch:
The cause unknowne; their nature knowne too much.
Th' *Idean* Nymphs nurs'd, in secure delight,
The sonne of ^d *Hermes*, and faire ^e *Aphrodite*.
His father and his mother in his looke
You might behold: ^f from whom, his name he tooke.
When Summers five he thrice had multiply'd;
Leaving the fount-full Hills of foster *Ida*,
He wandred through strange Lands, pleas'd with the
Of forrain streames; toyle less'ning with delight.

The *Lycian* Cities past, he treads the grounds
Of wealthy *Caria*, which on *Lycia* bounds:
There lighted on a Poole, so passing cleere,
That all the glittering bottome did appeare;
Inviron'd with no marish-loving Reeds,
Nor piked Bull-rushes, nor barren weeds:
But, living Turf upon the border grew;
Whose ever-Spring no blasting Winter knew.
A Nymph this haunts, unpractis'd in the chace,
To bend a Bow, or run a strife-full race.
Of all the Water-Nymphs, this Nymph alone
To nimble-footed ^g *Diana* was unknowne.
Her sisters oft would say; Fie, *Salmacis*,
Fie lazie sister, what a sloth is this!
Vpon a Quiver, or a javelin seaze;
And with laborious hunting mix thine ease.
On Quiver, nor on javelin, would she seaze;
Nor with laborious hunting mix her ease.
But now in her owne Fountaine bathes her faire
And shapfull lims; now kemb's her golden haire;
Her selfe oft by that liquid mirror drest;
There taking counsell what became her best:
Her body in transparent Robes array'd,
Now on soft leaves, or softer mosse display'd:
Oft gathers flowres; so, when she saw the Boy:
Whom seene, forthwith she covets to enjoy;
And yet would not approach, though big with haste,
Till neatly trickt, till all in order plac't;
Her love-inveighling looks set to inflame;
Who merited to be reputed faire.

Sweet Boy, said she, well worthy the aboad
Of blest celestials! if thou be a God,
Then art thou *Cupid*! if of humane race,
Happy the Parents, whom thy person grace!
Thy sister, if thou hast a sister, blest!
Thy Nurse, much more, who fed thee with her breast!
But (O!) no lesse then deifi'd is she
Whom marriage shall incorporate to thee!

If any such; let me this treasure steale:
If not, be't I; and our deare Nuptials seale.

This said, she held her peace. He blush'd for shame;
Not knowing love: whom shameficknesse became.
So Apples shew upon the sunny side;
So Ivory, with rich Vermillion dy'd:
So pure a red the silver Moone doth staine,
When ^h auxil'ary brasse reounds in vaine.
She earnestly intreats a sisters kisse:
And now, advancing to embrace her bosome,
He, struggling, said; Lascivious Nymph, forbear;
Or I will quit the place, and leave you heare.
Faire Stranger, timorous *Salmacis* reply'd,
Tis freely yours; and therewith stept aside:
Yet, looking back, amongst the shrubby Trees
She closely fculks, and crouches on her knees.
The vacant Boy, now being left alone,
Imagining he was observ'd by none,
Now here, now there, about the margin trips;
And, in th' alluring waves his ankles dips.
Caught with the Water's flattering temperature,
He straight disrobes his body; O, how pure!
His naked beauty *Salmacis* amaz'd:

Who with unsatished longing gaz'd.
Her sparkling eyes shot flames through his sweet error;
Much like the Sunne reflected by a mirror.
Now, she impatiently her hope delays;
Now, turns t' embrace: now, halfe-mad, hardly staves.
He swiftly from the banke on which he stood,
Clapping his body, leaps into the flood;
And, with his rowing armes, supports his lims:
Which, through the pure waves, glister as he swims.
Like Ivory statues, which the life surpasses;
Or like a Lilly, in a chrystall glasse.
He's mine! the Nymph exclaim'd: who all unstript;
And, as the spake, into the water skipt:
Hanging about that neck that did resist;
And, with a mairing force, th' unwilling kist:
Now, puts her hand beneath his seemefull brest;
Now every way invading the distrest:
And wraps about the subject of her lust,
Much like a Serpent by an Eagle trust;
Which to his head and feet, infettered, clings;
And wreath's her tayle about his stretcht-out wings.

So clasping by to the Oake doth grow;
And so the ⁱ *Polypus* detaines his foe.
But ^k *Atlantiades*, relentlesse coy,
Still struggles, and resists her hop't-for joy.
Invested with her body: foole, said she,
Struggle thou mai'st, but never shalt be free.
O you, who in immortal thrones reside,
Grant that no day may ever us divide!
Her wishes had their Gods. Even in that space
Their cleaving bodies mix: both have one face.
As when we two divided scions joyne,
And see them grow together in one rine:
So they, by such a strict imbracement glew'd,
Are now but one, with double forme indew'd.
No longer he a Boy, nor she a maid;
But neither, and yet either, might be said.
Hermaphroditus at himselfe admires:
Wh' o halfe a female from the spring retires,
His manly lims now softned; and thus prays,
With such a voice as neither sex betrays:

h When in
her eclipse
at which
time they
supposed she
was inchan-
ced; and
beat on the
bottomes of
boats and
kettles to
drowne the
voyses of the
chaumes:
whereof *La-*
cedaemon speaking
of a tal-
kative wo-
man,
made above
all other
things the
laure:
Homer.

i A ravenous
fish: so cal-
led of his
many feet
wherewith
he catcheth
his prey.
k *Hermaphro-*
ditus, of *At-*
las the father
of *Mars*,
the mother
of his father
Mercury.

a Mercury
and Venus.

MINER-
DES

b Tigers,
Lynxes, and
Panthers fac-
ed to Bac-
chus.
c Strangers.

d The perils
of the
evening, where
in they on-
ly appeare
Bac-
chus.
e Icarus, the
son of Daedalus.
f To her
Nephew
Bacchus.
g Turned in-
to Dolphins.
h Paganus,
flame by
Icarus.
i The daugh-
ters of Minos.

INOS
DESCEND
TO HELL.
k The cave
of Taurus in
Lycania.
l The infer-
nall river
which no
soules could
passe before
their bodies
were inter-
red.
m Pluto:
both him-
self and his
treasure be-
ing dig'd out
of the bow-
els of the
earth, his
supposed
captive.

Swift ^a *Hermes*, ^a *Aphrodite*! him O heare
Who was your son! who both your names doth beare!
May every man, that in this water swims,
Returne halfe-woman, with infeebled lims!
His gentle parents signe to his request;
And with unknowne receipts the Spring infect.

Here, they conclude: yet give their hands no rest;
But *Bacchus* slight, and still prophane his Feast.
Then, suddenly harsh instruments surprize
Their charged cares, not extant to their eyes:
Sweet Myrrhe and Saffron all the house perfume.
Their webs (part credit!) flourish in the loome:
The hanging wooll to green-leav'd Ivy spreads;
Part, into vines: the equall twisted threads
To branches run: buds from the distaff: shoot;
And with that purple paint their blushing fruit.
Now to the day succeeds that doubtfull light;
Which neither can be called day, nor night.
The building trembles: torches of fat Pines
Appeare to burne; the roome with flashes shines;
I fill'd with fantastickall resemblances
Of howling ^b beasts, whom blood and slaughter please.

^c The Sisters, to the smoaky rooffe retire;
And, there dispers'd, avoid both light and fire.
Thus, while they corners seek, thin films extend
From lightned lims, with small beames inter-pend.
But how their former shapes they did forgo,
Concealing darknesse would not let them know.
Nor are these little Light-detecting things
Born-up with feathers, but transparent wings.
Their voice befits their bodies; small, and faint:
Wherewith they harshly utter their complaint.
These houses haunt, in night conceal their shame;
^d And of the loved Evening take their name.

All *Thebes* now feared *Bacchus* celebrates:
Whose wondrous powre his boasting ^e Aunt relates.
She onely, of so many sisters, knew
No griefe as yet, but what from them she drew.

A happy Mother, Wife to *Athamas*,
^f Nurse to a God: these caus'd her to surpasse
The bounds of her felicities; and made
Vext *Ino* storme; who to her selfe thus said;

What? could that Strumpets brat the forme defend
Of poore ^g *Maonian* Saylers drencht in Seas?
^h A Mother urge to murder her owne sonne?
And wing the ⁱ three *Minerides* that spun?

Can I but unrevenged wrongs deplore?
Must that suffice? and is our powre no more?
He teacheth what to doe; learne of thy Foe:
What furie can, the wounds of *Pentheus* show
More then too-much. Why should not *Ino* tread
The path which late her frantick sisters lead?

A steepe darke ^k Cave with deadly yew repleat,
Through silence leades to hells infernall seat.
By this ^l dull *Stryx* ejects a blasting fume:
Here ghosts descend, whose bodies graves inhume;
Amongst those thorns, stiff Cold and Palenesse dwell.
The new-come ghosts nor know the way to Hell;
Nor where the roomy *Strygian* City stands;
Or that dire Palace where black ^m *Dis* commands.
A thousand entries to this Citie guide:
The gates still open stand, on every side.
And as all rivers run into the Deepe:
So all unhoused soules doe thither creepe.

Nor are they pestered for want of roome:
Nor can it be perceiv'd that any come.

Here shadows wander from their bodies pent:
Some plead; and some the Tyrants Court frequent:
Some in life-practis'd Arts imploy their times:
Others are tortured for their former Crimes.

ⁿ *Saturnia* stooping from her Throne of Ayre,
(Her hate immortall!) thither makes repayre.
As soone as she had entered the gate,
The threshold trembl'd with her sacred waight.
Still-waking ^o *Cerberus* the Goddesse-dreads,
And barketh thrice at once, with his three heads.
She call's the ^p *Furies*, Daughters to old night;
Implacable, and hating all delight.
Before the doores of Adamant they sit;
And there with combs their shaky curl's unknot.
When they through gloomy darknesse did disclose
That forme of Heaven, the Goddesse arofe.

The Dungeon of the damned this is nam'd,
^q Here *Tyrius*, for attempted Rape defin'd,
Had his vast body on nine Acres spread:
And on his heart a greedy Vulture fed.
From *Tantalus*, deceitfull water slips:
And catcht-at fruit avoids his touched lips.
Thou ever seekest, or roul'st up in vaine
A stone, O *Sisyphus*, to fall againe.

Ixion, turn'd upon a refulgent wheele,
With giddy head pursues his flying heele.
The *Belides*, whom King-men's blood accuse,
For ever draw the Water, which they loose.
On all, ^r *Saturnia* frownes; but most of all
At thee *Ixion*; then, a looke lets fall
On *Sisyphus*: And why (said she) remains
This ^s brother onely in perpetuall paines;
When haughty *Athamas*, whose thoughts despise
Both *Love* and me, abides in constant joyes?
Then tels the cause of her approach, her hate,
And what she would; the fall of *Cadmus* state;
That *Athamas* the *Furies* would distract,
And urge him to some execrable fact.
Importunately he soliciteth,
Commands, intreats, and promist, with one breath.
Incens'd *Tisiphone* her Tresses shakes;
And toiling from her face the hissing Snakes,
Thus said: You need not use long ambages;
Suppose all done already, that may please:
Forlike this loathsome Kingdome, and repayre
To th'upper world's more comfortable ayre.

Well-! as'd *Saturnia* then to heaven with-drew:
Whom first ^t *Thaumatian Iris* purg'd with dew.
To this it's, *Tisiphone* her garment takes,
Dropping with blood, and girt with knotted Snakes.
About her head a bloody torch she shooke;
And swiftly those accurs'd aboads forooke.
Still-sighing Sorrow, Horror, trembling Feare,
And gattly madnesse, her associats were.
The entered Palace groan'd: pale poyson foyles
The polish'd doores: the frighted Sun recoyles.
Then *Athamas* and *Ino*, stricke with dread
And monstrous apparitions, sought t' have fled:
But sterne ^u *Erinyes* their escape withstands;
And stretching out her viper-grasping hands,
Shook her darke brows. The troubled Serpents lift:
Some, falling on her shoulders, there untwist;

M

Others,

n Ino the
daughter of
Satanus.

o The Hell
hound.

p *Mercurius*,
Alcedo, and
Tisiphone.

q Of these,
and the cau-
ses of their
torments. See
the comment.

r *Ino*.
s Who ac-
tempted to
force her.
t *Sisyphus*
and *Athamas*
were the
sonnes of
Calus.

u *INO AND*
MELI-
CERTES.
u The Rain-
bow, the
daughter of
Thaumat.

x *Tisiphone*:
for what the
Latin's na-
med a Fury,
the *Cracians*
called *Erinyes*
or the
minides dis-
tinction.

Others, upon her ugly brest descent,
Spet poyson, and their forked tongues extend.
Two Adders from her crawling haire she drew;
And those at *Athamas* and *Ino* threw:
These up and downe about their bosomes roule;
And with infus'd infection sad the Soule.
No wound upon their bodies could be found:
It was the minde that felt the desperate wound.
She brought besides, from her abhorred home,
The surfet of *Echidna*, with the fomie
Othell-bred *Cerberus*, still-wandering Error,
Oblivion, Mischiefe, Teares, infernall Terror,
Distracted Fury, an Affection fixt
On murder; altogether ground, and mixt
With blood yet reeking; boy'd in hollow brass;
And stir'd with Hemlocke. While sad *Athamas*
And *Ino* quake, she powres into their brests.
The ragefull poyson; which their peace infects.
Her flamy torch then whisking in a round
(Whose circularie fire her conquest crown'd)
To *Pluto's* emptie regiment she makes
A swift descent; and there ungirts her Snakes.

Forthwith, *Eolides* with poyson boyles.
Ino, my Mates, he cries, here pitch your toyles;
Here, late a Lionesse by me was scene
With her two whelpes. With that pursues the Queene
And from her brest *Claurichus* snatcht: The child
Stretcht forth his little armes, and on him smil'd:
VWhom like a sling about his head he swings;
And cruelly against the pavement flings.
The Mother, whether with her griefe distraught,
Or that the poyson on her senses wrought,
Runs howling with her haire about her eares;
And in her armes her *Melicerta* beares;
Cryes *Evohe Bacchus!* *Ino* laught, and said;
Thus art thou by *thy* Foster-childre repay'd.
There is a Rock that over-lookes the Mayne,
Hollow'd by fretting Surges, scost from rayne;
VWhose craggy brow to vaster Seas extends.
This, *Ino* (sury adding strength) ascends;
Descending head-long, with the load she beares;
And strikes the sparkling waves, that fall in teares.
Then, *Jenius*, grieving at *her* Neece's Fate,
Her Vncle thus intreats: O thou, & whose State
Is next to *Jove's*; great Ruler of the Flood;
My fate is bold; yet pitty thou my blood,
Not toss'd in the deepe *Ionian* Seas:
And joyne them to thy watrie Deities.
Some favour of the Sea I should obtaine,
That am ingender'd of the fomie Maine:
Of which *h* the acceptable name I beare.
Neptune affords a favourable care;
Who what was mortall from their beings tooke;
Then gave to either a Majestick looke;
In all their faculties divinely fram'd:
And her, *Leucothea*, him, *Palemon* nam'd.

The *Theban* Ladies, who her steps perfw'd,
Her last on the first Promontorie view'd.
Then held for dead; with haire, and garments rent,
They beat their brests; and *Cadmus* Houle lament.
Of little Iustice, and much Cruelty,
All *Ino* tax. Indure (she said) shall I
Such blasphemies? I le make you monuments
Of my revenge. Threats usher their events.

VWhen one, of all the most affectionate,
Cry'd, O my Queene, I will partake thy Fate!
And thought to leape into the roaring Flood;
But could not move: her feet fast fixed stood.
Another, who her bosome meant to beat;
Perceiv'd her stiffned armes to lose their heat.
By chance, her hand This stretcheth to the Maine;
Nor could her hand, now stone, unstretch againe.
As she her violated Tresses tare,
Her fingers forthwith hardned in her haire.
Their Statues now those severall gestures beare
VWherein they formerly surpris'd were.

Some, Fowles became; now call'd *Cadmeide*;
Who with their light wings sweep those gulphy Seas.
Little knew *Cadmus*, that *h* his Children rain'd
In sacred Seas, and deathlesse States retayn'd.
Subdew'd with woes, with tragicall events,
That had no end, and many dire offents,
He leaves his Citie; as not through his owne,
But by the fortune of the place o're-throwne:
And with his wife *Hermione*, long tost,
At length arriveth at th' *Illyrian* Coast.

Now spent with griefe and age, whil't they relate
Their former toyles, and Families first fate:
And was that *h* Serpent sacred, which I slew,
(Said he) whose teeth into the Earth I threw
(An uncouth seed) when I from *Sidon* came?
If this, the vengefull Gods so much inflame,
May I my belly Serpent-like extend!
His belly lengthned, ere his wish could end.
Though scales upon his hardned out-side grew;
The black, distinguish'd with drops of blew.
Then falling on his breast, his thighs unite;
And in a spiny progresse stretch out-right.
His armes (for armes as yet they were) he spreads:
And teares on cheekes, that yet were humane, sheds.
Come, O sad Soule, said he; thy husband touch;
Whil't I am I, or part of me be such.

Shake hands, while yet I have a hand to shake;
Before I totally endue a Snake.
His tongue was yet in motion; when it cleft
In two, forthwith of humane speech bereft.
He list, when he his sorrowes sought to vent;
The onely language now which Nature lent.
His Wife her naked bosome beats, and cries,
Stay *Cadmus*, and put-off these prodigies.
O strange! where are thy feete, hands, shoulders, brest,
Thy colour, face, and (while I speake) the rest!
You Gods, why also am not I a Snake?
He lickt her willing lips even as she spake;
Into her well-knowne bosome glides; her waste,
And yeelding neck, with loving twines imbrac't.
Amazement all the standers-by posselt;
VWhile glittering combs their slippery heads invest.
Now are they two: who crept, together chayn'd,
Till they the covert of the Wood attain'd.

These gentle Dragons, knowing what they were,
Doe hurt to no man, nor mans presence feare.
Yet were those sorrowes by *m* their daughters sonne
Much comforted, who vanquish't *India* won:
To whom th' *Achaians* Temples consecrate;
Divinely magnifi'd through either State.
Alone *Acrisius* *n* *Abantiades*,

o Though of one Progenie, dissents from these:

Who,

a A Nymph
of Hell, like
a Serpent
from the
waste down-
ward: the
mother of
Orion, *Cerberus*
and *Ligeia*.

b *Athamas*,
the fomie of
Polus.
c An accla-
mation of
joy.

d An out-cry
used in the
solemnities
of *Bacchus*.
e *Bacchus*,
fostered at
first by his
Aunt *Ino*.

f *Ino* her
grand-child
by *Hermione*.
g *Neptune*.

h *Aphrodite*.

i The *Ethi-
onians* ac-
custom'd to
change their
names whom
they desired,
that their
mortality
might be
forgotten.
IN O'S
ATTEN-
DANTS.

CADMUS
AND
HERMI-
ONE.
k *Ino* and
Melicerta.

l Wherof in
the third
Booke.

m *Bacchus*
the fomie of
Semele.
n The sonne
of *Abas*.
o *Jupiter*: the
father of
Bacchus was
father of
Helus grand-
father to
Acrisius.

a The daughter of Acrifius.
b Baccus.
c Perseus, whom he exposed with his mother to the mercy of the Sea.
PERSEUS.
d Medusa's head.
e The Gorgons were three sisters of whom Medusa was onely mortall.

f A constellation nere the Northern Pole.
g A summet signe in the Zodiac wherein the Sun is at his highest.
h The Morning Star.
i The son of Iaphet.
k The Sun.

ANDROMEDA.
l Aolus the sonne of A-cesta, daughter to Hippotus: King of the winds.

Who, from th' *Argolian* Citie made him flie;
And manag'd armes against a Deitie.
Nor him, nor *Perseus* he for *Iove's* doth hold;
(Begot on ^a *Danae* in a showre of gold)
Yet straight repents (so prevalent is truth)
Both to have forc'd the ^b God, and doom'd the Youth.
Now is the one intron'd in the skies:
The other through Ayr's empty Region flies;
And beares along the memorable ^d spoyle
Of that new Monster, conquer'd by his toyle.
And as he o're the *Lybian* Deserts fiew; (grew
The bloud, that dropt from ^c *Gorgon's* head straight
To various Serpents, quickned by the ground:
With these, those much infested Climes abound.

Hither and thither, like a cloud of raine
Borne by crosse windes, he cuts the ayrie Maine;
Far-distant earth beholding from on high;
And over all the ample World doth flie:
Thrice saw ^e cold *Arctos*, thrice to ^g *Cancer* preft;
Off hurried to the East, off to the West.
And now, not truffling to approched night,
Vpon th' *Hefferian* Continent doth light:
And craves some rest, till ^h *Lucifer* displays
Aurora's blush, and the *Apollo's* rayes.

Huge-Itatur'd *Atlas* ⁱ *Iapetonides*
Here sway'd the utmost bounds of Earth and Seas;
Where ^k *Titan's* panting steeds his Chariot steepe,
And bath their fiery feet-locks in the Deepe.

A thousand Heards, as many Flocks, he fed
In those large Pastures, where no neighbours tread.
Here to their tree the shining branches sute;
To them, their leaves; to those, the golden fruit.
Great King, said *Perseus*, if high birth may move
Respect in thee, behold the sonne of *Iove*:

If admiration, then my Aets admire;
VWho rest, and hospitable Rites desire:
He, mindefull of this propheticke, of old
By sacred *Themis* of *Parnassus* told;
In time thy golden fruit a prey shall prove,
O *Iaphet's* sonne, unto the sonne of *Iove*.
This tearing, he his Orchard had inclos'd
VVith solid Cliffs, that all access oppos'd:
The Guard whereof a monstrous Dragon held;
And from his Land all Forrainers expell'd.

Be gone, said he, for feare thy glories prove
But counterfeit; and thou no forme to *Iove*;
Then addes uncivill violence to threats.
VVith strength the other seconds his intreats:
In strength inferior; Who so strong as he?
Since courtellie, nor any worth in me,
Vext *Perseus* said, can purchase my regard;
Yet from a guest receive thy due reward.
With that, *Medusa's* ugly head he drew,
His owne reverfed. Forthwith, *Atlas* grew
Into a Mountaine equall to the man:
His haire and beard to woods and bushes ran;
His armes and shoulders into ridges spred;
And what was his, is now the Mountaines head:
Bones turne to stones; and all his parts extrude
Into a huge prodigious altitude.

(Such was the pleasure of the ever-blest)
Whereon the heavens, with all their tapers rest.

^l *Hippotades* in hollow Rocks did close
The itrife-full Windes: Bright *Lucifer* arose

And rous'd up Labour. *Perseus*, having ty'd
^m His wings t' his feet, his fauchion to his side,
Sprung into ayre: below, on either hand
Innumerable Nations left: the ⁿ Land
ⁿ Of *Ethiops*, and the *Cephean* fields furvay'd;
There, where ^o the innocently wretched maid
VVas for ^p her mothers proud impieticke,
By unjust ^q *Ammon* sentenced to die.
Whom when the Heroe saw to hard rocks chain'd;
But that warme tears from charged eye-strings drain'd,
And light windes gently fann'd her fluent haire,
He would have thought her marble: Ere aware
He fire attracteth; and, astonisht by
Her beauty, had almost forgot to fly.
Who lighting said; O fairest of thy kinde
(More worthy of those bands which Lovers binde,
Then these rude gyves) the Land by thee renown'd
Thy name, thy birth, declare; and why thus bound.
At first, the silent Virgin was afraid
To speake t' a man; and modesty had made
A visard of her hands; but, they were ty'd:
Yet what she could, her teares their fountaines hide.
Still urg'd, lest she should wrong her innocence,
As if asham'd to utter her offence,
Her Countrey she discovers; her owne name;
Her beautious ^r Mothers confidence, and blame,
All yet untold, the Waves began to roare:
Th' apparant Monster (halt'ning to the shore)
Before his brest, the broad-spreed Sea up-beares,
The Virgin shreeks. Her Parents see their feares.
Both mourne; both wretched (but, she justly so)
VWho bring no aid, but extasies of woe,
With teares that sute the time: Who take the leave
They loathe to take; and to her body cleave.
You for your grieve may have, ^s the stranger said,
A time too long: short is the houre of aid.
If freed by me, *Iove's* sonne, in fruitfull gold
Begot on *Danae* through a brazen Hold;
^t Who conquer'd *Gorgon* with the snake haire;
And boldly glide through un-inclosed aire:
If for your sonne you then will me prefer;
Adde to this worth, That in delivering her;
I'll try (to favour me the Powers divine)
That she, fav'd by my valour, may be mine.
They take a Law; intreat what he doth offer:
And further, for a Dowre their Kingdome proffer.
Lo! as a Gally with fore-fixed prow
(Row'd by the sweat of slaves) the Sea doth plow:
Even so the Monster furroweth with his brest,
The forming flood; and to the nere Rock preft:
Not farther distant, then a man might sling
A way-inforcing bullet from a sling.
Forth-with, ^u the youthfull issue of rich showres,
Earth pushing from him, to the blew skie towres.
The furious Monster eagerly doth chace
His shadow, gliding on the Seas smooth face.
And as ^v *Iove's* bird, when she from high furvaies
A Dragon basking in *Apollo's* rayes;
Descends unfeene, and through his necks flew scales
(To shun his deadly teeth) her talons naile's:
So swiftly stoops high-pitcht ^y *Inachides*
Through singing ayre: then on his back doth seaze;
And nere his right fin sheathis his crooked sword
Vp to the hilt; who deeply wounded, roard:

m See the Comment.

n Where *Perseus* the sonne of *Danae* then rais'de a *Centaur* *Ammon*, whoe temple stood in the *Libyan* Deserts, visited with such difficulties by *Alexander*.

r Who durst contend with the Sea Goddesses for beauty.

s *Perseus*.

t See the Comment.

u *Perseus*, begot by *Jupiter* in a golden showre.
x the Eagle.

y *Perseus* the *Argive*; the *Argives* so called of *Ioannis* their first Kings, and of the River which carried his name.

Now capers in the ayre, now dives belowe
The troubled waves; now turn's upon his foe:
Much like a chafed Bore, whom eager hounds
Have at a Bay, and terrifie withounds.
He, with swift wings, his greedy jawes avoids;
Now, with his fauchion wounds his fealy sides;
Now, his shell-rough-cast back; now, where the taile
Ends in a Fish, it parts expos'd to assaile.
A streame mixt with his blood the Monster sings
From his wide throat; which wets his heavy wings:
Nor longer dares the wary Youth rely
On their support. He fees a rock hard by,
Whose top above the quiet waters stood;
But underneath the winde incensed flood.
There lights; and, holding by the rocks extent,
His off-thrust sword into his bowels sent.
The shore rings with th' applause that fills the sky,
Then, *Cepheus* and *Cassiope*, with joy;
Salute him for their sonne: whom now they call
The Saviour of their House, and of them all.
Up came *Andromeda*, freed from her chaines;
The cause, and recompence of all his paines.

CORALL.

Meane-while, he walteth his victorious hands
In cleaving waves. And lest the beachy Sands
Should hurt the snake's head, the ground he strew
With leaves and twigs that under water grew:
Whereon, *Medusa's* ugly face he layes.
The greene, yet juyce, and attractive sprays
From the toucht Monster stiffning hardnesse took,
And their owne native pliancy forlook.
The Sea-Nymphs this admired wonder trie
On other sprigs, and in the issue joy:
Who sowe againe their Seeds upon the Deepe.
The Corall now that propertie doth keepe,
Receiving hardnesse from felt ayre alone:
Beneath the Sea a twig, above a stone.

a Mercury.
b Pallas Minerva.

Forth-with, three Altars he of Turf erects,
To ^a *Hermes*, *Jove*, and ^b Her who warre affects:
Minerva's on the right; on the left hand
Stood *Mercurie's*: *Jove's* in the midst did stand.
To *Mercury*, a Calf they sacrifice;
To *Jove* a Bull; a Cow, to *Pallas* dyes:
Then takes *Andromeda*, the full reward
Of to great worth; with Dow'r, of lesse regard.
Now, Love, and ^c *Hymen* urge the Nuptiall Bed:
The sacred Fires with rich perfumes are fed;
The house hung round with Garlands; every-where

c The Pres-
ident of
Marriage.

Melodious Harps and Songs salute the eare;
Of jocond mirth the free and happy signes:
With *Dores* display'd, the golden Palace shines.
The ^d *Cephen* Nobles, and each stranger Guest,
Together enter to this sumptuous Feast.
The Banquet done, with generours wines they cheare
Their hightned spirits: *Perseus* longs to heare
Their fashions, manners, and originall;
Who by *Lyncides* is inform'd of all.
This told; he said: Now tell, O valiant Knight,
By what felicitie of force or sleight,
You got this purchase of the snake's haire.
Then ^e *Abantiades* forthwith declares,
How under froily *Atlas* cliff-side
There lay a Plaine, with Mountaines fortifi'd:
In whose accesse the ^f *Phorides* did lye;
Two sisters; both of them had but one eye:
How cunningly his hands thereon he lay'd,
As they from one another it convey'd.
Then through blind wastes, and rocky Forrests came
To *Gorgon's* house: the way unto the same,
Beset with formes of men and beasts, alone
By seeing of *Medusa* turn'd to stone:
Whose horrid shape, securely he did eye,
In his bright target's cleere refugency.
And how her head he from her moulders tooke,
Ere heavy sleape her snakes and her forooke.
Then told of ^g *Pegasus*, and of his ^h brother,
Sprung from the cloud of their new-slaughtred mother:
Adding the perils past in his long way;
What feats, what soyles, his eyes below survey;
And to what starres his lofty pitch ascends:
Yet long afore their expectation ends.
One Lord among the rest would gladly know,
Why Serpents only on her head did grow.

d Those of
Cepheus
court.

MEDUSA.

e *Perseus* of
his great
grandfather
Atlas
f The daugh-
ters of *Phor-*
cus.

g The wing-
ed horse.
h *Corymbus*.

Stranger, said he, since this that you require
Deserves the knowledge, take what you desire:
Her passing beauty was the onely scope
Of mens affections, and their envied hope:
Yet was not any part of her more rare
(So say they who have seene her) then her haire.
Whom *Neptune* in *Minerva's* Fane compest.
Jove's daughter, with the ⁱ *Agis* on her brest,
Hid her chaste blazes: and due vengeance takes,
In turning of the *Gorgon's* haire to Snakes.
VWho now, to make her enemies affray'd,
Beares in her shield the Serpents which she made.

i The name
of *Minerva's*
shield.

VPON

VPON THE FOVRTH BOOK OF OVIDS METAMORPHOSIS.

ALcithoe and her sisters will neither acknowledge the deitie of Bacchus, nor partake in his solemnities; which now are celebrated by the Theban women. Who hang the skins of spotted beasts on their shoulders; to expresse not only the varietie of colour, but the nature of wine; which makes the Salvage civill, and the civill Salvage, by the moderate, or immoderate use thereof. They dis-shevell their haire, as futing with the furious effects of wine, and crown it with Ivy: in that Ivy resembleth the vine, affording garlands, when the other is naked. Besides, the berries and leaves inebriate alike, through their hot and dry qualitie: although others write that they preserve from drunkenness, resisting the fume of wine by their naturall coldnesse, and that therefore they were worne. Each held a Thyrsis in her hand (a lavelin wreathed about with Ivy) to take away terror from their friends, and covertly to wound their enemies: or in that wine deluding with its naturall suavitie and specious apparance, ere aware overthrowes the senses, and debilitates the body. Superstitious Antiquitie did beleve that the Gods rejoyced in multiplietie of names: either for their greater glory, or to expresse the varietie of their faculties. As called in this hymne Lyxus, because liberall cups exhaleate the heart, and free it from sorrow.

All things are difficult unto the dry:
Nor fretting cares would else from mortals fly.
Who whet with wine at warres, or want repine?
Or praise not Bacchus, or thee Erycine?

*Siculi omnia nam dura Deum proposuit, neque
Mordaces aliter defungunt sollicitudines.
Quam post vinum gravem militiam aut pauperi-
em crepat.
Quis non ce possit, Baccho pater, tegi decus
Fenus? Hor. l. 1. Ode 10.*

So Bacchus of that fury and madnesse which flowes from excesse: Nyxæus and Dionysius, of Nyssa the top of Cythæron, where he was fostered by the Nymphs; or of Nyssa a citie of India, where the more ancient was said to have been born, and concealed in Meros an adjoining Mountain. Bromeus of the roaring of thunder which was at his birth: or of the tumultuary noise of drunkards. Evan, a word used by the Bacchæ in their acclamations. Fire-got in that snatcht from the fire of lightning, or of the fiery operation of wine. The sonne of two mothers; that is of Semele and the thigh of Jupiter. Twice borne, as produced by either: and historically said to be borne of Jupiters thigh, in that fostered in a Cave at the foot of Meros which was consecrated unto him. He is called Eleleus, because wine exciteth audacitie and courage.

What will not wine? It secrets brings to light:
Confirms our hopes, and makes th' unarmed fight.

*Quid non ebrietas designat? operata recludit,
Spes jubet esse raras ad prætia tradis inermis.
Horat.*

Thioneus, of Thione, a name of his mother Semele: or of his sacrifices and Orgies. Lenaus, of the wine-presse; Nyctelius, in that his ceremonies were celebrated by night: and Liber, which is the same with Lyxus. For the inventer of wine, saith Seneca, was not called Liber of the libertie of the tongue, but that it frees the minde from the servitude of cares, assures, and makes it more lively and confident. But as of freedome, so of wine, the moderation is most healthfull. Solon and Arcefilaus are said to have cherished their spirits with wine; and ebriety is objected to Cato: but the objector may more easily prove that vice is a vertue, then Cato to be vitious. Although not often to be used, least it induce an ill habit; yet sometimes prolonged, a little to exhilarate, and remove over-sad a sobriety. Bacchus is said to be ever young in that wine refresheth the spirits with a youthfull vigour, for a time suppressing those infirmities of the minde which accompany age: and a naked boy, because drunkards reveale their own shame and nakednesse, as Noah did his. So the Prophet pronounceth woe unto him who makes his neighbour drunk to discover his nakednesse: as also because they betray their secrets like little children. For as the over charged with wine cast it up again, so do they their counsells: both boyling within, and labouring for a passage. They place him in Heaven, and give him the perfection of beausie: being taken for the Sunne by the ancient, as appears by these verses in Virgil:

Bacchus, and bountious Ceres, ô you cleare
Lights of the World; that guide the sliding yeare.

*—Vos o clarissima mundi
Lumina, labentem caelo quæ ducitis annum,
Liber & alma Ceres— Geor. l. 1.*

Presenting

Presenting also the varietie of Stars by the spotted skins which were worn by his followers. So by their dances they imitated the motion of the Sun, and those vapours daily drawn up by his vertue, which falling in showres, give growth to whatsoever the earth produceth: wherefore the Phallus was carried about in his solemnities, as the father of generation, that name perpetually given him. They arme his head with hornes perhaps in regard of his radiancy: or in that much wine makes men as salvage and as fierce as Bulls; Tunc pauper cornua fumit; that is, grows bold and foole-hardy: but chearefull and gentle when moderately taken, and therefore then said to have the face of a virgin: but this Macrobius ascribes to the Sunne as the rest of his properties. Historically he is said to be horned in that anciently they dranke in hornes; and that Bacchus was the first that plowed the earth with oxen: in imitation of whom the Frowes in his festivals bound hornes to their foreheads. Diodorus writes that he reigned in Nyssa, a Citie of Arabia the Happy, where first he was concealed from the inquisition of Juno: whence marching East-ward with a mightie army, consisting for the most part of women, he subdued all India to the uttermost bounds of the Earth: there erecting two pillars, beyond which no land was supposed to extend, after imitated by Hercules in the West: of which Dionysius in the situation of the World:

*Hæc æt Tiberiæ Dionysii terra columnarum
Monstrat ad Oceanum, argenti extremi litorea
Pennis.
Mæstibus Indarum, qua vasto gurgite Ganges
per mare se voluit, Nyssaamq; impulsi undam.*

This shoare whereon the farthest Ocean flows
The Columnes of the Theban Bacchus shows
On Indian hills, where gulphy Ganges sweeps
Nysean waves in to the swallowing Deeps.

More probable that Noah (the true Nysean Bacchus) there settled after the flood, the Ark resting (according to the opinion of Becanus, and others) upon the mountains of Margiana, called Ararat in the Scriptures: which hath been mistaken for the mountains of Armenia, because Armenia is sometimes so called: but indeed one continued ledge of hills; seeming to rise in Armenia, but running through many vast provinces: and losing in the course thereof that generall name of Ararat which it retaines in the Scriptures, and receiving according to the severall places, diversitie of appellations. Alexander having conquered these Countries, in imitation of Bacchus returned with his triumphant Army crowned with Ivy, and about Nisira in Margiana feasted ten daies, there finding the most delicate wine: perhaps even then affecting the title of the sonne of Jupiter: informed by Leon the Egyptian Priest under the seale of secrecie, and that he should only communicate it to his mother Olympias, how all those Gods were but formerly men: which made his ambition to hope for like honours. The Thebans sing of the miserable fate of Lycurgus, the sonne of Dryas, and King of Thrace: who perceiving that the Thracians addicted themselves wholly to drunkennesse, commanded the vines throughout all his kingdome to be cut down: whereupon it was fained that he pursued Bacchus with such deadly hatred, killing his Frowes who lay hid in Nyssa, and forcing the affrighted God to flie unto Naxos. For which fact deprived of his senses, instead of a wine, he cut his thigh assunder: but according to Homer struck blind by Jupiter.

Lycurgus.

*Nepi enim, nepi Dryanti quidem filio fatus
Lycurgus
Diu vivis, qui cum diu celestibus certavit.
Qualem fatus Baccho iuvante
Persequeretur per sacrum Nyssaem: illi autem
tunc simul omnes
Tunc tota terrarum profectum ab homicida Ly-
corgo
Fratrem stimula. Tachis autem torrens
Subit malis undam, Tachis autem ecce, et fuit
Timent: obtemperavit enim te erat tremor ob vi-
ri comminatione omni.
Hæc quidem postea traxi sunt diu facili-
tenter.
Exipsum exera fecit Saturni filius, nepi om-
piti illi
Vixit: quantum immortalibus invidis erat
omnibus diis.*

Nor Dryas son survived many howers;
Who waged warre with the Cœlestiall powers.
He furious Bacchus Nurfes did pursew
Through sacred Nyssa hills; to Earth they threw
Their leavy Javelins; whom his Goad deprives
Of life: in seas affrighted Bacchus dives;
Whom Tethys in her silver bosome took,
Trembling and panting with a gasty look.
This vex the happy-living Deities;
Struck blind by love, by all abhord, he dyes.

Yet Diagondas the Theban incur'd no punishment for the like; who by a perpetuall Edict abolished the beastly night sacrifices of Bacchus: suppressed after by the Consuls, not only in the Citie of Rome, but through all their dominions. Plutarch calumniating the Jews will have their feast of Tabernacles to be celebrated in the honour of Bacchus, and in deavours to parallell it with his frantick solemnities. Yet they had a meeting which they called Mischte, of their free and more liberall drinking. They make his chariot to be drawn by Linxes: beasts with spotted skins, begotten between the Wolfe and Hyena: dedicated unto him (as others of that nature) for their immanitie and violence, much affecting

affecting wine, and by that baite taken; concurring with the affections and dispositions of drunkards: as also in that a creature of so short a memory; insomuch as they forget the prey which they but turne their eye from, and seeke after other: to declare that nothing which is said or done in drinke should be remembred; according to that saying, *Odi memorem compotorem*. But contrary to the rule of Pythagoras, who would have their ridiculous words and actions continually repeated, as the enely cure of that evill. For what they were not ashamed to doe, they are ashamed to heare off. His solemnities are performed by women: being brought up, and accompanied by them in his Indian expedition: called Bacchæ of his name, and their frantick clamours: or said to be so associated, in that as Plutarch affirmes Women can beare more wine then men, in regard of their naturall humiditie; or in that Bacchus is a friend unto Venus.

The Satyres follow in the Reare: lasciviousnesse (for so the name signifies, perpetually attending on wine and effeminate immodesty. They are described to differ from the shapes of men in the lower parts only, which resembles a Goates, with long taites, and hornes on their heads, their bodies all hairy. Pliny affirmes that there were of them in the Indian mountains: and Euphemus of Caria; how that sailing into Spaine he was born by the extremitie of weather through the wide Ocean to certain Islands which were called the Iles of the Satyres: that the people were red of colour, and had long taites like horses; who coming aboard, without speaking one word offered violence to their women: when the terrified Mariners turned a shoare a Barbarian wench; whom the Satyres following, contaminated with all varietie of beastlinesse. Some deny that such ever were. Although Hierome and Athanasius report that one appeared to St. Paul the hermit; who said he was mortall, and an inhabiter of those Deserts. Esay, prophesying of the desolation of Babylon, saies that their houses shall be full of dolefull creatures, and that Satyres shall dance therein. So Faery Rounds have therefore been much spoken off. I have heard of some who trade to Ginny, that they have seene, and had aboard, a beast (if I may so tearme it) that would goe on his hinder leggs, and use his former as hands: that it fed as we feed, would grieve, and weepe, and could not indure to be laught at. The Moores would say that they would assaile them in the woods, and beat them with cudgells. And perhaps the Baboone for his up-right posture, and witty imitation of man, might be mistaken for a Laplander. But I am confident that this conception of Satyres proceeded chiefly from salvage and wild men, discovered a farre off in the woods by the civill: wearing skins of beasts on their tawny bodies, with the taile hanging down behinde, and hornes on their heads for ornament or terror; even yet in use among the Welt-Indians. Ignorance and Feare having anciently attributed to such a terrestriall Deitie.

The Silenii were no other then old Satyres: but one here mentioned more famous then the rest: born in Indian Nyfæa, and tutor unto Bacchus. Lucian describes him to be old and bald, riding for the most part on an Asse: low of stature, unweildy fat, with an over-grown belly; his eares long and erected; never sober, and ever accompanied by the Satyres.

Th' old drunkard reeles from his dull Asse: the cries
Of Satyres eccho; Rise up, father, rise.

*Ebrui ecce senex pando delapsus asello,
Clamant Satyres, surge ager, surge pater.
Ovid. de Art.*

He is fained an attendant on Bacchus, big-bellied, reeling, and old: because immoderate drink puff's up the body, making the head light, and the feet inconstant, producing also untimely age, by extinguishing the naturall with adventitious heat, according to the opinion of Farnelius. He is said to be the Foster-father of Bacchus in that wine is bettered by age: and to ride on an asse, because habituall drunkennesse besots the senses, and dulls the understanding. The Asse was placed among the starres for a memoriall of this: or rather, as they fable, for putting the Gyants to flight with his horrible brayings; Silenus assisting the Gods in that warre. They give him a ferula in his hand (the stalke of a certaine weed) that as drunkards are ready to strike, so they should be unable to hurt: all offences being then to determine in mirth, and not to be the authors of tragicall consequences. The clamors loud instruments, and hurrying about in these frantick solemnities, decipher the confused noyses, and indecent behaviours, in such drunken assemblies.

The daughters of Mineus follow their worke in contempt of this festivall, and lighten their labours by telling of stories. The eldest beginning, toucheth by the way the transformations of Dercetis, of her daughter Semiramis, and the transforming of Nais. Dercetis, the Syrian Goddesse, is said to have faine in love with a beautifull youth as he sacrificed unto her; and by him had a daughter: when she, ashamed of her incontinency, put the youth away, exposed the infant in the deserts, and overcome with sorrow, threw her selfe into a lake neere Ascalon; there changed into a fish, as beleev'd by the inhabitants: for which cause the Syrians did abstaine from fishes, erecting hard by a magnificent temple,

Satyres.

Silenus.

DERCETIS.

temple, with her image in the likeness of a fish from the navill downward. But the report of Theon is more probable, how that falling into the Sea she was supported by fishes to the shoare, and therefore worshipped in that forme. This was that Dagon the Idoll of the Ascalonites: according to S. Hierome, (by interpretation the fish of sorrow) which fell before the Ark of God; the head and hands broken off on the threshold, (for which cause neither the Priests nor those who entred the Temple would tread thereon ever after) so that nothing but the shape of the fish remained. At the shrine of this Idoll, they offered fishes of gold and silver. Moreover, the Syrians would eat no fish, in that they held it injustice to kill those creatures which did them no harme, and were fed on rather for luxury then necessitie: from which, for the same cause the Grecian army on the Hellespont, and Phæacians, though daintie in their diet, abstained. Withall, conceiving the sea to be the originall and father of all that had life; and that man was ingendred of a liquid substance, they adored fishes, as being of their own generation and substance.

SEMI-
RAMIS.

Her exposed daughter in that fed by Doves was called Semiramis, which signifies a Dove in the Syrian language: who after became the wife of Ninus, and Queene of Assyria. Now when she could no longer detain the Empire from her sonne (which she had managed during his minoritie, and infinitely enlarged it by her conquests) not induring to survive her glory, she with-drew her selfe; and being seene no more, was said to have been translated to the Gods, according to the Oracle. Others saie, as here our Poet, that she was turned into a Dove: in memoriall whereof, or rather of her name, the Babylonians divinely honoured that bird, and gave it in their ensignes. Besides they expressed the aire by the Dove, as by fish, the water: reverencing both as comprizing the nature of all things.

NAIS.

Of this Nais there is elsewhere no mention, but only in Arianus: who writes of an Iland in the Erythraean sea, called Nofola a hundred furlongs distant from the shoare, which these inhabitants affirmed to be sacred to the Sun, and how none sailed thither who ever made return, in that possessed by a Nais, who having satiated her selfe with all that arrived, converted them into fishes; for which the incensed Sun expeld her the Iland; yet granted her request in the cure of her inexpleable lust: converting those, whom she had changed by her enchantments, again into men; from whom proceeded that race of people called Ichthyophagi. But Ovid here writes that she her selfe in the end was transformed into a fish: whereby her burning desires were extinguished. For persecuted Venus is else-where said to have hid her selfe in that forme: and where can that vanquished ardor be better concealed, then in a creature of so cold a constitution, which affords neither food nor heat to re-incense it? Whereupon perhaps these vowes of chastitie are tied to that diet. From which rule all shell-fish is to be excepted: and therefore perhaps an abomination to the Israelites.

PYRAMUS
AND
THISBE.

She resolves on the story of Pyramus and Thisbe: whose wretched ends upbraid those parents, who measure their childrens by their own out-worne and deaded affections; in forcing them to serve their avarice or ambition in their fatall marriages, (aptly therefore compared to the tyranny of Mezentius, who bound the living to the dead till they perished by the stench) more cruell there to their owne, then either the malice of foes or fortune: yet undoing, are undone, and share in the generall calamitie. Not considering that riches cannot purchase love; nor threats or violence either force or restrain it: which free by nature, as proceeding from the freedome of the will, disdaines compulsion; subduing all, unsubdued by any: and so generous, that where as all other affections and actions aime at different rewards; love only is contented with love, holding nothing else a sufficient recompence. On the other side this exemplifies the sad successe of clandestine loves, and neglected parents: to whom obedience is due, and the disposure of that life which they gave them. The white Mulberies are turned into black by the blood of Pyramus and Thisbe. Yet are of both sorts, the leaves of the white sustaining those little wormes which apparell the World in such bravery. The Egyptians expressed Wisdome by this tree: for whereas others allured by the flattery of the inconstant weather, thrust forth their buds and blossomes, which after are nipt and violated by a sudden alteration: the Mulbery knowing the frost for her enemy, will not sprout till it be utterly subdued by a more certaine temper; then buds almost in one night, and quickly brings her fruit to maturitie lest the violent fervour should likewise indamage it.

MARS.

VENUS.

The second Sister relates the love of the Sunne; inflicted by Venus for his discovery of her adultery with Mars. Which carries this Astrologicall sence: that those who are borne in the Conjunction of Mars and Venus are prone to inordinate affections. Mars sometimes descendeth beneath the Sun, and Venus for a part of the yeare ascendeth above him, as it were to meeete with each other: whose conjunction may then be said to be discovered by the Sun, when he ceaseth to obscure the by the proximity of his greater splendor. Vulcan binds them in a net: that is, with too much fervor subdues their operations.

For

For the starre of Mars is hot; and that of Venus moderate moist; and whereof generation consists: and therefore mutuall lovers: by Neptune unbound; in that water extinguisheth fire, which is Vulcan. This fable therefore was invented to expresse the sympathy that is necessary in nature. Proceed we a little with the influences of these Planets: Mars is malignant; but approaching Venus subdues his malignitie: Mars exciteeth greatnesse of spirit and wrath in those in whose nature he predominates; Venus impeacheth not that vertue of magnanimitie, but the vice of anger: Venus ruling infuseth the effects of love; and Mars conjoyning, makes the force of that love more ardent: wherefore those that are born under that conjunction are most fervently amorous. Mars follows Venus: because audacitie is the page unto love; not love to audacitie: for none, in that valiant, are taken with love; but wounded with love become so, and undauntedly undergoe all dangers for the beloved. Mars likewise signifies strife, and Venus friendship; which, as the ancient held, were the parents of all things. But morally adulteries are taxed by this fable: which how potent soever the offenders, though with never so much art contrived, and secrecy concealed, are at length discovered by the eye of the Sun, and exposed to shame and dishonour.

Ill deeds have ill successe: revenge, though slow,
The swift ore-takes. Slow Vulcan catches so
Fleete Mars, the fleetest of the Deities:
Lame subtiltie doth nimblenesse surprise.

*Non recte succedunt mala opera, assequitur tardus celerem:
Vt nunc Vulcanum cum sit tardus cepit Marce,
Qui est velocissimus deorum qui Olympum tenent,
Clandus inquam tectis: Hom. Odyll. 8.*

Now Vulcan was truly that Tuball-Caine recorded by Moses; there being no small conformitie in the name; who invented the art of working in Brasse and Iron: the authors of such benefits by posteritie reputed the sonnes of Jupiter; he also being the grand-childe of Cain, the first Jupiter; and called the God of fire, because by fire they are forged. So Naama, his sister and wife, was this Venus; her name importing beautie or comelinesse: and intitled the Goddess of love; in that beautie so powerfully swaies in our bloods and affections.

Venus revengeth her disgrace on the discoverer. The celestiall heat is inflamed by a terrestriall: and he who should looke indifferently on all, now cruelly looks on Leucothoe: and descends so low as to assume the shape of a mortall. Love is a desire of beautie; implied by Leucothoe, Beantie, a beame of the divine refulgency: and therefore no marvell if the lover neglect all things for the beloved; without whom there is nothing but darknesse and discomfort. His looks wax pale; a colour futable to that disease; by which Erasistratus the Physitian discovered the concealed affection of Antiochus. This palenesse proceeds from a defect of heat and scarcitie of blood, when nature is too weak to performe at once two severall duties. For the intencion of a lovers minde is continually exercised in contemplating the beloved; with it all the powers of the naturall complexion: which, besides the restless emission of the spirits, doth cause an ill digestion in the stomach, and as bad a concoction in the liver: so that the blood is but little and crude which flowes in their veines. The Sunne now neglecteth the rest of his loves: all former affections are buried in a new. But passionate Clytie repines to be thus despised. Jealousie rouseth at once affection and envy. She discovers Leucothoe's scapes to her father, who buries her alive. When the Sunne unable to relieve her, bestinkles the place and her body with Nectar; from whence a frankincense tree ascendeth: aptly is he fauned to be the author of this transformation. To have sprinkled her with Nectar, in regard of the sweet odor of incense, which scasts the Gods with perfumes: and to have produced that tree, because it growes in Sabaea, as naturally affecting immoderate fervor; and thereupon happily fauned reciprocal lovers. Moreover, in that it delights in open places, and yeelds a gum so usefull in physick: nor sweet unlesse it be melted by the Sunne or fire; like prayers which in themselves have no savour, unlesse inflamed with zeale and devotion; which in the Ceremoniall law was expressed by the Censor. But historically Leucothoe perhaps was some vowed Virgin, buried alive, as the Vestals at Rome, for infringing her chastitie.

Clytie, rejected for this discovery, pines away with griefe; and is changed into a flower which turnes about with the Sun: (because that part of the stalke is infeeble whereon his beames beate) who retaining still her former affection, closeth her leaves when he sets, as bemoaning his absence. Wherein the nature of the Heliotrope is described, whose feeble leaves are shut up by the moisture and coldnesse of the night; but opened and cherished by the drinesse and warmth of the Sun, dispersed from the center to the circumference, receiving thereby an addition of lustre: which shews the concinnitie and temperature of earthly bodies with the Heavenly. So saith Lactantius, should we fix our thoughts upon Heaven, and follow the guide of the Cœlestiall light, by farre more glorious then that of the Sun; which will without error direct us to the port of eternall felicitie.

N

Now

LEUCOTHOE.

CLYTIE.

DAPHNIS

Now Alcithoe begins her story, first passing over certaine obscure fables. As that of Daphnis turned into a stone by a Nymph enraged with jealousie: so fained in that she stupified his senses with a love-cup. Such an one was given to the Emperour Caligula. Of this thus Javenall.

— hic Thessala macta
Phrygia, quibus vultus molliore vixit me-
—
Et filius pulchre nate. Quod despit, inde est
Tada aemul caligae & magna illius rerum
Quae modo se fuit Tamen hoc tolerabilem
Et fuerat ut ait at amicum ille ferens,
Cui tuam remissis fessum Caligula pavi
Infans — Sat. 6.

He Aemonian Philters fells, of wicked might
To vex the husbands minde, and lust excite.
The souls obscure eclyps, besotted sence,
And strange forgetfulnesse, proceed from thence.
Lesse horrid, if not madnesse there with all:
As did to Neros unckle erst befall;
To whom his wife Cesonis gave the whole
Infectious front all of a trembling sole.

SCYTHON

SELMVS.

Eusebius reports how the Poet Lucretius was so infuriated with a love-cup that he slew himself: and by the law it is death to administer them to any. Next mentions he Scythion, sometime a man and sometimes a woman. Belike of both sexes, and committing with either. Then Selmus one of Idæan Daetils, who fostered Jove and was beloved by him: but after, for discovering his mortalitie, converted into an Adamant: or perhaps so fained in regard of his undaunted fortitude. The Curetes were said to spring from showres; in that mimicks, fooles, and jesters according to the proverbe, It hath rained fooles, when many are together. Called Curetes, because they were shaven like Idiots; as Corybantes, of their dancing with rattles and mimicall actions; attending on Jupiter, as their successors not seldome on Princes. Crocus and Smilax, mutually beloved of each other, when they could not enjoy their affections, were turned into flowers which preserve their names. Of these a late Author.

CURETES.

CORYB-
AND
SMILAX.

Et non si juvenes, sed in quo filio nati
Hic Crocus, haec Smilax dignas utroque love.
Nam pro Hebe Smilax poterat servare To-
manti,
Et Phrygia poterat pro Ganymede Crocus.
Qui legem flos, horam cognovisse & ignem
Tum flagrat amor, quoniam malo fragrat odo.
Salmacis.

Crocus and Smilax, lovelier then love;
Borne under cruell starrs, yet worthy love.
She might have Nectar fild in Hebes stead;
And he suppl'd the Idæan Ganymed.
Who gather flowres, know these, and know their fires:
Now fragrant, erst as flagrant their desires.

Crocus is the same with our Safforne, though of different kindes. The Smilax resembles Ivy, bearing a flowre like our violet; some white, some yellow, some purple, some white and black, with varietie of mixtures. These flowres in regard of the infortunite of those lovers, were consecrated to the Eumenides: nor worne in garlands by any, as ominous and fatall.

SALMA-
CIS AND
HERMA-
PHRODI-
TYS.

The fine Nymph Salmacis delighting only to adorne her person, to couch in shades, and bath in her own fountain, burnes in desire with the sonne of Hermes and Aphrodite partaking the names and beauties of either: Mercury being called Hermes, as the messenger of the Gods; and Venus Aphrodite, in that supposed to spring from the froth of the Ocean. Sensuall love is the deformed issue of sloth and delicacy: and seldome survives his glorious parents. Of which our Physician.

Ergo, ubi tu es en vestra molliabili arte:
Fac multa fugiat oculo prima vultu.
Hæc ut ames faciant: hæc que ferret, tunc tu:
Hæc sunt jucundi causa cibique mali.
Oculi si tollas, periere cupidinis arcus,
Contemptus jacet, & sine luce fuerit.
Quam Plautus tuus gaudet, quam Populus
munda,
Et quam limosa camera p'fusa homo:
Tum Venus dea amat, finem qui quærit a-
more,
Cetera amor solus: res ago, tuus eris.
Languor, & — — — — — sub nullo vindice
— — — — —
Alia res, in multis tempora quæ sita moris:
Eripuit amor, primo sine valere vixit:
Affuit in amore infansque amor.
Dissipavitque tunc sequi solet: adit agens.
Da vultu menti, qui tenetur, opus.
Ovid. Rom. amor. l. 1.

When thou art fit, and faine would phyfick take;
First practise this: An idle life forsake.
What made thee love, makes thee a lover still:
The cause and nourishment of that sweet ill.
Shun Idleness, and Cupids bow will breake,
His slighted flames flie out, disarm'd and weake.
As reeds in marishes affect their Site;
As Poplars in the running brooks delight;
So Venus joyes in sloth: let Cupid be
By action tam'd; live busie and live free.
Faint ease, long sleeps which no command controules,
Time spent in sport, and drencht in flowing bowles,
Without a wound th' infiebled minde surprize:
Then in unspide insidious Cupid flies.
That sloth-affecting boy doth toyle detest:
Do something to employ thy emptie breft.

Salmacis

Salmacis clings about the surprized youth like a serpent, till both become one body. The reason why lovers so strictly imbrace, is to incorporate with the beloved; which sith they cannot, can never be satisfied. Thus with the vanitie and vexation thereof to the life expressed by Lucretius.

The lovers ardor in inconstancy
Of error strays, while they their loves injoy.
Their eyes and hands still shift from place to place:
Who hurt what they too eagerly imbrace,
Stifle with kisses, and their soft lips bite
With ravenous teeth, in that no pure delight.
Wherein those stings lye hid which urge them so
To hurt th' affected: whence their furies grow.
But Venus gently mitigates those ills:
And pleasant balme into the wound distills.
For hope, sprung from one fountain with desire,
Thinks with that beautie to assuage her fire;
Which natures self resists: The more posselt,
The more deere love inflames the tortur'd brest.
For meate and drinke into the body ta'ne,
Because in proper places they remaine,
Our thirst and hunger easily subdew:
But in a humane forme and rosiat hew
The aery image is injoy'd alone:
Which by our vanisht hopes away is blowne.
As those who sleeping strive to drinke, yet get
No water to assuage their inward heat
But seek the shadow, labour in their dreams;
And thirst amidst th' imaginary streames:
So lovers love deludes with Imagry:
Nor can they satisfie their longing eye;
Nor yet their hands, still griping here and there,
One jot from that beloved body beare.
For this, when first they glow with heat of love,
And Venus mysteries desire to prove;
They greedily imbrace, joyne mouthes, inspire
Their souls, and bite through ardor of desire:
In vain; since nothing they can thence translate,
Nor wholly enter and incorporate.
For so sometimes they would, so strive to do:
And cleave so close as if no longer two.

— etenim potiusdi tempore in ipso
Fluctuat incertis errantibus ardor amicum
Nec consistat quid primis oculis manibusq;
fruantur.
Quod petere, premunt aethere, faciuntq; dolorem
Corporis, & devent invidiam saepe labellis,
Osculaq; adfigunt, quia non est pura voluptas:
Et stimuli subsunt, qui instigant ladere de-
sunt.
Quocumque est, rabiet unde illa germina sor-
gunt.
Sed leviter parvas frangit Venus inter amorem
Blandaq; refrinat morsus admissa voluptas.
Namq; in eo spes est, unde sit ardor origo,
Resingui quaq; posse ab eodem corpore flammam.
Quid fieri contra coram natura repugnat:
Vnaq; res hoc est, cui sua quæ plura labemus.
Tam magis ardescit dira cupidine pectus.
Nam cibus atque humor, membris adsumitur
inquit
Quæ quoniam certas possunt obfistere partes
Hæc facile explere laticum frugumq; cupido:
Ex hanc vero facie, pulchroq; colore,
Nil datur in corpus præter simulacra fructuum:
Tentata, quæ verito spes capiat saepe misella.
Vt bibere in somnis sitiens cum quatit, & hu-
mor
Non datur, ardorem in membris qui stagnare
possit.
Sed lacrimis simulacra petit, frustra q; laborat,
In medioq; sicut torrentis flumine potans.
Sic in amore Venus simulacrum ludit amantem:
Nec satiare queunt spectando corpora coram:
Nec manibus quicquam teneri abradere mem-
bru
Tollunt errantes incerti corpora tota.
Deniq; quem membris contactu fletu fruuntur
Antea: dum jam præfugis gaudia corpus,
Atq; in eo est Venus, ut muliebria consensat
artus:
Affligunt avidæ corpus, junguntq; salivæ
Oris & inspirant præstantes dentibus ora:
Ne quicquam quoniam visum inde ab ardore pos-
sunt,
Nec penetrare, & abire in corpus corpore toto.
Naro sacra interdum id velle, & certare vi-
detur:
Vsq; adeo cupide Venus compagibus lærent.
Rerum. Nat. l. 4.

*Plato recites a fable, how man at the first was created double, and for his arrogancy dissected into male and female: the reason of their affected conjunction, as coveting to return to their originall: an ob-
scure notion (as we have formerly written) of Eva's being taken out of the side of Adam. So Hermaphroditus and Salmacis retain in one person both sexes: of whom the like are called Hermaphro-
dites. Aristotle writes that they have the right brest of a man; and the left of a woman, wherewith
they nourish their children. They were to choose what sex they would use, and punished with death if they
changed at any time. One not long since burned for the same at Burges: who elected the female, and
secretly exercised the male; under the disguise committing many villanies. Caliphanes reports, how
among the Nasimones there were a whole nation of these; who used both with like libertie. There
are many at this day in Egypt, but most frequent in Florida; who are so hated by the rest of the Indi-
ans, that they use them as beasts to carry their burthens; to suck their wounds, and attend on the dis-
eased. But at Rome they threw them as soone as born into the river; the Virgins singing in procession,
and offering sacrifice unto Juno. It is here fained that Hermaphroditus by his prayers to his parents
procured this qualitie to that fountain, that what man soever bathed therein should come forth halfe
woman. Whereof thus Strabo: In Caria is the fountain of Salmacis, I know not how infamous,
for making the drinker effeminate: since luxury neither proceeds from the qualitie of the*

ayre nor water, but rather from riches and intemperance. The Carians therefore addicted to sloath and filthy delights were called Hermaphrodites; not in that of both sexes, but for defiling themselves with either. Hermaphroditus is fained to be the sonne of Mercury; because whereas the other are called either masculine or feminine, of their more or lesse vigour, heat, drowth, or humiditie; the Planet of Mercury participates of both natures; hot and dry, by reason of his vicinity to the Sunne, removed never above 28 Degrees; cold and moist, by the neighbourhood of the Moone and the Earth: conforming himselfe also to the auspicious or malevolent aspects of those Planets with whom he joynech his influence.

MENEIDES.

But now approacheth the fate of the Meneides. These are named in history Leucippe, Arfione and Alcithoe; who longing in their distraction to feed upon humane flesh, cast lots among themselves who should kill her childe: which fell on Leucippe, who rendred her sonne Hippasus to the slaughter. For this their husbands putting on black and sordid attire, were called Phocoles, which signifies smoaky; and the women Oconoloæ, that is distempered in senses; and so were their posteritie long after: whom the Priest of Bacchus in his festivals accustomed to chase with curses in his mouth and a sword in his hand: nor held unlawfull to kill, if he over-tooke any of them. One slaine by Zoilus in the daies of Plutarch, as himselfe affirmeth; but not unrevenged with sundry calamities. To this the fable may have some allusion: the proesse whereof, with their conversion into Bats may informe us, how the divine vengeance pursues the irreligious and profaners of sanctified dayes, with vaine discourse, or interdicted labours. Their flying in the twilight deciphers such as shun the light of truth to live in the ambiguity of error. The Bat is the only foure-footed creature which flies: and therefore yet disputable whether a bird or a beast, by which the Egyptians presented Neutralitie; hated, and not selfe obnoxious to both parties. Bats are chased away, or killed with the smoake of Ivy, which is consecrated to Bacchus: and therefore here introduced as an Antipathy in nature.

INO'S DESCENT TO HELL.

Still Juno pursues the House of Cadmus with inextinguishable hatred: and now, to excite the Furies to the ruine of Athamas and Ino, descends unto hell. The way thither, sleepe, too easie; and gloomy with shades of Ewe: a fatall and venomous tree; in so much as in sundry countries they die that either solace or sleepe under it. Silence, Palenefse, Cold, and Stupiditie (the symptoms of Death) have here their residence. But those ghosts only passe the river of Styx, whose bodies have their sepulture; and are restored again to their first Originall.

Hæc omnia, quam cernis, Inga, inhumata;
tuta est.
Perperam illa Charybdis hincque potat unda, &
ecce est.
Non erat, quæ non ostendat, nec caeca fuerit
Pia, portare quæ quæ scilicet ossa querant.
Cernunt, et ante alios, volitant, hæc tellura
circum.
Tum demum a furiis in fluxu recepta revolvit.
Virg. Æn. l. 6.

All these you see, poore souls, are un-inhum'd.
That Boat-man Charybdis: those he wafts, intomb'd.
This heavy flood unto that horrid shore
None passe, whose bones are not at rest before.
A hundred yeares about these bancks they hover:
Then t'ane aboard, the wished strand recover.

Of the same opinion was Plato, and before him Homer, who makes Hector, terrified with that feare, to runne from Achilles. Which perhaps both the one and the other had learnt in Egypt: the Kings of that countrey accustomed to awe their subjects, by threatening to deprive them of funerall. Pluto's citie hath a number of gates, which alwaies stand open: there is but one passage unto life, but to death a million. Yet for all this infinite concourse it appeareth emptie: so greedy is the grave, and hell so insatiable. He introduceth the ghosts to exercise those functions which they followed in their life times: according to that of Plato, how the same desires remained in the Soule which were either in her nature or affection when appalled with the body. Thus followed by Virgil.

— quæ gratia cursum,
Memorant, aut utrumque curam nitentur
Lassæ, et opus, cadum sequitur tollere repulsa.
Æn. l. 6.

The love of Chariots, of bright armes, the care
To feed their sleek-skinn'd steeds; in death now are
As when alive. —

Which error of opinion (saith Cicero) was much increased by the Poets; who had and have, the libertie to faine what they listed.

Cerberus.

Cerberus, the three-headed Hell-bound, barks at the approaching Goddesse. Belike contrary to his custome: for it is said that he used to fawne on all that came thither; but assailed such, with horrible yellings, as endeavoured to returne. Cerberus signifies the earth, which devourereth all flesh,
and

and from thence receiveth his name : said to have three heads, in regard of the triple duty from three-
of : to flatter all commers, in that it giveth sepulture to all ; but to resist their retreat, since no traitor
ler returns from that silent Region. For this fained a three-headed Dog, and the infernall Porter.

Consonant to the truth was the opinion of the Poets, how vertue and vice in another world had their
rewards and punishments : although erroneous in the distinction of the latter, that some were tempo-
rary, and others eternall. From whence sprung their fictions of the infernall rivers, and abyse of
Tartarus. Acheron (according to Ficinus) corresponding with the ayre and Meridian, purging
by sorrow and anxiety : Phlegeton with fire and the Orient, punishing wrath and concupiscence, by
a more violent fervor : Styx and Cocytus with the Earth and Occident afflicting hatred by teares
and lamentations. These were onely to purifie ; but the paines of Tartarus served not for physicke but
example ; from whence there was no redemption. Before this Dungeon sat the daughters of Night ;
severe and implacable Deities, therefore named Eumenides, of their indignation : Erinyes and Fu-
ries of the terror wherewith they afflicted the guilty. These were said to be the Ministers of Divine
vengeance upon flagitious offenders ; pursuing them not onely in this world, but the other.

Among these the Gyant Tytius, whose extended body covered nine acres ; his liver still fed on by
Vultures, and never diminishing, for offering violence to Latona. But Strabo converts this fable to a
history ; how Tytius was a tyrant of Panopæa, cruell, lustfull, and outrageous, whom Apollo slew, as
before he had Python : when to deterre others from like violence and impiety, it was fained that he
suffered this infernall punishment. A conception translated from the fire of hell ; that ever feeds on the
bodies of the damned, which suffer no diminution ; but afford unconsumable nourishment. He is said
to bee the sonne of the Earth of his earthly affections ; and in opposition to the heavenly seede ;
As the sonnes of men, in the Scripture ; Of so vast a proportion, in regard of the large exten-
sion of lust.

Tantalus, a friend to the Gods, admitted to their counsels and festivals, was thrust downe into Hell
for revealing their secrets ; where he hungers and thirsts in the midst of abundance, and as Lucreti-
us faines, hath a massy stone hanging over his head, whose fall he continually feareth (like the sword
which Dionysius with a slender thread, at a royal feast, hung over his flatterer Damocles :) Declaring
hereby, how dangerous to know, and how fatall to discover the secrets of Princes.

Sisyphus, the most subtile of men, and one who infested the Corinthian Isthmos with his
robberies ; being slaine by Theseus, was fained in Hell to roule a massy stone against a steepe hill ;
which neere the top, tumbled downe againe, and eternally renewed his labour. The reward of treashe-
rie, injustice, and oppression.

So Ixion, a favourite of Jupiters, for attempting Juno, (who instead of her, imbraced a clowd in her
likenesse) is turned on a restlesse wheele, in perpetuall memory of such treason and ingratitude. En-
histories report, how Ixion having slaine his father in law ; detested and avoided of all men ; forsooke
his countrey, and came to a certaine King, by whom he was received with bounty, and made of his
Councell. When Ixion not long after attempted the chastitie of his Queene ; wherewith she acquainted
her husband. Who hard of believe, made her seeme to consent : and caused a wench called Nephele
(her name signifying a clowd) to supply her place : wherupon he was said to have imbraced a clowd for
Juno. For this, cast out of favour, and afflicted with the horror of so foule an offence, he was fained to
suffer those infernall torments.

Lastly the Belides, so called of their grandfather Belus, for killing their cosen germans and hus-
bands the first night they lay with them, by the instigation of their father Danaus, are here made for
ever to powre water into a vessell full of holes : to shew that the obedience to our parents will not ex-
cuse us, when they command unjust things. These sisters are resembled to the life of man, and vanity
of all humane endeavours ; which leave behinde them no impression, but are done and demolished
together.

But all these forementioned punishments are allegorically referred to the perturbations of the minde.
As the Vulture which feeds on Tytius liver to the cares of love (since love proceeds from the Liver,
whose expence is daily repaired) or irreconcilable hatred. The famine of Tantalus to Covetousnesse,
which starves it selfe in the midst of plenty, and may envy more happy Poverty. Ixions wheele, to the
desperate remembrance of perpetrated crimes, which circularly pursue, and afflict the guilty. Sisyphus
stone, to still-toying and miserable Ambition : and the leaking urne of the Belides, to the inextinguishable
desires of the soule. And although Lucretius, a Pagan, and of the sect of Epicurus, held, as the Sad-
duces among the Jewes, that the soule of man was annihilated by death, together with his body : yet
may we recite his verses, as conducing to the interpretation of these fables.

Respice item quam uel ad nos accessit aet-
 ernitas
 Tempus aeterni fuerit, quam nascimur aet-
 ernitas
 Hoc igitur speculum notum natura futurum
 Temporis exponit, post mortem denique no-
 stram.
 Num quid ibi horribile appareat, num triste
 videtur
 Quicquam? namque omni somno securus ex-
 rat
 Atque ea nimirum quaeunque Acheronte pro-
 fundo
 Proditura sunt esse, in uita sunt omnia nobis.
 Nec miser impudens magnam timet aere sa-
 uum
 Tantalus, ut fama est, cassa formidine cor-
 reptus
 Sed magis in uita diuini motus uiget inani
 Mortales casumque timent, quemcumque se-
 rat fortis.
 Nec Tityus volucres inuolat Acheronte jacen-
 tem
 Nec quod sub magno scrutentur pectore, quic-
 quam
 Perpetuum alacrum poterant exerce profectus
 Quilibet immensi praesentia corporis extat
 Qui non sola uicem diuinitatis iugiter mentem
 Oblinunt, sed etiam totius orbum
 Nos tamen alienum poterit perfensa dolorem
 Nec probare cibum proprio de corpore semper.
 Sed Tityus nobis hoc est, in amore jacet item
 Quos volucres lacerant, atque exedit anxius
 angus
 Atque alia quam scindant capillae cura
 Si quis in uita quoque nobis ante oculos est
 Qui petere à populo fasces, feruorque securis
 Imbibit, et semper uillas, tristisque recedit.
 Nam petere in petium quod inani est, nec da-
 tur unquam
 Atque in eo semper durum suffert laborem
 Haec est aduersa intentum trudere morte
 Sa cum quod tamen à summo iam vertice rur-
 sum
 Voluitur, et plani raptim petit aequora campi
 Deinde animi ingratam naturam pascere
 semper
 Atque explere bouibus, satiareque nunguam
 Quod faciunt nobis annorum tempora circum
 Cum redeunt festusque ferunt, uainque lepores
 Nec tamen expleretur uita fructibus unquam
 Haec, ut opinor, id est, auro florente puellas
 Quod memorant, latiscem pertusum congerere
 tuius
 Quod tamen expleri nulla ratione potest.
 Aetern. Nat. l. 3.

Looke back into eternall times suruay:
 It nothing us concerns till our birth day.
 This mirror Nature us presents; which shoves
 That future state, when death our eyes shall close.
 What in it horrid? or what tragicall?
 Which more secure then sleep inuolops all?
 What of infernall *Acheron* was fain'd,
 Is in our miserable life contain'd.
 Nor wretched *Tantalus* doth ever dread
 That falling stone which hangs above his head.
 Vaine feare of Gods the living rather fright:
 The feare of sad mishaps and fortunes spight.
 Nor Vultures *Tityus* still in Hell infest:
 Nor is there so much in his ample brest
 As can perpetually their hunger feed;
 Although his monstrous limbs in bulk exceed:
 Though they, when stretcht abroad, not onely hide
 Nine acres, but the spacious earth beside;
 Yet could not he in endlesse torments lye,
 Nor with his Liver ever food supply.
 But *Tityus*, on whose brest the Vultures tire,
 Is he who loves, and suffers through desire;
 Or other cares, and curelesse discontents.
 So *Sisyphus* unto our eyes presents,
 One who in hope to honours highth aspires;
 But evermore repulst, and sad, retires.
 For Empire to affect, but not obtaine;
 So fought with endlesse industry and paine;
 Is to enforce a stone against the hill,
 Which from the top roules to the bottome still.
 Still to supply the ingratefull minde with store,
 Which never hath enough, but thirsts for more;
 (As doe those bounteous seasons of the yeare,
 That liberally afford the fruit they beare,
 Yet we unsatisfied still remaine)
 Ment by these youthfull sisters, who in vaine
 Still water powre into the fatall tunne;
 Yet that as empty as when they begunne.

These Mythologies, with others of the like argument, are enlarged by Macrobius: whereby the Epi-
 curians endeavoured to elude the truth of eternall punishments in confuting these fables, under which
 it was veiled by the more theologicall Poets. As the Sadduces, who not onely denied the Resurrection,
 but held that there were neither Spirits nor Angels: rejecting the Prophets with the rest of the Scri-
 ptures: save onely the five bookes of Moses; as the ancient Canons of their politicke government.
 This heresie, as their name, they derived from Sadoc; the Disciple of Antigonus Sochæus who suc-
 ceeded Simon the Just in the Priest-hood. For when Antigonus taught that we should not serve God,
 as Servants their Masters, for hope of reward: Sadoc and Baithus misunderstanding, as if he had
 utterly denied the future rewards which attend on a good life, first broached those profane and impious
 opinions.

The Furies.

Tisiphone, one of the Furies, ascending from Hell to execute the wrath of Juno, carries Sorrow,
 Terror, Feare, and Frenzie along; who with snakes and infused poyson excites accursed mortals to
 horrible actions: scourging the guilty with whips, and affrighting with flaming torches. All well
 devised by the wiser Poet, from the contemplation of the divine anger, and causes of humane calami-
 ties. For what are the Furies but the wicked desires and commotions of the minde? Not unaptly ex-
 pressed in their names. For Megera signifies Envy; Tisiphone, a desire of revenge; and Alecto,
 a mover of sedition and discord. These rages of soule are therefore those Furies who inflict so many
 calamities

calamities upon man; attended by eternall feares, by sorrow, horror, and distraction. The Serpents, whips, and torches, are the stings and affrights of the afflicted conscience; which is her owne accuser, Iudge, and Executioner. And therefore our Ovid:

No wound upon their bodies could be found:
It was the minde that felt the desperate wound.
The effects of the infernall poyson being sutable to the ingredients.
She brought besides from her abhorred home
The surfet of Echidna, with the fume
Of hell-bred Cerberus, still wandring Error,
Oblivion, Mischiefe, Cares, infernall Terror,
Distracted Fury, and affections fixt
On Murder; altogether ground, and mixt
With blood yet reeking: boyld in hollow brasse,
And stir'd with Hemlocke.

The Furies are said to be daughters of Erebus and Night, in regard of the blinde improvidence of man, who to satisfie his revenge, his lust, or ambition, incurreth those miseries that have no period: to be three, in that they afflict with the remembrance of what is past, with the present, and feare of the future: and lastly to sit before the infernall prison, in that dying men are most sollicitous, and most afflicted with their former offences.

Infuriated Athamas, now mistaking his wife for a Lionesse, and his children for her whelps, dasheth out the braines of Clearchus: when Ino, distracted with feare or fury, threw her selfe with Melicertes from a Rock into the Ionian Sea. Thus farre is in substance historicall. For Ino, a cruell stepmother to Phryxus and Helle, by laying many traines for their lives, enforced them to seeke for safety by flight. Her treachery discovered by Athamas, supposing the absent to be made away, in a rage slew his sonne Clearchus, and pursued the Queene with the other in her armes: who to avoide his fury, threw herselfe with her burthen into the Sea; from the rock Moluris. The body of Ino, was taken up on the coasts of Megara, and intombed by the daughters of Celsus: That of Melicertes being driven to the Corinthian Isthmos where Sisyphus his uncle then raigned; who dedicated those games; which before were sacred to Neptune, unto the honour of his kinsman, and thereupon fained to have beene translated into a Marine deity. So was his mother: it being the ambition of ancient times to deifie their dead ancestors, as the flattering Romanes did their living Princes. But our Poet faines that this honour was given them at the sute of their Grandmother Venus; who the more to insinuate with her uncle Neptune, professeth her selfe to be borne of the froath of the Sea, and therefore named Aphrodite: so said to be, in that the sperme of man is no other then the spume of the blood; and because that salt so much conferres to fecunditie, provoking by the naturall heat, unto Venus, in this respect they anciently erected her Temples on the shore of the sea. Melicertes was called Palæmon, and Ino, Leucothea. For it was their custome, saith Lactantius, to change the names of such as they deified, lest in future times they should be thought to have beene mortals. Whom the Grecians named Palæmon, the Latines called Portunus: painted with a key in his hand, as the protector of harbors: so called they Leucothoe, Matuta, or the Morning. Allegorically Palæmon is taken for the force of Tempests: the sonne of Leucothea, in that the windes begin to arise with the Morning, and then descending from the mountaines are said to have throwne themselves headlong into the sea: the Morning also, by her over-red complexion fore-shewing succeeding tempests. These were held for the fautors of Seafaring men, in that they so much depend on the favour of the windes. This fable may likewise remember us to fortifie our selves in our afflictions with patience and expectation: when Ino so persecuted by Juno for her naturall affection and piety to Bacchus, was after received into the number of the Gods, and made a partaker of their felicities. The transformation of the Theban Ladyes, some into statues, and some into fowle; declare that neither our affections nor sorrowes, should urge us to blasphemy, or censure of their actions, whose displeasure is an implacable Nemesis.

Cadmus, after so many calamities sustained in his Family, as ominous abandons his city of Thebes (or expelled from thence, as others write, by Amphion) wanders with his wife Hermione to the confines of Illyria: there resting where the streames of Drilo divide it from Liburnia. The Enchilenses, then infested by the Illyrians, had an answer from the Oracle: that they should then prove victorious, when they were conducted by Cadmus and Hermione: who sent unto, accepted of the charge;

INO AND
MELI-
CERTES.

INO'S at-
tendance.

Cadmus and
Hermione.

charge - and gave the enemy a small over-throw. So Cadmus reigned in Illyria: till changing his publique life for a private; by his obscure retirement, and politick submission to the laws & customes of those barbarous nations, he was fained with his wife to have beene turned into Serpents. And the rather in that the Illyrians were said to have two balls in one eye, and to be as sharpe sighted as dragons; as so much as they killed, whom they long and fiercely beheld in their anger. It is fained that these Serpents were after transported into Elizium by Jupiter: intimating the excellency of Wisedome and fortitude, which not only carry us through the troubles and dangers of this miserable life, but rewards their dependants with eternall felicitie.

Here end the dysasters of Cadmus, and now convert we to the exploits of Perseus; begotten by Jupiter on Danaë. For Acrisius the Argive king, being told by the Oracle that he should be slaine by the sonne of his daughter, inclosed her to prevent his destiny, together with her nurse, in a tower of brasse: when Jupiter descending in a golden showre, was received into her lap, and then into her imbrace-ments. Jupiter, saith Lactantius, endeavouring to violate Danaë, with store of gold corrupted her chastitie. When the Poets, to preserve the dignitie of Princes, attributed that to the Gods which was done by men; and fained that he approacht her in a golden showre; as we say a showre of Steele, when darts and arrowes fall together in multitudes. Who with the like prodigality of gifts made all passages flye open.

Incl. tam Danaë turris aenea,
Reluctaque fores, & virginis carnos
Trifida excludit, munerisq; iactat
Nec sum ab adultero
Si non Acrisium virginis abduca
Custodem pavida, Jupiter & Venus
Suffragant, fore enim tutum iter & patens
Convulsa in pretius Deo
Acrisium per me tuos facilliter
Et per omnes Danaë facis, patiens
Illa fidemque
Hor. l. 3. ode. 16.

A towre of brasse, doores strongly barr'd,
Of wakefull mastiffes a fierce guard,
Had Danaë safely kept from her
Night-wandering adulterer;
Had Love and Venus not deluded,
Acrisius, who kept th' included:
The way secure, and uncontroll'd
Unto a God transform'd to Gold.
Gold loves to force through guards; then thunder
More potent; cleaving rocks a sunder.

Another resembles Acrisius to a man indued with excellent learning: that learning his daughter Danaë shut up in a brasse towre; in the head, the turret of the body, and seate of the soule: being there obscured, and sequestred from knowledge, untill Jupiter enters in a golden showre, and begetteth Perseus: that is, till the favour and munificencie of Princes enlarge it to the production of heroicall actions; otherwise buried alive, and utterly uselesse.

Haec facile emergunt, quoniam non dubit
Forsit a domi

They hardly rise unto renowne,
Whose vertues poverty weighs downe.

Represented in the Emblematist by a student with one hand raised aloft with wings, and the other suppressed by a massy stone. Perseus being borne; Acrisius, not beleeving his daughter that he was begotten by Jupiter, put them both into an Arke, and commits them to the mercy of the sea, which drave them ashore on the Ile of Seriphus. There taken up, and knowne by King Polydectes to be of his kindred, they were bountifully entertained. But at length, attempting the dishonour of Danaë, he sent Perseus away, as fearing his presence, to warre with the Gorgons; from whence he returned victorious with the head of Medusa: of which we shall speak hereafter.

Now with Mercuries wings on his heeles, and girt with his fanchion; defensively armed with Pluto's helmet, and the shield of Pallas, he flyeth over the Lybian Deserts: and the bloud that dropt from Medusa's head converting into Serpents; so wittily fained of the infinity of Serpents which infest those Climates. Perseus is said to be the sonne of Jupiter, for his achievements and perpetuall felicity: the wings of Mercury signifie celeritie; which are tied to his feet, and not to his shoulders, to declare that in warlike affaires men should deliberate in the beginning, but be swift in the prosecution: his fanchion expresseth policy and circumvention: Pluto's head-peece, a concealment of counsells; and the shield of Pallas a provident preservation: being all the necessary accomplishments of a Souldier.

Atlas the sonne of Iapet, inhabiting those westerne parts of Africa which bound on the great Ocean, being told by Themis that the sonne of Jupiter (prophecied by Hercules) should carry away the golden apples, which grew in his Hesperian Hortyard; inclosed the same with a mighty wall, and committed

committed it to the custody of a sleepleſſe Serpent : driving all forrainers from his confines. And now unhospitable unto Perſeus, was at the ſight of Meduſa's head converted into that Mountain which carries that name, on whoſe high ſhoulders the ſtarres are ſained to take their reſoſe. Some alluding this to a hiſtory, report that thoſe apples were ſlocks of large and beautifull ſheep belonging to Atlas, whoſe fleeces were of the colour of gold : and becauſe a river environed thoſe paſtures, they were ſaid to be guarded by a Serpent : or in that they were kept by one Ladon, a charliſh and inhumane ſhepherd. On ſained perhaps of the ſtore of gold wherewith Mauritania aboundeth, digg'd up at the ſoote of that mountaine : the wakefull Dragon thoſe reſtleſſe cares which afflict the covetous in the tuition of their riches : a bleſſing to the liberall, but to thoſe a puniſhment. Now Atlas flying thither from the invaſion of Perſeus, and there lurking, was ſaid to have beene converted into that mountaine ; and in regard of the altitude thereof, to have ſuſtained the heavens on his ſhoulders. But aſtronomically thoſe apples are taken for ſtarres, ſhining like gold, and in figure orbicular ; ſaid to grow in the Weſt, in that they appeare not before Sun-ſet ; the Zodiack, or our Hemisphære, being the Serpent : all of them ſupported, in regard of his excellency in Aſtronomy, by Atlas. Some ſay, that aſcending aloft, the better to obſerve the courſe of the ſtarres, he fell headlong into the ſea from this mountaine ; called for this by his name, as of that aſpiring heighth the celeſtiall Columne.

Perſeus mounting through the ayre, at length arriveth where the faire Andromeda was chained to a rocke ; who at the firſt ſight is enamoured. For certaine ſubtil rayes expiring from within the heart, where the hotteſt and ſweeteſt of the vitall blood hath a reſidence, dart from the eyes of the beautifull, into the eyes of the admiring beholder ; and penetrating from thence into the heart, inflames it forthwith with ardent affection ; wherein the ſudden glances and dartings of the eye are more powerfull then long gazing. Andromeda was here bound for the pride of her mother Caſſiope, who durſt cõtend in beauty with the Nereides : for which a ſea-monſter was ſent by Neptune to infeſt that countrey, devouring both men and cattle. In ſo much as Cepheus conſulting with the Oracle of Jupiter Hammon (which ſignifies ſand, in that his Temple ſtood in the Libyan Deſert) to know the cauſe of that calamity, and way to remove it : was answered, how the daughter of Caſſiope was firſt to be devoured by that monſter : whom Perſeus now ſlew, and freed the Lady ; the cauſe and reward of his danger. By this the ancient reprooved their pride and ambition, who would be thought more then mortall ; when all humane beauty is worſe then deformity, and all glory deſpicable, compared with the celeſtiall : declaring beſides that the offences of Princes are not ſeldome puniſhed in their ſubjects and poſteritie. Yet Andromeda, innocent Vertue, ſhall never miſſe of that ſacred ſuccour, which will not onely deliver her from the preſent danger, but match her to Perſeus, that is, unto Honour and Felicitie : both after converted into glorious conſtellations. So Cepheus, in that obedient unto the heavenly Oracle : and ſo Caſſiope, but with her heeles upward, to deterre from the like propoſitious arrogance. Joppa, a city of Paleſtine, is ſaid by Pliny and Melato be the ſcene of this tragi-comedy. A city, as ſuppoſed, more ancient then the Flood : where Cepheus raigned, as divers old Altars inſcribed with his title (there preſerved by the inhabitants) did teſtifie. Scaurus in his Feſtilſhip produced the bones of that monſter, which he brought from thence, being forty feet long, the ribs larger then an Elephants, and the back-bone a foot and a halfe thicker. Ovid here ſeemes not to call Jupiter unjuſt, for ſo dooming the innocent Andromeda. Such eſtimation had the wiſer Pagans of their deified Divels : nay many preferring mortalls before them. And ſurely Socrates would have made a better God of wiſdome, Ariſtides of juſtice, Themisſtocles of warre, or Cato Utican then the whole rabble ; with whom he is parallel'd by Lucan :

Thoſe ſea-weeds turned into Corall alludes to the nature of that plant ; ſoft under water, but hard above : and therefore called Gorgonia, as if transformed by the head of Meduſa : growing like wiſe in greateſt plenty by thoſe Ilands where the Gorgons were ſaid to inhabit. A greene ſhrub with white berries ; which forth-with hardens in the ayre and changes into red. They write that if it be but touched by man when it growes under water, it will turne to ſtone : and therefore they cut it up with ſharpe hooks of iron ; whereof it is called Corall. Of this plant thus writeth, I know not what Poet :

The wiſe by forraine countries are improv'd :
Aſtender Corall from the Sea remov'd.

*Qui ſapiſ ille a ſublimi præcipiti obduſat in
Corallum extra ſcila ſe abſit in lapidem.*

It is received for a truth that will not be rejected, how Corall ſympathizes with the wearer ; and waxeth pale with his ſickneſſe : nor unprobable, ſince any diſtemperature of heat procures the like alteration.

Perſeus having ſacrificed to his father Jupiter, his ſiſter Pallas, and his brother Mercury, by

ANDROMEDA.

CORALL.

MEDUSA.

whose

whose aid he had obtain'd so many, and so great victories; now celebrates his nuptiall feast in the court of Cepheus. Who importuned, relates his beheading of Medusa; sent thither by the treacherous Polydectes; or rather by the compassionate Pallas, in that she transformed who soever she lookt on, into marble. By the way he came to the Graæ, or Phorcides; two sisters, the daughters of Phorcus, both having but one eye, which they used in common: by the helpe whercof (having gotten it as they pass it from one to another) he came to the habitation of the Gorgons: where spying Medusa aleepe in the mirror of his shield, he cut off her head before her sisters could awake; from whose blood up-sprung Crysaor, and the winged horse Pegasus. This fable declares that no great action should be taken in hand without the advice of Pallas, which is wisdom. That the equity of the cause is chiefly to be considered: for what more wicked then an unjust warre? or more noble then to suppress a tyranny; under which the people lye prostrate: deprived of life and vigour, as under the aspect of Medusa? He attempts her alone; in that she of all the Gorgons was onely mortall: to show that we should pursue what is feasible; and not such designs as are vast and endlesse. Yet first he diverts to the Graæ, interpreted for Conspirators; so named, in that old from their infancy; by reason of the cares and feares which accompany traitors. From these he takes their one eye, the secret intelligence that is betweene the factions, which shews him sleeping Medusa, or how to surprize his suspectlesse enemy: who striking looks on the shield of Pallas; by providence preventing the instant danger and terror. Pegasus a flying horse, ascends from the blood of Medusa: expressing that fame, which flies through the mouths of men, and celebrates victorious vertue. Perseus is also taken for the reasonable soule: the Graæ, for that knowledge and wisdom which is acquired by experience; without whose eye or conduction, Medusa, lust and the enchantments of bodily beauty, which stupefies our senses, make us altogether unusefull, and convert us, as it were into marble, cannot be subdued. Perseus is furnished with the shield of Pallas, the helmet of Pluto, the fauchion and wings of Mercury; because in all great difficulties perspicacity, policy, a quicknesse of wit, and deepe apprehension is required; without which no glorious action can be atchieved. Thus provided, Perseus kills Medusa, reason corporall pleasure: yet looks not on her, but onely sees her deformitie in the shield of Pallas (as we view without prejudice to our sight the eclipse of the sunne in the water) since it is not safe to behold what our hearts are so prone to consent to. From this subduing of our affections, an honest fame, our winged Pegasus, is produced. Pausanias reports this Medusa to be the daughter of Phorbus: who after the death of her father reigned over those people who border on the lake of Triton: whom she accustomed, with the neighboring Africans, to conduct to the warres; as then she did against the army of Perseus, and was slaine in the night by a stratagem. Perseus admiring her beauty in death, cut off her head, and carried it with him into Greece for a spectacle: when such as beheld it, in that astonisht with the sight, were said to have beene turned into marble.

It is here fained that Pallas converted her faire haire into Serpents, for being vitiated by Neptune in her temple: declaring how infamy is the ugliest of deformities, especially in the beautifull. She therefore carries that figure in her shield, to affright such offenders. But her head is held by Perseus in the constellation: called the Drwells head by the Hebrews, and Caput Algol by the Arabians: fatal in natiuities, as too truly fore-told to the Duke of Biron.



OVIDS

METAMORPHOSIS

The fifth Booke.

THE ARGUMENT.

THe Gorgon *seene*, *Cepheni Statues grow* :
So Phineus, Prætus, Polydect, the foe
To Perseus prayse. The fountaine Hippocrene
By Horse-hoofe rays'd. The Muses into Nine
Rape-flying Birds : Pierides, to Pyes.
The Gods, by Typhon chas't, themselves disguise.
Sad Cyane into a Fountaine flowes.
Th' ill-natur'd Boy a spotted Stellion growes.
Lov'd Arethusa thawes into a Spring.
Ascalaphus an Owle. Light feathers wing
The sweet-tongu'd Sirens, who on waters mourne.
Sterne Lyncus Ceres to a Lynx doth turne.

VV Hil't the ^a *Danaean* Heroe this relates,
 Amidst th' assembly of the *Cephen* States ;
 Exalted voyces through the Palace ring :
 Not like to theirs who at a marriage sing ;
 But such as menace warre. The Nuptiall Feast,
 Thus turn'd to tumult, to the life exprest
 A peacefull Sea, whose brow no frowne deforms,
 Streight ruffled into billowes by rude stormes.
 First, ^b *Phineus*, the rash Author of this warre,
 Shaking a Launce, began the deadly jarre.
 Lo, I the man, that will upon thy life
 Revenge, said he, the rapture of my wife.
 Nor shall thy wings, ^c nor *Love* in forged gold,
 Worke thy escape. About to throw : O hold !
 Perplexed *Cepheus* cries : What wilt thou do ?
 What furie, frantick brother, tempts thee to
 So foule a fact ? Is this the recompence
 For such high merit ? For her life's defence ?
 Not *Perseus*, but th' incens't ^d *Nereides*,
 But ^e horned *Hammon*, and the wrath of Seas
 (That Orke that fought my bowels to devour)
 Hath snatcht her from thee ; raviht in the houre
 Of her exposure. But thy crueltie
 Perhaps was well content that she should die,
 To ease thy losse with ours. May't not suffice,
 That she was bound in chaines before thine eyes ;
 That thou, her Vnkle, and her Husband, brought
 Her perill no prevention, nor none sought ;
 But that anothers aid thou must envy,
 And claime the Trophies of his victory ?
 Which, if of such esteeme, thou shouldst have strain'd
 Thave forc't them from those rocks, where lately chain'd.

Let him, who did, enjoy them : nor exact
 What is his due by merit and compact.
 Nor thinke, we *Perseus* before thee preferre ;
 But him, before so abhorr'd a sepulcher.
 He, without answer, rowling to and fro
 His eyes on either, doubts at which to throw :
 And pausing, his ill-aymed lance at length
 At *Perseus* hurles, with rage-redoubled strength.
 Fixt in the bed-stock ; up fierce *Perseus* starts,
 And his retorted Speare at *Phineus* darts :
 Who suddenly behinde an Altar stept ;
 An Altar vengeance from the wicked kept ;
 And yet in *Rhetus* brow the weapon stuck.
 He fell : the steele out of his scull they pluck :
 Who spurnes the earth, and stains the board with blood.
 With that, the multitude, with fury wood,
 Their Lances sling : and some there be who crie,
 That *Cepheus*, and his sonne in law, should die.
 But *Cepheus* wisely quits the clamorous Hall :
 Who Faith and Justice doth to record call,
 VVith all the hospitable Gods ; that he
 VVas from this execrable up-roare free.
 The warlike *Pallas*, present with her shield
 Protects ^f her Brother, and his courage steel'd.
 Young *Indian Aris* by ill hap was there ;
 Whom ^g *Ganges*-got *Limniace* did beare
 In her cleare Waves : his beauty excellent,
 VVhich care and costly ornaments augment :
 Who scarce had fully sixteene Summers told :
 Clad in a *Tyrian* mantle, fring'd with gold.
 About his neck he wore a earquenet :
 His haire with Riband bound, and odors wet

^a *Perseus*, the
 sonne of
 Danae.

^b *PHINEUS*.

^c The Vnkle
 and betroth-
 ed husband
 of *Arethusa*.

^d Said in
 that disguise
 to have be-
 gotten him.

^e The daugh-
 ter of *Nereus*
 and
Amphitrite,
 the wife of
Phineus,
 whom *Perseus*
 seduced.
^f *Zeus*,
Hammon
 worshipp'd
 in the forme
 of a Ram.

^g *Perseus*, the
 sonne and
Pallas the
 daughter of
Jupiter.
^h A river of
 India, *Lim-
 niace* some
 adjoining
 lake (for so
 the name
 signifies)
 here taken
 for a Nymph
 and his
 daughter.

Although he cunningly a Dart could throw,
Yet with more cunning could he use his bow.
Which now a-drawing with a tardy hand;
Quick *Perseus* from the Altar snatcht a Brand,
And dasht it on his face: out-start his eyes;
And through his flesh the shivered bones arise.
When *Syrin Lycabes* his *Atys* view'd,
Shaking his formlesse looks, with blood imbrew'd:
To him in strictest bonds of friendship ty'd,
And one who could not his affection hide:
After he had his tragedie bewail'd;
Who through the bitter wound his soule exhal'd:
He took the Bow, which erst the Youth did bend;
And said; With me, thou Murderer contend;
Nor longer glory in a Boye's sad fate,
VVhich thaines thy actions with deserved hate.
Yet speaking, from the string the arrow flew:
VVhich took his plighted robe, as he with-drew:
A *Acridonides* upon him prest;
And death'd his ^b Harpy in his groaning breast.
Now dying, he for *Atys* looks, with eyes
That swim in night; and on his bosome lyes:
Then cheerefully expires his parting breath:
Rejoycing to be joyn'd to him in death.
Phorbas the ^c *Syrin*, *Methion's* son,
With him the *Lybian Amphimedon*;
Eager of combat, slipping in the blood
That drencht the pavement, fell: his sword withstood
Their re-ascent, which through the short-ribs smote
Amphimedon, and cut the others throte.
Yet *Perseus* would not venture to invade
The Halbertere *Eriubens* with his blade;
But in both hands a Golet high imboist
And massie, took; which at his head he toft:
Who vomits clotted blood; and, tumbling downe,
Knocks the hard pavement with his dying crowne.
Then *Polydamon* (sprung from ^d Goddesse-borne
Semiramis) *Phlegyas*, the unthorne
Elyce, *Clytus*, *Scythian*, *Abaris*,
And brave *Lyceus* (old *Spercheus* blisse)
Telly his hand: whose feet in triumph tread
Vpon the slaughtered bodies of the dead.
But *Phineus*, fearing to confront his Foe
In close assault, far-off a dart doth throwe:
VVhich led by error, did on *Ida* light;
A Neuter, who in vaine forbare to fight.
He, sternly frowning, thus to *Phineus* spake:
'Since you, me an unwilling partie make,
Receive the enemy whom you have made;
That, by a wound, a wound may be repay'd.
About to hurle the Dart, drawne from his side;
VVith losse of blood he faints, and falling dy'd.
Then, great *Odytes* fell by *Clymus* sword;
Next to the King, the greatest *Cephen* Lord:
Hypsas slew *Protenor*; *Lyncedes*
Hypsas. Old *Emathion* fell with these;
VVho fear'd the Gods, and favoured the right.
He, whom old age exempted from the fight,
Fights with his tongue; himselfe doth interpose,
And deeply execrates their wicked blowes.
Cromis, as he imbrac't the Altar; lopt
His shaling head; which on the Altar dropt:
VVhose halfe-dead tongue yet curses; and expires
His righteous soule amidit the sacred Fires.

a The name
of *Acridonides*
being and
father.
b The name
of *Atys*,
a youth
which he
had lent to
Perseus.
c Of *Syrin*,
a City in the
South parts
of Egypt.

d The
daughter of
Deucalia,
the
first God-
desse.

Then *Broteas* and *Ammon*, *Phineus* flew;
VVho from one wombe at once their being drew:
Invincible with ^e hurle-bats, could they quell
The dints of swords. Neere these *Alphitus* fell,
The Priest of *Ceres*, with a Miter crown'd;
VVhich to his temples a white fillet bound.
And thou *Lampetides*, whole pleasant wit
Detesting discord, in soft peace more fit
To sing unto the tunefull Lyre; now prest
With Songs to celebrate the nuptiall Feast:
VVhen *Pettalus*, at him who stood farre off
VVith his defencelesse Harpe; strikes with this scoff;
Goe sing the rest unto the Ghosts below:
And pearc't his Temples with a deadly blow.
His dying fingers warble in his fall:
And then, by chance, the Song was tragicall.
This, unreveng'd, *Lycormas* could not brook;
But from the door's right side a Leaver took,
And him betweene the head and shoulders knocks:
Downe falls he, like a sacrificed Ox:
Ciniphean Palates then sought to seaze
Vpon the left: when fierce ^f *Marmyrides*
His hand nail'd to the doore-post with a Speare:
Whose side sterne *Abas* pearc't as he stuck there.
Nor could he fall; but, giving up the ghost,
Hung by the hand against the sineread post.
Meleus then, of *Perseus* partie fell;
And *Dorilas*, whose riches did excell:
In *Nasomonia* none then he more great
For large possessions, and huge hoards of VVheat.
The Steele stuck in his groin, which death purfew'd:
Whom *Halecyonius* of *Eactria* view'd
(The Author of the wound) as he did roule
His turn'd-up eyes, and sigh'd out his soule:
For all thy land, said he, by this divorce
Receive thy length; and left his bloodlesse corse.
The Speare, revengefull ^g *Abantiades* drew
From his warme wound; and at the Thrower threw:
Which doth his nottrills in the midst divide;
And, passing through, appear'd on every side.
VVhilst Fortune crown'd him, *Clytus* he confounds;
And *Damus*, of one wombe, with different wounds:
Through *Clytus* thighes a ready dart he cast;
An other twixt the jawes of *Damus* past.
Mendesian Calidon and *After* flew,
His father doubtfull, gotten on a Jew:
Echion, late well seene in things to come,
Now over-taken by an unknowne doome:
Thocles, *Phineus* Squire, his fauchion try'd:
And fell ^h *Egytes*, that foule parricide.
Yet more remain'd then were already spent:
For, all of them, to murder one, consent.
The bold Conspirators on all sides fight;
Impugning promise, merit, and his right.
The vainly-pious ⁱ Father sides with th'other;
With him, the frighted Bride, and pensive Mother;
Who fill the court with out-cries; by the sound
Of clashing Armes, and dying screeches drown'd
^k *Bellona* the polluted score imbrew's
With streames of blood, and horrid ware renewes.
False *Phineus*, with a thousand in a ring
Begirt the Heroe: who their Lances tang
As thick as Winters haile; that lunde his fight,
Sing in his eares, and round about him light.

e A weapon
with plem-
nets of
lead hung at
the end of a
staffe.

f *Phineus* the
father of
Atys:
or is called
of that
country,
whereof
Phineus ma-
keth men-
tion.

g *Phineus*, of
his grand-
father *Atys*.

h *Cepheus*.
i *Andromeda*
and *Cassio-
pea*.

k The God-
desse of
Warre, and
sister to
Mars.

His

His guarded back he to a pillar sets;
And with undaunted force confronts their threats.
Chaonian Molpeus prest to his left side:
The right, *Nabathean Ethemon* ply'd.
As when a Tiger, pinch'd with famine, heares
Two bellowing Herds within one vale; forbears,
Nor knows on which to rush, as being loth
To leave the other, and would fall on both:
So *Perseus*, which to strike uncertaine proves;
VWho daunted *Molpeus* with a wound removes;
Contented with his slight, in that the rage
Of fierce *Ethemon* did his force engage:
VWho at his neck uncircumspectly stroke,
And his keene sword against the pillar stroke.
The Blade from unrelenting stone rebounds;
And in his throat th' unhappy owner wounds.
Yet was not that enough to work his end;
VWho fearefully doth now his armes extend
For pitty unto *Perseus*, all in vaine;
VWho thrust him through with his ^a *Cyllenian* skeine,

But, when he saw his valour overway'd
By multitude: I must said he, I see you'd
(Since you your selves compell me) from my foe;
I friends turn your backs: then ^b *Gorgons* head doth show.
Some others seek, said *Thestylus*, to fight
VWith this thy Monster; and with all his might
A deadly dart endeavour'd to have thrown:
But in that posture became a stone.

Next, *Amphix*, full of spirit, forward prest;
And thrust his sword at bold *Lyncides* rest:
VWhen in the passe, his fingers stupid grow;
Nor had the power of moving to or fro.
But *Nileus* (he who with a forged stile
Vaunted to be the sonne of ^c seven-fold *Nile*,
And bare seven silver Rivers in his shield,
Distinctly waving through a golden field)
To *Perseus* said: Behold, from whence we sprung!
To ever-silent shadow scare a-long
This comfort of thy death, that thou didst die:
By such a brave and high-born enemy.
His utterance faultred in the latter clause:
The yet-unfinisht sound stuck in his jaws;
VWho gaping stood as he would something say:
And so had done, if words had found a way.
These *Eryx* blames; 'Tis your faint souls that dead
Your powers, said he, and not the *Gorgon's* head.
Rush on with me, and prostrate with deep wounds
This Youth, who thus with Magick armes confounds.
Then rushing on, the ground his foot-steps stay'd;
Now mutely fixt: an armed Statue made.

These suffer'd worthily. One, who did fight
For *Perseus*, bold *Aconius*, at the sight
Of *Gorgon's* Snakes abortive marble grew.
On whom *Astyages* in fury flew,
As if alive, with his two-handed blade;
VWhich shrilly twang'd; but no incision made:
VWho, whil't he wonders, the same nature took;
And now his Statue hath a wondring look.
It were too tedious for me to report
Their names, who perisht of the vulgar sort.
Two hundred scap't the fury of the fight:
Two hundred turn to stone at *Gorgon's* sight:
Now *Phineus* his unjust commotion rewees:
VWhat should he do? the senselesse shapes he views

Of his known friends, which differing figures bore;
And doth by name their severall yd implore.
And yet not trusting to his eyes alone,
The next he toucht; and found it to be stone.
Then turnes aside: and now, a Penitent,
VWith suppliant hands, and armes obliquely bent;
O *Perseus*, thinke, said he, thinke is the day!
Remove this monster. Hence, O hence convey
Medusa's ugly looks, or what more strange,
VWhich humane bodies into marble change!
Not hate, nor thirst of rule be got t'is strife:
I onely fought to re-obtain my wife.
Thinke is the plea of Merit; mine, of Time:
Yet, in contending I confesse my crime.
For life (O chiefe of men) I onely sue:
Afford me that: the rest I yeeld to you.
Thus he; not daring to revert his eyes
On him whom he intreats: who thus replies.

Faint-hearted *Phineus*, what I can afford,
(A gift of worth to such a fearefull Lord)
Take courage, and perswade thy self I will:
No wounding sword thy blood should ever spill.
Moreover, that I may thy wish prevent,
Here will I fix thy lasting monument:
That thou by her thou lov'st mayst still be seen;
And with her Spouse's image cheare our Queen.
Then, on that side ^d *Phorcynus* head doth place,
To which the Prince had turn'd his trembling face.
And as from thence his eyes he would have throwne,
His neck grew stiffe: his teares congeale to stone.
VWith fearefull suppliant looks, submissive hands,
And guiltie countenance the Statue stands.

Victorious ^e *Abantiades* now hies
T'his native Citie, with the rescu'd prize:
There, vengeance takes on *Prætus*, and restor'd
His Grand-father; whose wrongs redresse implor'd.
For *Prætus* had by force of Armes expell'd
^f His brother; and usurp'd *Argos* held.
But him, nor Armes, nor Bulwarks, could protect
Against the snaky Monsters grim aspect.

Yet not the vertue of the Youth, which shone
Through so great toyle, nor sorrows under-gone;
VWith thee, ^g O *Polydectes*, King of sinall
Sea-girt *Seriphus*, could prevaile at all.
Endlesse thy wrath, thy hate inexorable:
Detracting; and condemning for a fable
Medusa's death. The moved Youth replies:
The truth your selfe shall see; I friends, shut your eyes.
Then, represents *Medusa* to his view:
VWho presently a bloodlesse Statue grew.

Thus long ^h *Tritonia* to her brother cleaves:
Then in a hollow cloud *Seriphus* leaves
(*Scyros* and *Cyros* on the right-hand side)
And o're the toyling Seas her course aply'd
To *Thebes*, and ⁱ Virgin *Helicon*; there stay'd:
And thus unto the learned ^k Sisters said.

The fame of your new Fountain, ^l rays'd by force
Of that swift-winged ^m *Medusa's* horte,
Me hither drew, to see the wondrous Flood
VWho saw him issue from his Mothers blood.

Goddesse, ⁿ *Francia* answered, what cause
So-ever you to this our Mansion drawes,
You are most well-come. VWhat you heard is true:
And from that *Pegasus* this Fountain grew.

Then

a *Medusa's* fountain is called *Cyllenian* of *Cyllene*, a mountain of *Arctia*, where he was born. b *Medusa*; one of the *Gorgons*.

c Discharging his streames into the sea by 7 Channels.

d *Medusa*, the daughter of *Phorcus*.

PRÆTUS.

e *Perseus*, of *Argos* his grand-father.

f *Acrisius*.

POLYDECTES.

g See the Comment.

h *Pallas*; of the lake *Tritonia* of *Tritonia*, her excellent wisdom.

i In that dedicated to the *Muses*, who were Virgins.

k The *Muses*. *HYPERBOLIC*.

l Called thereof *Hippocrene*.

m *Perseus*.

n One of the *Muses* so named of heaven, as the intelligence of celestiall things.

Then *Pallas* to the sacred Spring convey'd,
She admires the waters by the horse-hoof made;
Survey's their high-grown groves, cool caves, fresh
And meadows painted with all sorts of flowers: (Cows,
Then happy stiles the *Maenides*,
Both for their Arts, and such abodes as these.

O heavenly Virgin, one of them reply'd,
Most worthy our society to guide,
If to your active virtue did not move
To greater deeds: deserv'dly you approve
Our studies, pleasant feat, and happy state,
Vvere we secure from what we chiefly hate.
But nothing is unlawfull to the Lewd:
And Maids by Nature are with fear indu'd.
The dire *Pyreneus* still invades my sight:
Nor have I yet recover'd that affright.
He, *Daulis* with all *Phoebus*, had obtain'd
By *Thracian* Armes; and there unjustly reign'd:
Bound for *Parnassus* Temple, us he spies;
And with false zeale adores our Deities.

Maenides, saith he, (he knew us well)
VWhile sad starres govern, and showrs fall (then fell
By chance a mightie shower) vouchsafe I pray
Beneath the shelter of my rooffe to stay:
The Gods have entred humble Cottages.
Vrg'd by the weather, and such words as these;
VVe to his importunitie assent;
And yet no farther then the Lobby went.
It now held up: the vanquish't South-winds flie
Before the North; which purge the duskie skie.
Prest to depart: he shuts the doores; prepares
To offer force: with wings we scape his snares.
He presently the highest tower ascends:
And, as he would have flowne, his body bends:
The way you goe, said he, will I pursue;
And from the battlements himself he threw:
VWho falling, strikes the earth with dash-out braines;
VWhich with his wicked blood, he dying, stains.
The Muse yet spake: when wings were heard to clatter.
And from high trees saluting voices chatter.

Iove's daughter wonders, and enquires from whence
Those voices came, including humane sense.
Not men, but nine all-imitating Pies;
Bewailing their deserved destinies.
The Goddesse to th' admiring Goddesse said:
They, foild by us, by us were thus repaid.
Pierus, who rich *Pella* held by lot,
These on *Paeonian* *Euphrate* got.

Nine times she on *Lucina* call'd aloud:
The foolish sisters, of their number proud,
Through all *Aemonia* and *Achaia* came;
And thus unceasingly their strife proclaime.
Thepiades, th' unlearned multitude
No more with your vain harmony delude:
But cope with us (if hope excite your will)
As many: yet unmatcht, for voice or skill.
Surrender you to us, if we excell,
Hyantian *Aganip*, & *Gorgon's* VVell:
Th' *Enathian* VVoods to snowy *Paone*
Shall pay our losse. The Nymphs our judges be.

A shame it was to strive: more shame it were
To yeeld. The Nymphs by their own rivers sweare:
And sit on benches made of living stone.
Then, un-electd, rudely slept forth one;

Who sung the Giants warre: their fained acts
She magnifies; and from the Gods detracts.
How *Typhon*, from earth's gloomy entrailes rais'd,
Struck all their pow'rs with feare: who fled amaz'd,
Till *Egypt* scorched soyle the weary hides;
And wealthy *Nile*, who in seven channels glides.
That thither Earth-born *Typhon* them pursu'd:
When as the Gods concealing shapes indu'd.
Iove turn'd himself, she said, into a Ram:
From whence the hornes of *Libyan* *Hammon* came.
Bacchus a Goat, *Apollo* was a Crow,
Phabe a Cat, *Iove's* wife a Cow of snow:
Venus a Fish, a Stork did *Hermes* hide:
And still her voice unto her Harp apply'd.
Then call they us. But, ours perhaps to heare,
Nor leasure serves you, nor is't worth your care.
Doubt not, said *Pallas*, orderly repeat
Your long'd for Verse: and takes a shady seat.
Then she; On one we did the task impose.

Calliope, with Ivy crown'd, up-rose;
Who with her thumb first tun'd the quavering strings,
And then this Ditty to the musique sings.

The gleab, with crooked plough, first *Ceres* rent;
First gave us corne, a better nourishment;
First Laws prescrib'd: all from her bountie spring.
By me, the Goddesse *Ceres* shall be sung.
VWould we could Verses, worthy her, rehearse:
For she is more then worthy of our Verse.

Trinacria was on wicked *Typhon* throwne;
VWho underneath the Islands waight doth grone;
That durst affect the Empire of the skyes:
Off he attempteth, but in vaine, to rise.

Ausonian *Pelorus* his right hand
Down waighs; *Pachyne* on the left doth stand;
His legs are under *Lilybaeum* spread;
And *Actna's* bases charge his horrid head:
VWhere, lying on his back, his jawes expire
Thick clouds of dust, and vomit flakes of fire.
Of times he struggles with his load below:
And Towns, and Mountains labours to ore-throw.
Earth quakes therewith: the King of shadows dreads,
For feare the ground should split above their heads,
And let-in Day's affright the trembling Ghosts.
For this, he from his silent Empire posts,
Drawn by black horses; tracing all the Round
Of rich *Sicilia*; but, no breaches found.
Him *Erycina* from her Mount surway'd
(Now fearelesse) and, her sonne imbracing, said.

My Armes, my strength, my glory; for my sake,
O *Cupid*, thy all-conquering weapons take;
And fix thy winged arrows in his heart,
VWho rules the triple world's inferiour part.
The Gods, even *Iove* himself; the God of waves;
And who illustrates earth have been thy slaves.
Shall Hell be free? Thine, and thy mother's Sway
Enlarge, and make th' infernall Pow'r's obey.
Yet we (such is our patience!) are despis'd
In our own heaven; and all our force unpriz'd.
Seest thou not *Pallas* and the Queene of Night,
Far darting *Dian*; how my worth they slight?
And *Ceres* daughter will a Maide abide,
If we permit; for she affects their pride.
But, if thou favour our joynt Monarchy,
Thy Vnkle to the Virgin-Goddesse tie.

h The son of
Iove, and
Tartarus, cal-
led also Ty-
phon.

i Iove's de-
scender, Iove
with the eyes
of a Cow.
k Hermes.

l The chiefe
of the Muses,
her name
signifies
sweet-sing-
ing
m The God-
desse of
Cerne taking
her name
from the in-
venting and
affording of
such nourish-
ment
n See the
Comment
o Sicilia, of
her three
Promonto-
ries.

p One of
three Pro-
montories of
Sicilia, ex-
tending to-
wards Achaia,
or Italy.
q Another,
pointing to-
wards Africa.
r The third,
which
stretcheth to
the West.
s A flaming
mountain on
the Easterne
shores be-
tween Pa-
chyne and
Pelorus.
t Pluto.
u PLUTO.

v Venus, of
Ereux a moun-
tain of Sic-
ilia, whereon
stood her
Temple.
x Hell.
y Neptune.
z The Sun,
Apollo.

a Proserpina.

b Pluto, bro-
ther to Iup-
ter.

Thus

THE CON-
TENTION
BETWEEN
THE MU-
SES AND
THE PE-
RIUS
d The Col-
lege of
Chorists,
to call out
bring'g in
them to
light
e The Muses
of *Paeonia*,
one of *La-
ria*, where
they were
worshipp'd.
f A fountain
of *Paeonia*,
called of
old *Thraci-
an* to the
Muses.
g *Hyantian*,
raised by
Thraci, the
one of the
G. *Ma-
don*.
TAPHON.

Thus *Venus*. He his Quiver doth unclose;
And one, out of a thousand arrows, chose
At her arbitrament: a sharper head
None had; more ready, or that surer sped.
Then bends his Bowe: the string to his care arrives,
And through the heart of ^c *Dis* the arrow drives.

Not farre remov'd from *Enna's* high-built wall,
A Lake there is, which men *Pergusa* call.
Cayster's slowly-gliding waters beare
Far fewer singing Swans then are heard there.
VVoods crown the Lake, and cloath it round about
VVith leavy veils, which *Phæbus* beames keep-out.
The trees create fresh ayre, th' Earth various flowres:
VVhere heat nor cold th' eternall Spring devours.
VVhil' it in this grove *Proserpina* disports,
Or Violets pulls, or Lillies of all sorts;
And while she strove with childish care and speed
To fill her lap, and others to exceed;

^d *Dis* saw, affected, carried her away,
Almost at once. Love could not brooke delay.
The sad-fac't Goddesse cries (with feare appall'd)
To her Companions; oft her Mother call'd.
And as she tore th' adornment of her haire,
Down fell the flower's which in her lap she bare.
And such was her sweet Youth's simplicitie,
That their losse also made the Virgin grie.
The Raviſher flies on swift wheel'es; his horſes
Excites by name, and their full speed inforces:
Shaking for haſte the ruſt-obſcured raignes
Vpon their cole-black necks, and ſhaggy manes.
Through Lakes, through ^e the *Palici* which expire
A ſulphurous breath; through earth ingendring fire,
They paſſe to where *Corinthian Bacchides*
^f His Citie built & between unequal Seas.

The Land 'twixt ^h *Arethusa* and *Cyane*
With ſtretcht-out hornes begirt th' included Sea.
Here *Cyane*, who gave the Lake a name,
Amongſt *Sicilian* Nymphs of ſpeciall fame,
Her head advanc't: who did the Goddeſſe know,
And boldly ſaid, You ſhall not farther go;
Nor can you be unwilling *Ceres* ſon:
What you compell, perſwaſion ſhould have won.
If humble things I may compare with great;
ⁱ *Anapſ* lov'd me: yet did he intreat;
And me, not frighted thus, elpous'd. This ſaid,
With out-ſtretcht armes his farther paſſage ſtaid.
His wrath no longer *Pluto* could reſtraine;
But gives his terror-ſtriking Steeds the raigne;
And with his Regall mace, through the profound
And yeelding water, cleaves the ſolid ground:
The breach t' infernall ^k *Tartarus* extends:
At whoſe darke jawes the Chariot deſcends.
But *Cyane* the Goddeſſe Rape laments;
And her own injur'd Spring; whoſe diſcontents
Admit no comfort: in her heart ſhe beares
Her ſilent forrow: now, reſolves to teares;
And with that Fountain doth incorporate,
Whereof th' immortall Deitie but late.
Her ſoftned members thaw into a dew
Her nailes leſſe hard, her bones now limber grew.
The ſlenderſt parts firſt melt away: her haire,
Fine fingers, legs, and feet; that ſoone impaire,
And drop to ſtreames: then, armes, back, ſhoulders, ſide,
And boſome, into little Currents glide.

Water, in ſtead of blood, fills her pale veines:
And nothing now, that may be graſt, remains.

Mean-while, through all the earth, and all the Maine
The fearefull ^l Mother ſought her child in vaine.
Not dewy-hair'd *Aurora*, when ſhe roſe,
Nor ^m *Hesperus*, could witneſſe her repoſe.
Two pitchy Pines at flaming *Aetna* lights;
And reſtleſſe, carries them through freeing Nights:
Again, when Day the vanquiſht Starres ſuppreſſe,
Her vaniſht comfort ſeekes from Eaſt to Weſt.
Thiſty with travell, and no Fountain nye,
A cottage thatcht with ſtraw, invites her eye.
At th' humble gate ſhe knocks: ⁿ An old wife ſhows
Her ſelfe thereat; and ſeeing, her, beſtows
The water ſo deſir'd; which ſhe before
Had boyld with barley. Drinking at the doore,
^o A rude hard-favour'd Boy beſide her ſtood,
Who laugh't, and cald her greedy-gut. Her blood
Inflam'd with anger, what remain'd ſhe threw
Full in his face; which forthwith ſpeckled grew.
His armes convert to legs; a taile withall
Spines from his changed ſhape: of body ſmall,
Leſt he might prove too great a foe to life:
Though leſſe, yet like a Lizard, th' aged wife
(That wonders, weeps, and feares to touch it) ſhuns,
And preſently into a creviſe runs.
Fit to his colour they ^p a name eleſt;
With ſundry little ſtarres all-over ſpeckt. (through

What Lands, what Seas, the Goddeſſe wandred
Were long to tell: Earth had not roome enough.
To *Sicil* ſhe returns: where ere ſhe goes,
Inquires; and came where *Cyane* now flowes.
She, had ſhe not been changed, all had told;
Now, wants a tongue her knowledge to unfold:
Yet, to the mother, of her daughter gave
A certain ſign: who bore upon a wave
^q *Perſephone's* rich zone; that from her fell,
When, through the ſacred Spring, ſhe ſunk to hell.
This ſeene, and known; as but then loſt, ſhe tare,
Without ſelf-pitty, her diſ-ſheveled haire;
And with redoubled blows her beſt invades:
Nor knows what Land t' accuſe, yet all upbraides;
Ingrate, unworthy with her gifts t' abound:
^r *Trinacria* chiefly; where the ſteps ſhe found
Of her miſfortunes. Therefore there ſhe brike
The furrowing plough; the Oxe and owner ſtrake
Both with one death; then, bade the fields beguile
The truſt impos'd, thrunk feed corrupts. That ſoil;
So celebrated for fertilitye,
Now barren grew: come in the blade doth die.
Now, too much drouth annoy's now, lodging ſhowres:
Stars ſinitch, winds blaſt. The greedy fowle devours
The new-ſowne grain: Kintare, and Darnell tire
The fetter'd Wheat; and Quitch that through it ſpire.
In *Eleus* waves ^s *Alpheus* Love appear'd;
And from her dropping haire her fore-head clear'd:
O Mother of that far-fought Maide, thou friend
To life, ſaid ſhe; here let thy labour end:
Nor be offended with thy faithfull Land;
That blameleſſe is, nor could her Rape with-ſtand.
I, here a gueſt, not for my Countrey plead:
^t My Countrey *Piſa* is, in *Elis* bred;
And, as an Alien, in ^u *Sicania* dwell:
But yet no Countrey pleaſeth me to well.

^c *Pluto*.
THE RAPE
OF PRO-
SERPINA.

^d *Pluto*

^e Hot lakes
by *Palici* a
cite of *Sicil*,
which
ſpouted up
the waters
three cubits
high.

^f *Arethusa's*
built by *Are-*
thusa, the ſon
of *Bacchus*,
the exiled
Corinthian.
^g The greater and leſſer
Lakes,
which make
the ſite of
the Citie a
Proserpina.

^h A fountain
in a little I-
land almoſt
adjoining to
the utter ex-
tent of *Sicilia*;
and divided
from
Cyane by the
greater har-
bour.

CYANE.
ⁱ Fained mu-
ſical Lovers,
in that their
waters unite,
and run to-
gether into
the haven of
Syracusa.
^k The depth
of Hell: ſo
called in that
all things
there are in
diſtemper &
confuſion.

^l *Ceres*.

^m The Even-
ing ſtarre.

ⁿ *Adas*.

^o *Adas*.

^p *Adas*.

^q *Perſephone*,
which we
call an Even-
ing ſtarre.

^r *Perſephone*,
the one the
Greek name,
& the other
the Latin.

^s *Sicilia*; of
her three
Promonto-
ries.

^t *Arethusa*,
ſee the Com-
ment.

^u See the
Comment.
^v *Sicilia*, of
the *Sicani*,
a people of
Spain, who
planted di-
vers Colo-
nies in that
Iland.

I, *Arethusa*, now these Springs possesse:
This is my seat: which, courteous Goddess, bleste.
Why I affect this place, ^a t' *Orygia* came
Through such vast Seas; I shall impart the same
To your desire; when you, more fit to heare,
Shall quit your care, and be of better cheare.
Earth gives me way through whose dark caverns rold.
I here ascend; and long-mist farrs behold.
While under ground by *Syx* my waters glide,
Your sweet *Proserpina* I there espy'd.
Full sad she was: eyen then you might have seene
Feare in her face: and yet she is a Queene;
And yet she in that gloomy empire swayes;
And yet her will th' interall King obeyes.

Stone-like stood *Ceres* at this heavy newes;
And, staring, long continued in a muse.
When griefe had quickned her stupitie,
She took her Chariot, and ascends the skie:
There, veiled all in clouds, with feathered haire,
She kneels to *Jupiter*, and made this pray'r.

Both for my blood and thine, O *Love*, I sue:
If I be nothing gracious, yet doe you
A Father to your Daughter prove; nor be
Your care the lesse, because she sprung from me.
Lo, she at length is found, long sought through all
The spacious World; if you a Finding call
What more the losse assures: but if, to know
Her being, be to finde, I have found her so.
And yet I could the injury remit,
So he the stolne restore: 'Twere mo't unfit
That holy ^b *Hymen* should thy daughter joyne
Vnto a Thiefe; although she were not mine.

Then *Love*: the pledge is mutuall, and these cares
To either equall: Yet this deed declares
Much love, mis-called Wrong: nor should we shame
Of such a foine, could you but think the same.
All wants suppose, can he be lesse then great,
And be *Love's* brother? What, when all compleat?
I, ^c but prefer'd by lot? Or if you burne
In endlesse spleene; Let *Proserpine* returne:
On this condition, That she yet have ta'ne
No sustenance: so Destinies ordaine.

To fetch her daughter, *Ceres* posts in haste:
But, Fates with-stood: the Maid had broke her fast.
For, wandring in the Ort-yard, simply she
Pluckt a Pomegranet from the stooping Tree;
Thence took seven graines and eates them one by one:
Observed by ^d *Ascalaphus* alone;
^e Whom *Acheron* on *Orpheus* erst begot
In pitchy Caves: a Dame of speciall note
Amongst th' ^f *Avernall* Nymphs. This utter'd, stay'd
The sighing Queene of ^g *Erebus*; who made
The Elab a Bird: with waves of ^h *Phlegeton*
His face besprinkles; plume appears thereon,
Crookt beake, and broader eyes: the shape he had
He lost, forthwith in yellow feathers clad.
His head o're-fiz'd, his long nailes talons prove;
His winged armes for lazinesse scarce move:
A filthy, ever ill-pretaging Fowle,
To Mortals ominous: a screeching Owle.

Yet was the punishment no more then due
To his offence. But how offended you
ⁱ *Acheloides*, that wings and clawes disgrace
Your goodly formes, yet keepe your Virgin-face?

Was it, you *Sirens*, that your deathlesse Powers
Were with the Goddess when she gathered fowrs?
Whom when through all the Earth you sought in vaine,
You will it for wings to fly upon the Maine;
That pathlesse Seas might testify your care:
The easie Gods consented to your pray'r.
Streight, golden feathers on your backs appeare:
But, lest that musick, fram'd to inchant the care,
And so great gifts of speech should be profan'd;
Your Virgin-looks, and humane voyce remain'd.

But *Love*, ^k his sisters discontent to cheare,
Betweene her and ^l his Brother parts the yeare.
The Goddess now in either Empire swayes:
Six moneths with *Ceres*, six with *Pluto* stayes.
Proserpina then chang'd her minde, and looke
(Late such as fullen ^m *Dis* could hardly brooke)
And clear'd her browes; ⁿ *Sol*, obscur'd in shrowds
Of exhalations, breaks through vanquisht cloud.

Pleas'd *Ceres* now bade *Arethusa* tell
Her cause of flight: ^o and why a sacred Well?
Th' obsequious waters left their murmuring:
The Goddess then above the Cryfall Spring
Her head advanc't; and, wringing her Greene haire,
She thus *Alpheus* ancient love declares.

I, of *Achaia* once a Nymph: none more
The Chace affected, or t' intoyle the Bore.
By beauty though I never fought for fame; ^p
Though masculine; of faire I heare the name.
Nor took I pleasure in my pray'd face, ^q
Which others value as their onely grace:
But, simple, was ashamed to excell;
And thought it infamy to please too-well,
As from ^r *Symphalian* woods I made retreat
(Twashot, and labor had increast the heat)
When well-nigh ty'd, a silent streame I found,
All eddilese, perpicuous to the ground:
Through which you every pebble might have seene;
And ran, as if it had no river beene.
The Poplar, and the hoary Willow, fed
By bordering streames, their gratefull shadow tyred.
In this coole Rivulet my foot I dipt;
Then knee-deepe wade: nor so content, unstript
My selfe forth-with; upon a Sallow stud
My robe I hung, and leapt into the flood.
Where, while I swim, and labour to and fro
A thousand waies, with armes that swiftly row,
I from the bottome heard an unknowne tongue;
And frighted, to the hither margin sprung.
VWhither so fast, O *Arethusa*! twice
Out-cry'd *Alpheus*, with a hollow voice.
Vnclothed as I was, I fled for feare
(For, on the other side my garments were)
The faster followed he, the more did burne;
Who naked, seeme the readier for his turne.
As trembling Doves the eager Hawkes eschew;
As eager Hawkes the trembling Doves pursue;
I fled, He followed. To *Orchomenus*,
Psophis, *Cyllene*, high-brow'd *Manalus*,
Cold *Erymanthus*, and to *Elis*, I
My flight maintained; nor could he come ny:
But, far unable to hold out so long;
He, patient of much labour, and more strong,
And yet o're Plaines, o're woody hills I fled,
And craggy Rocks, where foot did never tread.

a A little I
left of the
fountain
of Arethusa
is the fountain
of Arethusa

b Marriage,
or the God
of Nuptials

c The three
sons of
Ceres divided
the world
among them-
selves by
lots

ASCALAPHUS.

d The name
signifies an
adder.

e *Acheron*
(an infer-
nal River)
imposed

f *Orpheus*
troubled, and
dark
ness: the
reverent pa-
rents of an
Interact.

g *Erebus*
of darkness
a lake in
Tartarus, over
which his
bird could
fly for the
poisonous
exhalations,
and the col-
d to collect a
supposed en-
trance into
Hell.

h *Phlegeton*
the son
of *Erebus*

i A river of
Hell, and
signifies
burning.

k *Sirens*
The Sirens,
daughters to
Phoebus

l *Pluto*
The God of
the Dead

m *Dis*
The God of
the Dead

n *Sol*
The Sun

o In *Orygia*
all fountains
being conse-
crated to
Nymphs, but
this in partic-
ular to *Proser-
pine*, for her
relieve.

p Of *Sympho-
polis*, a city
of *Achaia*.

k *Ceres*

l *Pluto*

m *Pluto*

n The Sun

o In *Orygia*
all fountains
being conse-
crated to
Nymphs, but
this in partic-
ular to *Proser-
pine*, for her
relieve.

ALPHEUS
AND A-
RETHUSA.

The Sunne was at out backs : before my feet
 I saw his shadow ; or my feare did see't.
 How ere his founding steps, and thick drawn breath
 That fann'd my haire, affrighted me to death,
 Starke ty'd, I cry'd : Ah caught ! help (O for me !)
Diana help thy Squire, who oft have borne
 Thy Bow and Quiver ! Mov'd at my request,
 With muffling clouds she cover'd the distress.
 The River seeks me in that pitchy throwd,
 And searches round about the hollow croud :
 Twice came to where *Diana* me did hide ;
 And twice he ^a *To Arethusa* cry'd.
 Then what a heart had I ! the Lamb so fares
 When howling VVolves about the Fold she heares :
 So Heartlesse Hare, when traying Hounds draw nyc
 Her fenc'd Forme, nor dares to move an eye,
 Nor want he on, in that he could not trace
 My farther steps ; but guards the cloud and place.
 Cold sweats my then-besieged limbs posselt :
 In thin thick-falling drops my strength decreast.
 VVhere ere I step, streames run ; my haire now fell
 In trickling dew ; and, sooner then I tell
 My destiny, into a Flood I grew.
 The River his beloved waters knew ;
 And, putting off th' assumed shape of man,
 Resumes his own ; and in my Current ran.
 Chaste ^b *Delia* cleft the ground. Then, through blind
 To lov'd ^c *Ortygia* she conducts my waves ; (caves,
 Affected for her name : where first I take
 Review of day. This, *Arethusa* spake.
 The fertill Goddesse to her Chariot chaines
 He yoked Dragons, cheekt with stubborn raignes :
 Her course, 'twixt heaven and earth, to *Athens* bends ;
 And to *Triptolemus* her Chariot sends.
 Part of the seed she gave, she bade him throw

On untill'd earth ; put on the till'd to sow.
 O're *Europe*, and the *Asian* soile convey'd,
 The Youth to *Scythia* turnes ; where *Lyncus* stay'd.
 His Court he enters. Ask't what way he came,
 His cause of coming, Countrey, and his Name :
Triptolemus men call me, he reply'd ;
 And in renown'd *Athens* I reside.
 No ship through toying Seas me hither bare ;
 Nor over-land came I ; but through the ayre.
 I bring you *Ceres* gift : which sowne in fields,
 Corn-bearing crops (a better feeding) yeelds.
 The barbarous King envies it : and, that he
 The Author of so great a good might be ;
 Gives entertainment : but, when sleep oppress
 His heavy eyes, with Steele attempts his brest.
 VVhom *Ceres* turn's t'a *Lynx* : and home-wards makes
 The young ^d *Mopsopian* drive her fier'd Snakes.
 Our Chiefe concluded here her learned Layes.
 The Nymphs, with one consent, give us the Bayes :
 The vanquish't raile. To whom the Muse : Since you
 Esteeme it nothing to deserve the due
 To your coattention, but must adde foule words
 To your ill deeds ; nor this your pride affords
 Our patience roome : we'll wreak it on your heads,
 And tread the path which Indignation leads.
 The ^e *Peons* laugh, and our sharp threats despise.
 About to scold, and with disgracefull noyse
 To clap their hands ; they saw the feathers sprout
 Beneath their nailes, and clothe their armes throughout :
 Hard nebs in one another's faces spie ;
 And now, new birds, into the Forrest flie.
 These sylvan Scoulds, as they their armes prepare
 To beat their bosomes ; mount, and hang in ayre.
 VVho yet retaine their ancient eloquence ;
 Full of harsh chat, and prating without sense.

LYNCUS.

^d *Triptolemus*
 the *Attic* de-
 ay, *Arethusa*
 once called
Mopsopia, of
Mopsopia
 their King,
 e *Calliope*.
 PIERI-
 DES.

^f The daugh-
 ters of *Pier-*
 us ; his na-
 med of *Pier-*
 us their
 countrey.

VPON THE FIFTH BOOK OF OVIDS METAMORPHOSIS.

Perineus, the brother of Cepheus, precontracted to Andromeda; who lately durst not attempt her delivery, now impatient that a stranger should carry her away, converts the banquet into a bloody battell. In which is expressed the sightlesse fury of warre; respecting neither old age, neutrality, divine endowments, nor sacred orders; but confoundeth all in a generall slaughter. Yet Perseus assisted by his sister Pallas; that is, Valour protected and directed by Wisedome; astonisheth his enemies with feare and wonder, as stupified by the sight of Gorgon, obtaineth a glorious victorie, the event of a just warre; which, as here, is ever favoured by the divine assistance: without which valour is the strength and courage of mortalls, whose hands are but the instruments of that power which enables them. And as victory is ascribed onely unto God, (the Lord of Hosts) by the Pen-men of the sacred Histories: so the ancient Poets either deriving it from them, or enlightened with the same truth, describe no notable achievement without the conduction of a Deitie: as every where apparant in Homer; from whom we receive this position,

*Sequitur ex his Perseus, et Pallas, et Minerva
Quae est, et Pallas, et Minerva, et Pallas, et Minerva
Pallas, et Minerva, et Pallas, et Minerva
Iliad 1.*

*Quem pater Iupiter gloriam concessit, et cultu
Pallas, et Minerva, et Pallas, et Minerva
Iliad 1.*

Joves spirit mans controules: with feare he shakes
The valiant minde; graspt conquest from him takes:
And hearts, detesting warre, couragious makes.

And againe,

Be they or faint or bold, the darts they throw
Are tipt with death, on whom Iove will bestow
The victory; for Iove directs them all:
On earth their foes dull'd lances idly fall.

So assistant Pallas here gives our Perseus the victory in so great a disparity of power. This fable may in generall allude to that which is in practise so common; How forrein aides drawn in by liberall promises, whercof the necessitated are prodigall, to the reliefe of a distressed kingdome (as Perseus to the rescue of Andromeda) when the danger is past, instead of the promised reward, are ungratefully sleighted, an occasion not seldome of war between the delivered and their deliverers.

Perseus having extended his conquests far into the East, and left his name unto Persia; now returning into his countrey, found Acrisius expulsed Argos, by his brother Praxus whom he queld with the like felicity, and restored his Grandfather to his kingdome; rather expecting a revenge for his, and his mothers exposure. Yet could not prevent his destiny by Perseus soone after accidentally slain, according to the oracle.

From Argos Perseus sailes to Seriphus; and confutes the incredulous King Polydectes, the author of his dangers and envy of his glory, with the stupifying head of Gorgon. Of which though I have formerly spoken at large, yet will it not be superfluous to adde this historicall relation. Phorcus a Cyrenian, the Lord of three Ilands, made a statue of Minerva foure cubits high, all of massy gold. Minerva being called Gorgon by the Cyrenians; a name agreeing with her warlike disposition. But Phorcus dyed before he could insurine it in her temple: who left three daughters behinde him, Sthenelio, Euriale, and Medusa. They vowing virginity, liv'd apart in those severall Ilands; and equally shared his substance: yet would not divide the Gorgon statue, nor dedicate it as intended; but kept it by turns as a publique treasure. They had among them a trusty servant, vigilant in all their affaires, as their common eye and so called him. Exiled Perseus preying upon those coasts with a well appoynted fleete (For Piracy in ancient times, as we reade in Thucidides, was held no reproach but a glory) and taking this Gorgon for a wealthy Queene, yet of small resistance, intended an invasion: but better informed that nothing there was of value but that golden statue, plyed too and fro betweene Cyrene and Sardinia; till at length he intercepted this servant their eye: nor would ransom him to the sisters, now met together, unlesse they would shew him this statue: in the meane while landing, by the enforced information of the prisoner he surprized them, and threatned to kill whosoever refused. Medusa refusing, was slain: but revealed by Sthenelio & Euriale, he restored their servant. Then breaking the Image, and dispersing the pieces in severall bottomes, he kept the head intire in his own, & called it Gorgo. Roving about, & every where extorting mony, with the death of those who resisted, at length he arrived at this Ile of Seriphus, where he was strongly repulst at the first assault by the inhabitants: but entring at the second, & finding none in the city (for the Citizens were

were secretly fled) he scoffingly said that the men were turned into stones at the sight of Gorgon: and when others elsewhere denied contribution, he would threaten them with the fate of the Scirphians. Hence sprung those former fables of the Grææ and Gorgons, if we may believe Palephatus.

Minerva now leaves her victorious brother and repairs to Helicon to visit the fountain Hippocrene, late raised by the hoofs of Pegasus, and therefore so called, which is shewn her by the Muses. This may be thus interpreted: How Pegasus, or Fame, as soone as borne in the mouths of mortalls, beginneth to fly: and raise the Muses a fountaine in Parnassus, by ministering an argument to the Poet to sing the illustrious actions of men. It should seeme that Cadmus gave a ground to this fable: who riding up and downe Boeotia to finde a convenient site for his City, first lighted on that spring: and because he was held to be the first that invented letters; they therefore dedicated the same to the Muses: which is said to inspire the drinker with a sacred fury. Of this the Satyre ironically.

I of the horses spring did never bowfe;
Nor, knowing, slept on fork't Parnassus browes,
That I, a sudden Poet, should Compose.
The Muses, and Pirene pale, to those
I leave, whose images the clasping twine
Of Ivy girt. These ruder rimes of mine
A Satyre offers at the Poets shrine.

And our Ovid in his Elegies,

Let Hindes base things admire; let Phœbus still
My cupps full of Castalian liquor fill.

Nec fonte lactea prout Castalleno,
Nec in bicipiti somnia Parnasso
Mentis, ut repente sic poeta prodiret.
Heliconida, pro pallidamq; Pirenen
Illi relinquere, sum imitantes lambunt
Edera sequaces, utque insipidius
Ad sacra parva carmina affusa, non
Perf. in prolo.

Utra moratur volens: in mole fluens Apollo
Pacata Castalia pluvie novis hinc aquas.
Lib. 1. El. 15.

Now we are arrived at Helicon with the Muses; so called of the connexion of Sciences: and said to be the daughters of Jove and Mnemosyne, because that excellent faculty and divine affection which is requisite to poetry, is not acquired by art or industry, but inspired from above; yet fostered and augmented by Mnemosyne, or a happy memory. In vaine they therefore attempt to enter at the gates of Poesy that are not apt by the Muses. This gift is evident to be supernaturall, in that illiterate men not seldome prove excellent Poets, expressing those arts and sciences wherein they never were instructed: in so much as when the fury is abated, they hardly understand their owne compositions. Eupheme is said to be the Muses Nurse; in that praise and the desire of glory doe nourish all noble indeavours, and are the onely spurres unto vertue. Their habitation Parnassus, Tempe, and Helicon; pleasant, but solitary places: for no study so delighteth the minde as Poesy, which causeth a sequestration from frequent converse and worldly employments: the reason why Poetry and Poverty twine sounseparably: or rather, where as others by other arts thirst after riches as well as renowne; the Poet alone is incited by fame, and desire to perpetuate his memory. The Muses are crowned with Laurell: whose ever-greene and bitter leaves expresse the bitter and constant paines, which is to be undergone in the pursuite of learning. Apollo is their president: not onely in that the inventor of musique, but for playing so harmoniously on the instrument of this world, moving in order and measure, and consorting with every part; so that by his meanes there is no dissonancy in nature; keeping a true distinction of time, and clearing the voyce by his sweetness. They are said to be women, in regard of the pregnancy of knowledge: and nine, of the triple trine which flowes from the perfection of number. The Muses are also taken for the Intelligences, of the Cælestiall Spheares; which by being neerer or farther removed, by their swifter or slower motion, doe make a diversitie of sounds; and consequently (according to Pythagoras) an incredible harmony. Yet this, saith Macrobius, is not to be heard, in that so vast a sound cannot enter at the narrow labyrinth of the care; as the Egyptians heare not the roaring of waters who dwell by the cataraets of Nilus. Some of our curious Modernes divide the opinion; denying with Aristotle, any real sound or tune, but maintaining an exactnesse of musickall harmony and proportion. Calliope is the melody which results from the rest of the spheares: Urania, of the Spheare of the fixed Starres, so named of her dignitie: Polymnia of Saturne, for the memory of antiquitie, which he exhibits by his cold and dry qualitie: Terpsichore of Jupiter, propitious to mortalls: Clio of Mars, for the thirst of glory: Melpomene of the Sunne, in that of all the World the moderator: Erato of Venus, in regard of love: Euterpe of Mercury, for the honest delights among serious affaires: Thalia of the Moone, for the vigour which she infuseth by her humiditie. Apollo is the vertue of the Sun, his harpe the body, and his severall motions the strings. Their particular faculties are expressed in these verses which are attributed to Virgil.

The Muses.

*Clio gesta sacra transacta tempora reddit.
Melpomene tragica proclamat multa boata.
Comica Laetia gaudet sermone Thalia.
Dulce loquax calamus Euterpe satius urget.
Terpsichore affectus citharam mouet, imperat,
auget.
Electra genens Erato salutat pede, carmine,
cithara.
Carmina Calliope libru herina mandat.
Vratis Celsi mox formatur et astra.
Signat caelestia reana, loquitur Polyhymnia
gessa.
Mentis Apollinea in hac mouet undique Musae.
In sacra resiliens, complenditur astra Parnasus.*

Clio the acts of former ages sings:
Melpomene, in tragick straines, sad things:
Comick *Thalia* joyes in amorous layes:
On sweetly speaking reeds *Euterpe* playes:
Terpsichores harp the rais'd affections moves:
Erato musique odes, and dances loves:
Calliope pens the lotty rage of warres:
Vrania observes the heaven-imbroidered starres:
Polymnia to her words her gesture fits:
Apollo's soule illuminates their wits;
Who all informing, in the middle fits.

Jupiter the diuine minde, inspires Apollo; Apollo the Muses; and they their legitimate issue. Who are called by Plato the fathers of wisdom; and interpreters of the Gods (among the Heathen the onely Theologians, and therefore called by Saint Paul their Prophets) accustoming to celebrate their praises and the heroicall actions of men, inflaming the hearers with emulation: teaching the causes of things, the knowledge of the Caelestiall motions; how to order the minde, and curbe the rebellious affections. Nor could Ægyptus corrupt Clytemnestra till he had slaine her Poet, who confirmed her chastity by singing the praises of vertuous women. Scaliger avers that the reading of Virgill will make a man more honest then the precepts of all the Philolophers: and Horace

*Troiani belli scriptorem, maxime Lellio,
Dionisi declarant Romae, Praeneste relegi:
Qui quid sit pulchrum, quid cupis, quid uti-
le, quid non,
Plenus ac melius Chrysippo et Crantore di-
cit. Epist. 2.*

I at Praeneste, while you plead at Rome,
Read *Homer*, who instructs, what doth become,
What's base; what profits, what not profits man;
Better then *Crantor*, or *Chrysippus* can.

Which he demonstrates in the same Epistle. Moreover verse hath a greater efficacy then prose: which penetrates deeper, and makes a more lasting impression. For as the voyce passing through the narrow conduit of a trumpet breakes forth more cleare and musicall: even so the sence contracted by the strict necessity of members. The other is heard with more negligence, and lesse impulsion: but when the excellent matter is restrained in measures, the same sentence not onely allures but inforceth.

The Muse relates to Pallas the intended rape of Pyreneus; their escape by transforming themselves into birds, and his deserved destiny: intimating that no profane and sensuall wit should dare to violate those Caelestiall virgins; or presume to follow their aery flight, lest they headlong fall to the earth and ruine their esteeme by their derided ambition. The Muses, are said to be virgins, for that true Poetrie is reserved and modest: not fust over, but adorned with a genuine beauty. Now Pyreneus having over-runne all Phocis, subverted with all all nurseries of good learning; and therefore is fained to have offered violence to the Muses: when they escaped with wings, that is, by diuine providence; which not seldome miraculously preserves them from barbarous oppressors. So upon the violent incursions of the Goths and Vandals, the schooles and libraries were forced; and all had perished but for this politicke speech of one among the rest: Let us leave them their books; that whiles they amuse themselves with such follies we may subdue them at our pleasure.

Pallas wondering at the chastering of birds, which imitated humane voices; was informed by the Muse, how formerly they were the nine daughters of Pierius, converted into Pyes for saucily contend- ing with the Muses in Poetrie, being vanquished by them. The Pierides sung of the warres of the Gy- ants, and the flight of the Gods: chased by Typhon into Egypt, where they hid themselves in se- uerall shapes to avoid his fury. Typhon is the type of Ambition; ascending, as all other vices, from hell: and therefore the sonne of the Earth and Erebus. He is said to have reached Heaven with his hands, in regard of his aspiring thoughts; to have feete unwearied with travell; as expressing his in- dustry in accommodating all things to his owne designes; to have flaming eyes; as full of wrath and violence: the tongues of serpents; in that insolent in language, apt to detract, founding his owne glo- ry on the infamy of an others: and lastly to have an hundred heads, for that ever troubled with diver- sitie of cares and conceptions. But better this horrid figure of Typhon agrees with rebellion: having a hundred heads in regard of his divided forces; fiery mouthes, of his inflamed intents; a girdle of ser- pents, for his pestilent malice, and seiges; iron hands, best suting with slaughter; Eagles talons, with rapine; and a body covered with feathers, in regard of perpetuall rumors, secret intelligences, feares and

Pyreneus.

THE CON-
TENTION
BETWEEN
THE
MUSES
AND THE
PIERIDES.
TYPHON.

and suspicions. By such rebellions not seldome Princes are chased out of their countries, inforced to hide themselves in some obscure angle: as here the Gods, pursued by Typhon, fly into Egypt; concealing themselves in the shapes of unreasonable creatures. An invention of the Grecians in derision of the superstitious Egyptians, who adored the like for the benefit they did them. Of which fable perhaps this Pierus was another: by Plutarch mentioned to have written a poem of the Muses; here taken for his daughters; and said to contend with them, in regard of their arrogancy and irreligion.

Jupiter Hammon lurkes among the rest in the shape of a Ramme: whereupon he was figured with horns, and worshipped in that forme in his Lybian temple; assuming his name from those sands. Or rather being the same with Ham the sonne of Noah, from whom Idolatry had her originall, who usually wore the carved head of a Ram on his Helmet (the like Amianus reports of Saphores whereupon his Idoll was so fashioned. Diverse of these have I seene in Egypt. But Jupiter Hammon is also taken for the Sunne; Hammah signifying heat in the Hebrew; and because the yeare begins at his entrance into Aries, he therefore was painted with Rams horns. The feigned charge of the rest is derived from the ensignes of those Princes who were held to merit divine honour by the Egyptians. These assumed with ceremony begot superstition in the vulgar: who supposed them no idle spectators, but authors, or at least coadjutors, not onely in their victories, but succesfull governments; whereupon those beasts did share in their honour, and had their images converted into Idols.

The Pierides having ended their song so full of blasphemy and detraction; Calliope, for the Muses, begins with the praises of Ceres; daughter unto Saturn and Ops: that is, of time and the Earth the parents of all vegetables: Ceres being taken for corne it selfe; or historically for the first who invented the plough, and the sowing of that graine which till then grew wild and neglected: giving the Sicilians bread, who before fed on acornes; and prescribing Lawes of division, of bounders, bargaine and sale, and of testaments: thereby affording not onely the meanes of lively-hood, but justice to protect it. The Muse proceeds with the punishment of Typhon, (struck by Jove with lightning and thowne under this land. The destiny of audacious Rebellion; which though it rage and raigne for a season, supported by popular fury; yet falls in the end under the arme of vengeance, and weight of a reunited kingdom. Pelorus is here said to weigh downe his right hand, Pachinus his left, Lylibus his feete (the three promontories of triangular Sicilia;) and Ætna his head: out of which the angry Gyant is fained to breath forth smoke and fire, in regard of the perpetuall burning of that mountaine. For Typhon physically is a hot and impetuous winde, not onely above, but under the Earth, which rushing through her hollow caverns, with violent motion inflames the sulphurous and bituminous matter wherewith Sicilia aboundeth; the foode of this and the like conflagrations. But heare we the Philosophicall Poet.

High Ætna hollow is through out; alone
Supported wellnigh with huge vaults of stone.
No cave but is with winde and aire repleat,
For agitated aire doth winde beget,
Which heats the imprisoning rocks when hot it growes,
The Earth chaft by his fury; and from those
Strikes fire, and swifter flame: it selfe on high
It darts, and out at up-right javes doth fly;
Flakes shedding a farre off, far off dead coles
Transports, and smoke in curles of darknesse roules;
Ejecting stones with ill of wondrous size:
All which from strength of straitned windes arise.
Besides, against that mountaines roote the Maine
Breakes her swolne waves and swallowes them againe:
From whence unto the summit of th' ascent
The undermining caves have their extent;
Through which the billows breath, & flames out-thrust:
Vomiting stones, and darkning shoures of dunt.

Primum totum subcava montis
Est natura, fore solum subcava cavetis.
Omnis est parva in spelunca ventus, & aer.
Ventus enim fit, ubi est agitata periculis aer.
Hic ubi precalit, calefactusque omnia circum
Sava fuerit, quæ contingit, terramque & ad
ultra
Exerit calidum flammis velocibus ignem:
Tollit se, ac rectis ita functione ejcit alto,
Fusaque ardentem longe, longæque favillam
Differt, & crassa volut caligine fumum,
Extruditque simul mirando pondere lava:
Ne sit iter, quæ hæc animas turbata sit po.
Fraterca magna ex parte mare montis ad ejus
Radices fragis simul, æstusque refert.
Ex hoc usque motu, cluena movent alia
Pervenit subter fauces. Hæc res facit dam
nosa.
Atque efflare, foras & illoque extollere flam
mas.
Saxaque subijcere & arena & illic & imber.
Lucr. l. 6.

4 Nor is there any mountaine that burnes but borders on the Sea. This hath flamed in times past so abundantly that by reason of the smoke, and ever involved with burning sand, the inhabitants thereof could not see one another (if we may credit Cicero) for two daies together. These extraordinary eruptions were reputed ominous; in so much that a little before the servile warre in Sicilia; wherein three score

three score and ten thousand slaves were slaine by the Prators, it raged so violently, that Africa was thereof an astonished witness. The struggling of Typhon under his burthen is here said to shake the whole Island: the windes imprisoned in the bowels of the Earth, and not finding a vent, being the naturall reason of earthquakes; to which Sicilia, in regard of the hollownesse thereof, is much subject.

PLUTO

Pluto fearing lest the earth should crack with these tumults, and let in day to affright his Ghosts, ascends in a chariot drawne by black horses,

*Orphæus in cradele uicant, Æthonque sagitta
Oscor, et Stygia fabulosi gloria Nyctæus
Alastor, Parisque nota signatus Alastor.
Strabant ante sua iuncti, carmine formæ
Cland. de Rap. Pro.*

Dreadfull Orphæus, Æthon swift of speed;
Nyctæus the glory of the Stygian breed;
Alastor sign'd with Plutos impresse: they
Stand trampling at the gates, and fiercely ney.

signifying darkenesse, burning, night, and conscious terrors; well suting with that sad Monarch, and Monarchy. In the division of the World betweene the three sonnes of Saturne, the Heavens were allotted to Jupiter, the Seas to Neptune, and Hell unto Pluto, first named Agelelaus: the fable disguising the truth of Jupiters raigne in the Orient, called the superior part, and metaphorically Heaven, in that there the ascending light was exhibited to mortalls: as the Occident the inferior, or Hell, on the contrary ground, assigned to Pluto. This tradition was derived from the partition of the Earth among the three sonnes of Noah, Sem, Ham, and Japhet. And because those Westerne climats abounded with gold and silver, wrapt in the secret bowels of the Earth, he was called the infernall Deitie; as also the God of Riches, his name importing as much: nor unaptly was that fained to proceed from Hell which carries such a number thither. But physically he is taken for the element of Earth: and therefore not onely the king of riches, since all ariseth from thence; but also of the dead, because whatsoever have life, againe resolve into that substance, from whence they had their originall: whose occult generations are disguised by his Helmet; as his infernall empire by his short and crooked scepter. For the soules of the dead, whether good or bad were supposed to descend into the wombe of the Earth unto severall mansions either of blisse or punishment, in generall named the house of Hades: an opinion unworne out in the daies of the fathers. Amestris the wife of Xerxes, buried twelve alive of noble birth, as an offering for the prorogation of her life unto Pluto: called also Dis and Hades; for that, according to Plato, being full of humanity to man-kinde, wife, and rich withall, he was able to entertaine the soules of men with perswasions, and demonstrations.

THE
NAME OF
PROSERPINA.

CYANE.

Yet this inexorable Tyrant stoopes to the stronger tyranny of love: who impulsed by his power surpriseth Proserpina the daughter of Ceres, as she was gathering flowers; and hurries her away in his Chariot: when withstood by Cyane the water Nymph, he forces his descent into Hell through her fountaine. There is a story in Plutarch how Cyanippus of Siracusa, having sacrificed to all the Gods, but neglected Bacchus: in revenge thereof he so inflam'd him with wine that he ravished in the darke his owne daughter Cyane: who stealing his ring from his finger reserved it to discover who it was that had abused her, as Tamar by Judahs signet. Upon this a mortall pestilence raged in the City: when consulting with Apollo, an answer was given by the Oracle, that they should sacrifice unto the Gods that incestuous wretch, who had provoked their displeasure. The party knowne unto none but Cyane, she ha'd her father by his haire to the altar, and having caused him to be slaine, slew her selfe or his body. The pestilence ceasing in his death, the Siracusians decreed her divine honours, and called that fountaine by her name: which joyning streames with the small Anapis discharge themselves into that haven; whose conjunction gave this invention to their celebrated loves and nuptials; and whose statues the Siracusians erected in the similitude of mortals. But returne we to the exposition of the rape of Proserpina. Ceres, as we have said, is taken for corne: her Proserpina for the fertilitye of the seed, which of creeping forth is so called: begotten by Jove, that is, by the athereall vertue and clemency: when corrupting, and dying (for even that which groweth dies before it be quickned) She was said to be ravished by the earth or Pluto: and then when gathering of flowres, in regard of the fertility, and temperate ayre, of Sicilia, producing flowres in all seasons. Ceres is said to have wandered all the world over in search of her daughter: because of the obliquity of the Zodiack, which causeth Summer at severall times in severall countries; without whose fervour the Corne cannot ripen: and to have sought her with two torches kindled at Ætna, in regard of the superior and inferiour heat; the one nourishing that part which is above the Earth; the other what is under.

ARAS.

Ceres, thirsty in her travell, arrives at a poore cottage: who demands, and receiveth liquor of an old woman: her sonne a hard favoured boy, deriding the Goddesse for her hasty drinking, is converted

by her into a Stellion or Evet. Nicander calls the woman Metanira, and her sonne Abas. This envious boy, and therefore hard favoured, since there is no vice more ugly, is aptly converted into that envious creature; who casting his winter skin like a serpent, devours it forthwith, to prevent mankind of so precious a remedy for the Falling sicknesse: and therefore proverbially taken for one that is subtil and envious. Nor lesse malicious when infused in wine:

The little Stellion starr'd with black, that crawles
In hollow sepulchers, and ruin'd walls,
The Emblem of deceit and envy shoves:
Which, ah, too well the jealous matron knowes.
Who drinks the wine wherein a Stellion dy'd
Shall have her face with filthy freckles py'd.

*Parva lacerata atris Stellatus corpore vitia
Stellion, qui latet, et cetera busta cecit.
Invidia, praeque doli fore symbola putant.
Hec nimiam naribus cognita Celatypa.
Nam turpe obtegatur faciem lentigine qui-
que,
Sic, quibus amarae sunt res, vinum bibat.
Alciat Emb. 49.*

This creature is little, that want of power may bridle the will from doing much harme; which onely stupifies, and not kills with biting. So the light of vertue is rather eclipsed, then extinguished by envy. This is here said to resemble a Lizard: yet that no lesse a friend unto man, then the other an enemy; which will draw as neere as he dare, and gaze on his face as it were with affection. An acquaintance of mine fed one of these daily with crummes, frequenting a tree in his garden. Sleeping on a time under the shade thereof, as it was his custome in the heat of the day, the Lizard by running oft over his face, and making a pittifull noyse, awakened him: when he might perceive a huge Serpent creeping towards him, (whose biting is certaine death if not suddenly prevented, and therefore provident Nature hath placed a rattle in her taile to forewarne her approach) who, starting up, kild her with the next weapon he could light on: and thus by this little and gratefull beast was his life preserved.

Ceres at length returning into Sicilia, and coming to the fountaine of Cyane findes Proserpina's girdle floating on the water: which renews her sorrow, as now assured of her destruction. Perhaps alluding to the history, thus related by Firmicus. Proserpina had divers suitors, among the rest one Pluto, a wealthy Franchling: who impatient with love, and desperate of obtaining; having found her one evening in the confines of Aenna, gathering of flowres by the pleasant lake of Pergula, forced her into his Chariot, and carried her away. Ceres pursued the ravisher with armed troopes: who now as hopelesse of life as of retaining his prey, drave headlong into the depth of the water; where both of them were drowned. This yet unknowne, to comfort the mother, those of Aenna sained how she was ravished by Pluto, the infernall Deity. Others more probably, that Aidoneus or Orcus, King of the Molossians, ravished Proserpina the daughter of Ceres Queene of Sicilia; as Eusebius out of Theodoret. For the Molossians were a people of Epirus, neere to the mountaine Pinus; from whence Acheron, the sained father of Alcalaphus, ariseth: said to be a river of Hell, in that darke, and obscured by the shades of high trees which grew on his borders. The inhabitants of these parts were much given to Piracy: whereof Liburnian ships are taken for swift ones, and good saylers. Ceres in the meane while wandring through most parts of the world in quest of Proserpina, instructed the Athenians in the art of tillage, the sowing and reaping of Corne: who in gratitude of so great a benefit, decreed divine honours to her and her daughter.

Ceres full of indignation for her Proserpine, strikes the Earth with barrennesse; especially Sicilia, where she found the impression of her losse; breaking the plough, killing the Oxen with their drivers, corrupting the seede in the ground, and infecting the ayre: the description of some notable famine and mortalitie, which hapned in that countrey. When Arethusa a river of Elis, running under ground, and lifting up her head in the fountaine of Syracuse, (of which hereafter in that story) informeth Ceres how she saw her daughter, now the infernall Empresse, in her subterrene course, with Pluto in Hell. This knowne, she ascends into heaven, and complaines unto Jupiter, who signeth Proserpina's returne; provided, that since her descent she had tasted of nothing: meaning, as some suppose, if she had not lost her virginie, alluding to the markes thereof in that fruit: because a rape so consummated is no way repairable but by marriage. A Spaniard of note, and in favour with Spinola, having ravished a virgin, was advised by the Marquesse to marry her; which he refused, as rather choosing to dye, then disparage his blood by so base a match. Yet when he saw there was no remedie, but that he must either doe the one, or suffer the other: in the end he consented. No sooner were the nuptials solemnized, but he caused his head to be separated from his shoulders: doing therein a two-fold

two-fold justice; both in giving reparation to the honour of the maide; and in punishing an offence so foule in it selfe, and so scandalous in his army. But Proserpina having eaten seven graines of a Pomegranet (a fatal liquorishnesse, which retaines her in Hell; as the Apple thrust Evah out of Paradise, wherein it is held to have a relation) and accused by Ascalaphus, her hopes were made frustrate: who notwithstanding transformes the intelligencer into a Screech-owle. A just reward, and agreeing well with the nature of an Informer: the scorn of all men; avoided as inauspicious, and in nature a prodigie. Ascalaphus therefore is not unaptly fained to be the sonne of Acheron and Orphne, of Trouble, and darkenesse. since such are the violaters of peace, and disturbers of securitie; Borne (saith Tacitus) to the ruine of man-kinde: who were banished out of all well-governed Commonwealths, and not seldome scourged to death by the Romanes.

Ascalaphus suffered deservedly. But the Sirens who accompanied Proserpina when she gathered flowers, at their owne intreatie were changed into Birds (retaining onely their virgin faces and muscfull voices) the better to enable them in the search of their lost companion. These Sirens were *Queenes* of those Islands which lye in the bay of Pestano not farre from Caprae; who held many places on the neighbouring Continent: especially the Promontory of Minerva; so called in that during their raigne an Academy was there erected for the propagation of learning: which became so famous for eloquence and all liberall sciences, that it gave an invention to this fable of the sweetnesse of voice and attracting songs of the Sirens: intimated by Homer, who attributes unto them the endowments of the Muses; as harmony, and absolute knowledge both in Philosophy and history. For thus he makes them sing to Ulysses:

*Hinc age profectus gloriose Ulysses, gentis in
Glaucum,
Nunc sitis ut nos amorem audiat.
Non enim iniqua aliquis pratermaribus
aut nave nigras
Pulchram hostem suadem obire videtur
dicit,
Sed hinc delectatus ablit et plura dallas.
Sic enim cum tibi omnia quicquid in Troja
lata
Greci, et Trojae, dorum volutate pasci:
Ductus etiam pauciorum fuit in terra militum
per, a. Odyl. l. 12.*

Hither thy ship, of Greekes thou glory, steere:
That our songs may delight thee, anchor here.
Never did man in fable barke saile by,
That gave not eare to our sweet melody,
And parted pleas'd; his knowledge better farre.
We know what Greeks and Trojans in Troy's warre
Sustain'd by doome of angry Gods; and all
That doth upon the foodfull Earth befall.

They were saide to be the daughters of Achelous; of the learned Professors invited thither from Ætolia and Acarnania, which are watered by that celebrated River; and of the Muse Calliope, for the sweetnesse of their voices. But those noble sciences there exercised with such fame and admiration, were by posteritie abused to the destruction of common-wealths, and corruption of manners; especially those more harmonious and delightfull, Poetry and Rhetorick: which caused Plato, defiling his owne nest (being indeed a Philosophicall Poet) to banish Poets from his Common-wealth; and Socrates continually to gird at the Rhetoricians: yet without dispraise to those Arts, since the corruption of the best degenerates into the worst: the students here wasting their patrimonies in luxury and riot. Insomuch, that the place grew infamous; the Sirens being fained to have beene converted into monsters, and to shipwrack such as came neere them: that is, in procuring their poverty and ruine. So that the Sirens are now taken for enticing pleasures, as formerly for the Muses: and their musick for that eloquence that perswades to destruction. They are called Sirens of attracting: their names Leucosia, Parthenope, and Ligia, which signifie no other then the motives of the minde to amorous delights, by beauty, youth, and bewitching eloquence. One is said to play on a Harpe, another on a Pipe, and the third to sing; that by such variety they might allure the various affections of men, and accommodate their musicke to their lust or ambition, as severall baits for severall fishes. They are therefore taken by some for Harlots, as according with their craft: and by Horace for sloth, the fuel of lasciviousnesse. They are said to have Achelous, a Bull to their father, in regard of the propensitie of that creature unto lust: and Calliope, a Muse, to their mother; for that the decentfull suavity which allures us unto them: to have wings, in that they swiftly descend into the heart of a lover; and the feete of a Cocke, for the wastefull effects of affections. But Pontanus will have them converted by Pallas into Mermaides, for their loose attire, and adulterate beauties.

If warn'd by th' infamous prodigy
Of monstrous *Sirens*, borrowed beauty fly.
In learning, voice, and feature these surpast:
But too industrious to adorne the last.
O why should art such heavenly gifts disgrace!
And lay the foules defection on the face!
Now went they to the temple with the rest;
There where *Ænarian* waves that *Ile* invest:
Their faces with an oily fucus spread,
Their lips so rosy, not with their owne red:
Their necks and breasts shone with adulterate white;
Bare to the wast, the better to invite;
With painted eyes, and tresses of false haire;
Which joyntly beare of lust, the badge and snare.
Whom when *Minerva* from her shrine had spy'd,
She hid her eyes, and turn'd her head aside.
If I a Goddesse, nor in vertue faile,
If right, or force of modesty prevaile,
They shall not, said she, herein glory long:
My griefe shall arme me to revenge this wrong.
Now scarce departed from her Temple doore,
When scarce their feete had prest the beachy shore,
Their leggs united in a scaly hide;
And bones in finnes thrust out on either side.
Nor yet their former mindes unchanged keepe,
But hold themselves for monsters of the Deepe;
Who now upon the dancing billowes move:
Fishes below the wast, and maids above.

Si modo vos morant Sirenum infamia mor-
fura,
Sicetor calius quaque puella fugar.
Ha facie, cantique & Pallas in arte place-
bant:
Sedula sed si mihi cura decori obest.
Sape ille nactus, si quid bona tanta per ar-
tera
Perit? & causam exornis ora gerunt?
Forte venudatis ibant ad templi papulles
Qua brevis Ænario est insula cincta mari:
Ora madent, liquidoque madent & tempora
fucus,
Ipsius & rufus non sua labra rubor.
Colla nives infesta gerunt, ac nulla per illa
Vitta tegit; nuda guttur ab arte niter.
Picta oculos, multumque alieno crine super-
ba
Luxuriam facio testificante suam.
Quas Dea propiciens gradibus sublimis ab-
aluit,
Aventique oculos opposuitque manum.
Nec se, inquit, Dea sum, si quid mea numina
possunt,
Si qua pudicitia, sique usque valeat,
Hec impune ferant, nec nos lesisse iurabit.
Et mox in pectus induit arma dolor.
Fix temple extant, vix litora summa tene-
bant
Ardua vix primos cepit alga perles;
Senserunt teneri squamas, horrescere plan-
ties
Ossa quoque in spinas tre coacta rotas.
Mentis quoque mutata est, nec se velut ante
puellas
Sed vasti credunt agnari esse ferat.
Atque ita se in fluctibus, hinc agnora per oc-
ma nitunt;
Tude tenuis pisci, cetera ut ante manent,
Aduxerunt.

This double forme expresseth the angelicall and brutish nature in man: the one suppressed where the other predominates. Some interpret the songs of these *Sirens* by the flattery of *Sycophants*: a poison that takes from a man the knowledge of himselfe, and kills with delighting. They are said to have beene vanquished by the *Muses*, who pulled their wings, and made themselves coronets of the feathers: in that pleasure which springs from mirth and abundance, swiftly transporting the desires of the Soule, as if with wings, is subdued and bridled by learning and Philosophy; who are raised aloft with the spoyles of the other: the *Muse*, the mother of the *Sirens* excepted; which is that superficiall and delightfull study appropriated to Pleasure. They are said to dwell in solitary Ilands, because pleasure affecteth privacy and retirement: For which cause *Tiberius* confined himselfe unto *Caprea*, an Iland infamous for his incredible beastlinesse. The coasts appeare white as they fable, with the bones of those whom their songs have betrayed to destruction; to show how the examples of calamities, though never so cleare and perspicuous, not much deterre from those alluring delights, which infascinate our senses. Yet *Orpheus* sailed safely by; who in singing aloud the praises of the Gods confounded their musique; for divine contemplations doe not onely in power, but in sweetnesse transcend whatsoever is mortall. So *Vlysses* secured his men by the stopping of their eares; for the *Vulgar* are not to be exposed to the incounter of too prevalent inticements: but himselfe restrained by his resolution and temper, heareth their charmes without further danger; since heroicall spirits in the midst of beseiging delights are invincibly fortified by their proper vertue. This fable of the *Sirens* hath also a topographicall allusion: for *Archippus* tells of a certaine Bay contracted within winding straights and broken clifffes; which by the singing of the windes, and beating of the billowes, report a delightfull harmony, alluring those who saile by to approach; when forthwith throwne against the rocks by the waves, and swallowed in the violent eddies. Some as *Gaza* and *Trapezuntius*, affirme that they have scene such creatures in the sea: either the divells assuming such shape to countenance the fable; or framed in the fantasie by remote resemblances: as we give imaginary formes unto Clouds, and call those monsters of the deepe by the names of land-creatures, which imperfectly carry their similitude.

Jupiter, compassionating *Ceres*, decreeth that her daughter should live six moneth with her husband, and as long with her mother. For the seed, which is *Proserpina*, while the Sun is on the south of

Proserpina
Queene of
Hell and
Heaven.

the Equinoctiall, lies hid in the earth, which is Pluto: but when he travels through the Northerne signes, it shouteth up, and growes to maturitie; and then Proserpina is said to be above with Ceres. As also because the Moone (which is taken for Proserpina) hath halfe of the yeare her dominion in our hemisphere: being Lady of the night, and by Idolaters styled the Queene of Heaven (as of the Planets, and therefore called Astroarch by the Syrians) worshipped with such solemnitie on the first day of every moneth; not un-imitated by the Jews, as complained of by the Prophet.

ALPHEUS
AND ARE-
THUSA.

Now recomforted Ceres is at leisure to heare Arethusa declare the pursuite of Alpheus, and her owne transformation. Alpheus who drew his pedigree from the Sunne, having slaine by misfortune his brother Cercaphus, threw himselfe into the river Nictimus; which ever after carried his name. This runnes through Arcadia, by Elis and Olympian Pisa; Arethusa springing from the same fountaine: which in breaking from thence, is said to fly from him; and to joyne in the end, in that they joyned in the beginning. But the fountaine Arethusa here mentioned, ascends in a little land at the farthest extent of Syracusa betweene the two havens, called formerly Ortygia: and consecrated to Diana. Whereupon it was fained that Arethusa the Arcadian Huntresse, and a Nympe of her train, was turned by her into a river, to save her from the lustfull pursuite of Alpheus, and conducted under the Sea to Ortygia: said to be followed in the same current by her violent lover; because that river is swallowed by the earth not farre from the shore; and thought to rise againe in this fountaine, in that troubled and smelling of the dung of beasts in the time of the Olympian festivals when the excrements of the sacrifices were throwne into that river. Yet Strabo writes that Alpheus sinks not at all into the ground, but rusheth into the Adriatick sea with so strong a current, that he preserves his course and sweetnesse a great way off; even unto Arethusa, as may be gathered from Virgill.

Sic tibi, cum fluitas subterlabare Siculis,
Duri amara suam nauis intermiscet undam.
Ed:

Her floods so may not bitter Doris joyne,
Whilst thou glid'st under Sicily, with thine.

Anas, now Guadiana, runnes thirteene leagues within the Earth, and breakes forth againe by Villa Horta: insomuch as the Spaniards bragge how they have a bridge whereon they feede many thousands of sheepe. But what is this, or the like, to so long a passage under the Sea? yet the same is reported of a river, which from his fountaine in Meiates hath an unknowne channell under the sea which conducts it to Panormus a Port of Epirus. So they write of Æsculapius a well in Athens that rendred whatsoever was throwne thereinto at Phalerium, a city of Hetruria. By this fable of Alpheus and Arethusa the ancients expressed the divine affection of the soule, and excellency of vertue. For as the matter seekes after her forme, as her proper and onely good, without which she is idle and uselesse; even so is vertue pursued by the Soule. Alpheus which signifies blots or imperfections, is therefore said to follow Arethusa, which is by interpretation Vertue. But Fulgentius more fully, that Alpheus is the light of Truth, and Arethusa the excellency of equity, and what can truth more affect then equitie; or light then excellency? Alpheus runnes unmixed through the sea: because illustrious truth, although environed with vices, can never be discoloured with their bitternesse, but unpolluted falls into the bosome of Arethusa, or noble integritie. He is said in his passage through Hell to cause a forgetfulnesse in the Ghosts below: in that the light of truth descending into the recesses of the conscience, procures an oblivion of evils.

TRIPTOLE-
MUS.

Ceres sends Triptolemus, in her chariot drawne by winged Dragons, all over the World, to teach the use of husbandry unto mortalls. So fained, in that Triptolemus was the first that invented the sowing of Corne at Elufis, a city neere Athens; receiving that skill from Sicilia, the countrey of Ceres; whereof called Elufina, and there principally honoured. His travell is no other then the propagation of that knowledge unto other nations: as the volumes which he writ of tillage, and dispersed abroad, the voluminous Dragons which drew him. Eusebius reports that this Triptolemus was the sonne of Eleufus king of Elufis, who in a great dearth sustained his subjects out of his owne granaries: which not able to performe on the like occasion, and fearing the fury of the people, he went aboard a long vessell which was called the Dragon, and shortly after returned with that ship full laden with corne; wherewith he relieved their hunger, and taught them the art of Tillage to prevent the like necessitie. Now Celeus named Lyncus by others, having in his absence usurped his kingdome, was expelled by him at his returne: who in regard of his treason and ingratitude, was said to have bene changed by Ceres (Triptolemus his faultrix) into that spotted and ravenous beast the image of his minde, which carries his name. But our Ovid maketh this Lyncus to be a King of Scythia:

LYNCUS.

thia: and perhaps out of the ingratifullnesse of that barren soyle; ingratifull to Triptolemus, or the tiller.

Calliope here ends her song: the Nymphes give the Palme to the Muses; by whom the railing Pierides are converted into Pyes. Then these not the Parrot more expressely imitates the voice of man rejoicing in what they speake; not onely diligent to learne, but delighting to meditate, which shew their intention by their musing. Plutarch tells of a talking Pye in his dayes which would counterfeite the language of men, the voice of beasts, and sounds of muscull instruments, to the hearers no small admiration. That on a time having heard a noise of trumpets, she became mute the day following; inso-much as suspected to have beene poysoned: but, as appeared by the sequell, in a deepe meditation how to frame her voice in the expresseion of those notes, which after she rendred with no lesse art and variety. The aptnesse in birds, consists not so much in the conformity of the organs of speech as in their attention, and naturall delight to practice. The Pye is the hieroglyphick of unseasonable loquacity: deciphering these illiterate Poetasters (by the Satyre called the Pye-poets) who boast of their owne composures, and detract from the glory of the learned. Iustly therefore are the Pierides changed into those silvan scoulds, for their arrogancy and impudence: but above all for extolling the flagitious Gyants, and vilifying the Gods, since Poesy in regard of her originall, inspired into the minde from above, should chiefly, if not onely, be exercised in celebrating their praises; as here exemplified by the Muses.

PIERIDES



OVIDS

METAMORPHOSIS

The sixth Booke.

THE ARGUMENT.

Pallas an old-wife. Haughtie thoughts ore-throw
 Hæmus and Rhodope; who Mountains grow.
 The Pigmy, a Crane. Antigone becomes
 A Storke. A statue Cyneras intombs:
 His impiou daughters, stones. In variou shapes
 The Gods commit adulteries and rapes.
 Arachne, a Spider. Niobe yet drownes
 Her marble cheeks in teares. Vncivill Clownes
 Are curst to Frogs. From teares cleere Marfyas flowes.
 His Ivory shoulder new-made Pelops shoves.
 Progne, a Swallow; sign'd with murders staines.
 Sad Philomel to secret night complains.
 Rage to a Lapwing turnes th' Odrysian king.
 Calais and Zetes native feathers wing.

ARACHNE'S
 CONTENTION
 WITH
 PALLAS.
 a Pallas: of
 the Lake
 Triton, or of
 Tritonius, her excellent
 wisdom.

b The daughter
 of Idmon;
 dwelling in
 Colophon, a
 citie of Ionia.

c A little
 towne at the
 foot of the
 mountaine
 Tmolus, from
 whence it
 taketh that
 name.

Tritonia to the Muse attention lends:
 Who both her Verse, and just revenge commends.
 Then said t' her self: To praise is of no worth:
 Let our revengefull Powre our praise set forth.
 Intends *Arachnes* ruine. She, she heard,
 Before her curious webs, her own prefer'd.
 Nor dwelling, nor her nation fame impart
 Vnto the Damsell, but excelling Art.
 b Deriv'd from *Colophonian Idmons* side;
 VWho thirstie VVool in *Phocian* purple dide.
 Her mother (who had paid her debt to fate)
 VWas also meane, and equall to her mate.
 Yet through the *Lydian* townes her praise was spread;
 Though poore her birth, in poore c *Hypæ* bred.
 The Nymphs of *Tmolus* oft their Vines forsooke;
 The sleeke *Pactolian* Nymphs their streames; to looke
 On her rare works: nor more delight in viewing
 The done (done with such grace) then when adoring.
 VWhether she orbe-like roule the ruder wooll;
 Or, finely finger'd, the selected cull;
 Or draw it into clowd-resembling flakes;
 Or equall twine with swift-turn'd spindle makes;
 Or with her lively-painting needle wrought:
 You might perceive she was by *Pallas* taught.
 Yet such a Mistrresse her proud thoughts disclaime:
 Let her with me contend; if foyld, no shame
 (Said she) nor punishment will I refuse.
Pallas, forth-with, an old-wives shape indues:
 Her haire all white; her limbs, appearing weake,
 A staffe supports: who thus began to speake.

Old Age hath something which we need not shun:
 Experience by long tract of time is won.
 Scorne not advice: with dames of humane race
 Contend for fame, but give a Goddess place.
 Crave pardon, and she will thy crime remit.

With eyes concealing rage, and eye-brows knit,
 (Her labour-leaving hands scarce held from strokes)
 She, masked *Pallas* with these words provokes.

Old foole, that dot'st with age; to whom long-life
 Is now a curse: thy daughter, or sonnes wife,
 (If thou hast either) taught be they by this:
 My wisdom, for my self, sufficient is.
 And least thy counsell should an entrest claime
 In my diversion, I abide the fame.

VWhy comes she not? why try all thus delays?

She comes, said *Pallas*, and her self displays.
 Nymphs; and d *Mygdonian* dames the Powre adore:
 Onely the maide her self undaunted bore:
 And yet she blisht; against her will the red
 Hush in her cheeks; and thence as swiftly fled.
 Even so the purple Morning paints the skyes:
 And so they whiten at the Suns uprise.
 VWho now, as desperately obstinate,
 Praise ill affecting, runs on her own fate.
 No more *Ioves* daughter labours to diswade;
 No more refuseth; nor the strife delaide.
 Both settle to their taskes apart: both spread
 At once their warps, consisting of fine thread,
 Ty'd to their beames: a reed the thred divides,
 Through which the quick-returning shuttle glides,

d *Phrygian* is
 for the *Myg-*
donians, a
 people of
Macedon,
 planted di-
 vers Colo-
 nies in *Phry-*
gia. Others
 read *Maoni-*
 an, of *Ma-*
onia, an an-
 cient name of
Lydia.

Shot

a The purple
Pill that
yielded the
left leaflet
was taken a-
bout the
Coasts of
Tyria.
b The Sun-
beams bea-
ring on a
drooping
cloud beget
the Rainbow.
c Pallas
the sister
with
Pallas
about
the nam-
ing of
Athens.
d Asachus
(the street or
court of
Mars) where
the Argonau-
tes the A-
thenians Ma-
restrates late
in judgement
divers lay
a Horle read-
ing Pallas
for Pallas,
alluding
Pallas au-
thoritic - but
the other,
both by the
history, and
condition of
Athens, as
famous in na-
vall fights, as
in the arts of
Peace, ap-
pears to be
the meaning
of the Author.
See the
Comment.
The name of
her shield.
HAMAS
AND
RHODOP.
GERA-
NIA THE
PYGME.
ANTI-
GONE.
e King of I-
talia of Troy.
f Iphigene the
daughter of
Agamemnon.
THE
FAVOR-
ER OF
LYNCEAS
g King of
Lydia.
h The tem-
ple of Peace,
and dedica-
ted to Pallas.
i In that
Peace is the
end for
which warre
is made. O-
springing
her virgin
since
Dile will
rather cor-
rupt, nor
struggle with
an other
ignominy.
KACH-
NES WEB.
j These fol-
lowing trans-
formations,
see the Com-
ment.

Shot by swift hands. The combs inserted tooth
Between the warp suppress the rising woofe:
Strife less'ning toyle. VVith skirts tuckt to their waste,
Both move their cunning armes with nimble haste.
Here crimson, & dyde in Tyrian brasse, they weave:
The scarce distinguisht shadows fight deceave.
b So watry clouds, guilt by Apollo, thow;
The vast sky painted with a mightie Bow:
VVhere though a thousand severall colours shine,
No eye their close transition can define:
The next, the same so neerely represents;
As by degrees, scarce sensible, dissents.
Through-out imbellisht with ductil gold:
And both reviv'd antiquities unfold.

Pallas, in Athens, c Mars's Rock doth frame:
And that old strife about the Cities name.
Twice six Cœlestials sit inthron'd on his,
Repleat with awe-infusing gravitie:
Iove in the midst. The futed figures tooke
Their lively formes: Iove had a royall looke.
The Sea-god stood, and with his Trident strake
The cleaving rock, from whence a d fountaine brake:
Whereon he grounds his claime. VVith speare & shield
Her self the armes: her head a murrion steild:
Her brest her Aegis guards. Her lance the ground
Appeares to strike; and from that pregnant wound
The hoary olive, charg'd with fruit, ascends.
The Gods admire: with victory the ends.
Yet she, to show the Rivall of her praise
What hopes to cherish for such bold assaies,
Add's foure contentions in the utmost bounds
Of every angle, wrought in little Rounds.
One, Thracian Rhodope and Hamus showes,
Now mountains, topt with never melting snowes,
Once humane bodies: who durst emulate
The blest Cœlestials both in style and state.
The next contains the miserable doome
Of that Pygmalion matron, over-come
By Iuno; made a Crane, and forc't to jar
VVith her own nation in perpetuall war.
A third presents Antigone, who strove
For unmatched beautie with the wife of Iove.
Not Ilium, nor e Laomedon her fire,
Prevail'd with violent f Saturnia's ire.
Turn'd to a Storke; who, with white pinions rais'd,
Is ever by her creaking bill self-prais'd.
In the last circle e Cymarus was plac't;
Who, charg'd with griefe, the temples staires imbrac't;
(Of late his daughters by their pride o're-throwne)
Appeares to weepe, and grovell on the stone.
The web a wreath of h peacefull Olive bounds:
And her own tree her work both ends and crowns.

Arachne weaves Europa's rape by Iove:
The Bull appears to live, the sea to move.
Back to the shore she casts a heavy eye;
To her distracted damfels seemes to cry:
And from the sprinkling waves, that skip to meet
VVith such a burden, shrinks her trembling feet.
After there a struggling Eagle prest:
A Swan here spreads his wings o're Leda's brest.
Iove, Satyr-like, Antiopè compels;
VVhose fruitfull womb with double issue swells:
Amphytrio for Alcmene's love became:
A showre for Danae; for Aegina flame:

For beautifull Mnemosyne he takes
A shepherds forme; for d Deos a snakes.
Thee also, Neptune, like a lustfull Stere,
She makes the faire k Aeolian Virgin beare:
And get th' l Aoides in Enipe's shape:
Now turn'd t' a Ram in sad n Bisaltis rape.
The o gold-hair'd mother of life-strengthening Seed,
The o snake-hair'd mother of the winged Steed,
Found thee a Stallion: thee Melanthe findes
A Delphin. She to every forme assignes
Life-equal looks; to every place the same
Aspect. A Heardt-man Phobus here became;
A Lion now; now falcons wings displaies:
f Macarean Iffa sheheard-like betrays.
g Liber, a grape, Erigone comprest:
And Saturne, horse-like, Chiron gets, halfe-beast.
h About her web a curious traile designs:
Howres intermixt with clasping Ivy twines.
Not Pallas this, not Envy this reproves:
Her faire successe the vext Virago moves;
VVho teares the web, with crimes cœlestiall fraught:
VVith shuttle from i Cytorian mountains brought,
Arachne thrice upon the fore-head smote.

Her great heart brooks it not. About her throte
A halter knits. Remorsefull Pallas stayd
Her falling waight; Live wretch, yet hang, she said.
This curse (least of succeeding times secure)
Still to thy issue, and their race, indure.
Sprinkled with h Hecat's banefull weeds, her haire
She forthwith sheds: her nose and eares impaire;
Her head grows little; her whole body so;
Her thighs and legs to spiny fingers grow:
The rest all belly. VVhence a thred she sends:
And now, a Spider, her old webs extends.

All Lydia stormes; the same through Phrygiating:
And gave an argument to every tongue.
Her, Niobe had known; when she, a maid,
x In Sipylus, and in Maonia staid.
Yet slights that home example: still rebels
Against the Gods: and with proud language swells.
Much made her haughtie. Yet y Amphion's towne,
Their high descents; nor glory of a crowne.
So pleas'd her (though the pleas'd her selfe in all)
As her faire race. We Niobe might call
The happiest mother that yet ever brought
Life unto light; had not her selfe so thought.

z Tiresian Manto, in presages skild,
The streets, inspir'd by holy fury, filld
VVith these exhort: a Ismenides, prepare:
To great Latona, and a her Twins, with prayer
Mix sweet perfumes; your brows with Laurell bind:
By me Latona bids. The Theban wind
About their temples the commanded Bay:
And sacred fires, with incense feeding, pray.
Behold, the Queene in height of state appeares:
A Phrygian mantle, weav'd with gold, she weares:
Her face, as much as rage would suffer, faire.
She stops; and shaking her dishevel'd haire,
The godly troope with haughtie eyes surveyes.
VVhat madnesse is it unlesse Gods (the faves)
Before the seen Cœlestials to prefer?
Or while I Altars want, to worship her?
Me Tantulus (alone allow'd to feast
In heaven) begot; my mother not the least

i Proserpina
k Arion, the
daughter of
Aeolus.
l Orion and
Hyantes, the
hippocent-
taurion of
Aeolus.
m Theophrastus
the daughter
of Bisaltus.
n Ceres.
o Medea,
the mother
of Peleus.
p The daughter
of Alcmene.

q Bacchus.

r Well fitting
with the
wanton Ar-
gument. La-
sciviousness
Hierogly-
phically
presented by
Ivy.
s Cytoria is a
mountaine of
Phrygia, and
abounding
with Eos.

t Who first
found out the
use of magi-
call Simples.

u Called by
the Grecians
Maonia.
NIOBE.

x Sipylus is
a citie of
Phrygia and
Maonia is
the same
with Lydia,
both under
the subjection
of her fa-
ther Tantulus.
y Tiresias

z The The-
ban Prophe-
tesse, daugh-
ter to Tires-
ias.
a Theban: of
Ismenus a ri-
ver of The-
ssa.
b Apollo, and
Diana.

Pleias;

a *Tantalus* one of the *Phæaces*, daughters to *Antea* and *Pisone*.
b Both *Tantalus* her father, and her husband.
c *Antea* and *Pisone* were the sons of *Jupiter*.
d *Tantalus*, immured by *Jupiter* of this estate where.

e The Giant: the word *Giant* signifying the sonne of the earth: base borne and ignoble.
f An Island of the *Argo* Sea which formerly stood.

g A mountain of *Delos*.

h *Niobe*.

i Who being called to the Festivals and Counsell of the Gods, revealed their secrets.

k *Tiber*: first erected by *Cadmus*.

Pleias ^a; greatest *Atlas* sire to those,
On whose high shoulders all the stars repose.
^b Love is my other Grandfather; and he
My father in law: a double grace to me.
Me *Phrygia*, ^c *Cadmus* kingdoms me obey:
My ^d husbands harp-raised walls we joyntly sway.
Through out my Court behold in every place
Infinite riches! adde to this, a face
Worthy a Goddesse. Then, to crown my joyes,
Seven beauteous daughters, and as many boyes:
All these by marriage to be multiply'd.
Behold, have we not reason for our pride?
Dare you *Latona* then, by ^e *Cæus* got,
Before me place? to whom a little spot
The ample Earth deny'd t' unlade her wombe?
Heaven, Earth, nor Seas, afford your Goddesse roome.
A Vagabond, till ^f *Delos* harbour gave.
Thou wandrest on the land, I on the wave;
It said; and granted an unfable place.
She brought forth two; the seventh part of my race,
I happy am: who doubts? So will abide:
Or who doubts that? with plentie fortin'd.
My state too great for fortune to bereave:
Though much she ravish, she much more must leave.
My blessings are above low feare. Suppose
Some of my hopefull sonnes this people lose,
They cannot be reduced to so few.
Off with your bayes; these idle Rites eschew.
They put them off; the sacrifice forbore:
And yet *Latona* silently adore.

As much as free from barrenesse, so much
Disdain and grief: th' enraged Goddesse touch.
Who on the top of ^g *Cynthus* thus begins
To vent her passion to her sacred Twins.
Lo I, your mother, proud in you alone;
(Excepting *Inno*, second unto none)
Am question'd if a Goddesse: and must loose,
If you assit not, all religious dewes.
Nor is this all: that curst ^h *Tantalian* Seed
Adds foule reproaches to her impious deed.
She dares her children before you prefer?
And calls me childlesse: may it light on her!
VWhose wicked words her fathers tongue declare.

About to second her report with prayer;
Peace, *Phæbus* said, complaint too long delays
Conceiv'd revenge: the same vext *Phæbe* sayes.
Then swiftly through the yeelding ayre they glide
To ^k *Cadmus* towres; in clouds their glories hide.
A spacious plaine before the citie lyes,
Made dusty with the daily exercise
Of trampling hooves; by strifefull Chariots trackt.
Part of *Amphion*s active sons here backt
High-bounding steeds; whose rich caparison
With scarlet blisht, with gold their bridles shone.
Ismenus from her womb who first did spring,
As with his ready horse he beats a ring,
And checks his fomy jawes; aye me! out cries;
While through his groaning brest an arrow flies:
His bridle slackning with his dying force,
He leasurely sinks side-long from his horse.
Next, *Siphilus* from clashing quiver flies
VWith slackned raignes: as when a Pilot spies
A growing storme; and, least the gentle gale
Should scape besides him, claps on all his saile.

His haste th' inevitable bowe o're-took,
And through his throat the deadly arrow strook.
VWho, by the horses mane and speedy thighes
Drops headlong, and the earth in purple dies.
Now *Phædimus*; and *Tantalus*, the heire
T' his Grand-fires name; that labour done, prepare
To wrastle. Whilst with oyled limbs they prest
Each others power, close grasping brest to brest;
A shaft, which from th' impulsive bow-string flew,
Them, in that sad Conjunction joyntly flew.
Both grone at once, at once their bodies bend
With bitter pangs, at once to earth descend:
Their rowling eyes together set in death;
Together they expire their parting breath.
In rusht *Alphenor* (bleeding in their harmes)
And raised their heatelesse corpes in his armes:
But in that pious dutie fell. The threds
Of life, his heart-strings wrathfull ⁱ *Delius* shreds.
Part of his lungs clave to th' extracted head:
And with his blood his troubled spirit fled.
But unthorne *Damafichthon* slaughterd lies
Not by a single wound: shot where the thighes
Knit with the ham-strings in the knotty joyn't.
Striving from thence to tug the fatal point,
Another at his neck the bow directs.
Thick-gushing blood the piercing shaft ejects;
Which spinning upward cleft the passive ayre.
Last *Ilioneus*, with succeslesse prayer,
His hands up-heaves: You Gods in generall
Said he (and ignorantly pray'd to all)
O pittie me! The ^m Archer had remorse;
But now irrevocable was that force:
And yet his life a little wound dispatcht,
His heart but onely with the arrow scratcht.
Ill newes, the peoples griefe, her households teares
Present their ruine to their mothers eares:
Who wonders how the Gods their lives durst touch;
And swels with anger that their power was such.
For sad *Amphion*, wounding his owne brest,
Had now his sorrow, with his foule releast.
How different is this *Niobe* from that!
Who great *Latona*'s Rites suppress of late,
And proudly pac't the streets; envi'd by those
That were her friends; now pittied by her foes!
Frantick she doth on their cold corpes fall,
And her last kisses distributes to all.
From whom, to heaven erecting her bruz'd armes:
Cruell *Latona*, feast thee with our harmes:
Feast, feast, she said, thy salvage stomach cloy;
Cloy thy wild rage, and in our sorrow joy:
Seaven times, upon seaven Herfes borne, I dy.
Triumph, triumph, victorious foe. But why
Victorious? haplesse I have not so few:
Who, after all these funeralls, subdew.
This said, the bow-string twangs. Pale terror chills
All hearts save *Niobe*s; obdur'd by ills.
The sisters, in long mourning robes array'd,
About their herfes stood, with haire display'd.
One drawes an arrow from her brothers side,
And joyning her pale lips to his, so dide.
Another striving to assuage the woes
That rackt her mother, forth-with speechlesse growes:
And bowing with the wound, which inly bled,
Shuts her fixt teeth; the foule already fled.

This;

ⁱ *Delos*; of *Delos*, where he was born, and had his Temple.

^m *Apollon*.

This, flying falls : that, her dead sister makes
Her bed of death : this, hides her selfe : that quakes.
Six flames by sundry wounds ; to shield the last,
Her mother, over her, her body cast,
This one, she cries, and that the least, O save !
The least of many, and but one, I crave !
Whilst thus she lues, the su'd-for^a *Delia* hits.
She, by her husband, sons, and daughters, sits
A childlesse widow ; waxing stiffe with woes.
The while wags not one haire ; the ruddy rose
Forakes her cheek : in her declining head
Her eye-balls fix : through-out appearing dead.
Her tongue, and palat robb'd of inward heat
At once congeale : her pulse forbears to beat :
Her neck wants power to turne, her feet to goe,
Her armes to move : her very bowels grow
Into a stone. She yet retains her teares.
Whom straight a whirle-winde to her countrey beares ;
And fixes on the fummit of^b a hill.

Now from that mourning marble teares distill.
Th' exemplary revenge struck all with feare :
Who offerings to *Latona's* altars beare
With don'd zeale. When one^c, as oft befalls,
By present accidents the past recalls.

In fruitfull *Lycia* once, said he, there dwelt
A sort of Pefants, who her vengeance felt.
Twas of no note, in that the men were base.
Yet wonderfull. I saw the poole and place,
I am'd by the prodigie. My Father, spent
Almost with age, ill brooking travell, sent
Me thither for choice Steeres : and for my Guide
d A native gave. Those pastures searcht, we spy'd
An ancient Altar, black with cinders, plac'd
Amidst a Lake, with shivering reeds imbrac't.
O favour me ! he, softly murmuring, said :
O favour me ! I, softly murmuring, praid :
Then askt, if Nymph, or Faun therein reside,
Or rurall God. The *Lycian* thus reply'd.

O youth, no mountaine Powers this altar hold :

e She calls it hers, to whom *Loves* wife, of old,
Earth interdicted : scarce that floating Ile,
VVave-wandering *Delos*, finisht her exile.
Where, coucht on Palmes and Olives, she in spight
Of fretfull *Iuno*, brought her^f Twins to light.
Thence also, frighted from her painefull bed,
With her two infant Deities she fled.

Now in^g *Chimera*-breeding *Lycia* (fir'd
By burning beames) and with long travell tyr'd,
Heat raising thirst the Coddess fore oppress't:
By their exhausting of her milke increast.
By fortune, in a dale, with longing eyes
A Lake of shallow water she desires :

Where Clownes were then a gathering pick'd weeds,
With shrubby Ofsers, and plash loving reeds.
Approacht, hⁱ *Titania* kneeles upon the brinke :
And of the cooling liquor stoopes to drinke.
The Clownes with-stood. Why hinder you, said she,
The use of water, that to all is free ?
The Sun, air, water, Nature did not frame
Peculiar ; a pullicke gift I claime.

Yet humbly I intreat it : not to drench
My weary limbs, but killing thirst to quench.
My tongue wants moisture, and my jawes are drie :
There is there way for speech. I or drink I die.

Water to me were Nectar. If I live,
Tis by your favour : life with water give.
Pittie these babes : for pittie they advance
Their little armes ! their armes they stretch by chance.

With whom would not such gentle words prevaile ?
But they, persisting to prohibit, raile ;
The place with threats command her to forsake.
Then with their hands and feet disturbe the lake :
And leaping with malicious motion, move
The troubled mud ; which rising, fotes above.
Rage quencht her thirst : no more *Latona* lues
To such base slaves : but Coddess-like doth use
Her dreadfull tongue : which thus their fates imply'd :
May you for ever in this lake reside !
Her with succeeds. In loved lakes they strive ;
Now sprawle above, now under water dive ;
Oft hop upon the banke, as oft again
Back to the water : nor can yet restrain
Their brawling tongues ; but setting shame aside,
Though hid in water, under water chide.
Their voyces still are hoarse : the breath they fetch
Swells their wide throats ; their jaws wth railing stretch :
Their heads their shoulders touch ; no neck between,
As intercepted. All the back is green :
Their bellies (every part o're-sizing) white.
VWho now, new Frogs, in slimy pooles delight.

Thus much, I know not by what *Theban*, said :

Another mention of a Satyre made,
By *Phæbus*, withⁱ *Tritonia's* reede, o're-come :
VWho for presuming felt a heavy doome.

k Me from my self, ah why do you distract ?
(Oh!) I repent, he cry'd : Alas ! this fact
Deserves not such a vengeance ! Whilst he cry'd ;
Apollo from his body stript his hide.

His body was one wound, blood every way
Streames from all parts : his sinewes naked lay.
His bare veines pant : his heart you might behold ;
And all the fivers in his brest have told.

For him the Faunes, that in the forests keep ;
For him the Nymphs, and brother Satyres weep :
His end, lⁱ *Olympus* (famous then) bewailes :
VWith all the shepheards of those hills and dales.
The pregnant Earth conceiveth with their teares ;
VWhich in her penetrated womb she beares,
Till big with waters : then discharg'd her freight.
This purest *Phrygian* Stream a way out sought
By down-falls, till to toying seas he came :
Now called *Marfyas* of the Satyres name.

The Vulgar, these examples told, return

Vnto the present : for *Amphion* mourne,
And his lost issue. All the mother hate.

m *Pelops* alone laments his sisters fate.
While with torn garments he presents his woes,
The Ivory peece on his left shoulder showes.
This once was flesh, and coloured like the right,
Slain by his Sire, the Gods his limbs unite :
His scattered parts all found ; save that alone
VWhich interpos'd the neck and shoulder bone.
They then with Ivory supply'd th' unfound :
And thus restored *Pelops* was made found.

The neightouring princes met : the Cities neere
Intreat their kings theⁿ desolate to cheere.
Renown'd *Myceus*, *Sparta*, th' *Argive* State ;
And *Calydon*, o not yet in *Dian's* hate ;

Fertill

a *Traces* of
the *Iland*
Delos, where
she was
born.

b *Siphacris*
fined, be-
cause the
marble of
that *Mount-
tain* is much
said to sweat
through the
moisture of
the air.
c Of the
Phæbus, which sacri-
ficed to *La-
tona*.

LYCIAN
PEFANTS

d A *Lycian*.

e *Latona*.

f *Apoll's* and
Iuno.

g An *Asser*
the
head of a
horn, the
body of a
goose, and
the tail of a
serpent. C
is herat-

h *Latona* :
daughter to
Jove, one of
the *Titans*.

MARSYAS

i *Minerva's*
Pipe, where-
on *Marsyas*
the Satyre
played.
See the
Comment.
k The words
of *Marsyas*.

l An excel-
lent Piper
remembered
by *Plato*,
and beloved
of *Marsyas*,
of whom
that moun-
taine in *My-
sia* was so
called.

PELOPS.

m The soane
of *Tantalus*,
and brother
to *Nioë*.

n To condole
with *Pelops*
for the death
of his sister,
and the *The-
ban* Princes.
o For *Ones*
their king
had not yet
by his neg-
lect provo-
ked *Diana*.
Whereof in
the 8 book.

Even *Philomela* whilst the same! now she
 Hangs on her fathers neck: and what would be
 Her utter ruine, as her fæfetic preſt:
 While *Terens* by beholding pre-poſſeſt.
 Her kiſſes and imbraces heat his blood:
 And all afford his fire and fury food.
 And wiſht, as oft as ſhe her Sire imbrac't,
 Himſelf her Sire: nor would have been more chait.
 He, by their importunities is wrought,
 She, over-joy'd, her father thanks: and thought
 Her ſelf and ſiſter in that fortunate,
 Which drew on both a lamentable fate.
 The labour of the Day now neere an end.
 From ſteepe ^b *Olympus* *Phæbus* ſteeds deſcend.
 The boards are princely ſerv'd: ^c *Lyæus* ſlowes
 In burniſht gold. Then take their loſt repoſe.
 And yet ^k th' *Odryſian* King, though parted, cries:
 Her face and graces ever in his eyes.
 Who parts unſeen unto his fancy faines;
 And feeds his fires: Sleep flies his troubled braines.
 Day roſe: *Pandion* his departing ſon
 Wrings by the hand; and weeping, thus begun.
 Deare Son, ſince Pietie this due requires;
 With her, receive both your and their deſires.
 By faith, alliance, by the Gods above,
 I charge you guard her with a fathers love:
 And ſuddenly ſend back (for all delay
 To me is death) my ages onely ſtay.
 And Daughter ('tis enough thy ſiſter's gone)
 For pittie leave me not too long alone.
 As he impos'd this charge, he kiſt with-all:
 And drops of teares at every accent fall.
 The pledges then of promis'd faith demands
 (Which mutually they give) their plighte hands.
 To *Progne*, and her little boy, ſaid he,
 My love remember, and ſalute from me.
 Scarce coul'd he bid farewell: ſobs ſo ingage
 His troubled ſpeech; who dreads his ſouls preſage.
 As ſoone as ſhipt; as ſoone as active oares
 Had mov'd the ſurges, and remov'd the ſhoares;
 She's ours! with me my wiſh I beare! he cries.
 Exults; and barbarous, ſcarce deſers his joyes:
 His eyes ſalt fixt. As when *Iovus* eagle beares
 A Hare t' her Ayery, truſt't in rapefull feares:
 And to the trembling priſoner leaves no way
 For hoped flight; but ſtill beholds her pray.
 The voyage made; on his own land he treads:
 And to a Lodge ^l *Pandion's* daughter leads;
 Obſcur'd with woods: pale, trembling full of feares;
 And for her ſiſter aſking now with teares.
 There mues her up; his foule intent makes known:
 Inforc't her; a weake virgin, and but one.
 Help father! ſiſter help! in her diſtreſſe
 She cries; and on the Gods, with like ſucceſſe.
 She trembles like a lambe, ſnatcht from the pluncks
 Of ſome fell wolfe; that dreads her former pangs:
 Or as a dove, who on her feathers beares
 Her bloods freſh ſtaines, and late-felt talents feares.
 Reſtor'd unto her minde, her ruſſed haire,
 As at a wofull funerall ſhe tare;
 Her armes with her own fury bloody made:
 Who, wringing her up-heaved hands, thus ſaid.
 O monſter! barbarous in thy horrid luſt!
 Treacherous Tyrant! whom my fathers truſt,

R

Impos'd

a The father
 of *Terens*
 (mother to
Terens) who
 after raign'd
 in *Progne*.
 b The
 ſtraights of
 Corinth: an
 Iſthmus being
 a neck of
 land between
 two ſeas.
 c *Lyæus*
 and
Progne.
 d King of
Progne.
 e See the
 Comment.

f *Progne* was
 the Haven
 of *Progne*.
 g *Progne* was
 the Haven
 of *Progne*.
 h *Progne* was
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 i *Progne* was
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 x *Progne* was
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 y *Progne* was
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 of *Progne*.
 z *Progne* was
 the Haven
 of *Progne*.

g The *Progne*
 was a war-
 like people,
 whoe much
 addic'd to
 Venus: and
 gloried in
 the multitude
 of their
 wives, as re-
 corded by
Arta and
Salmus.

h Heavens: of
 the height of
 that Moun-
 tain. ever in
 the sun-
 ſhine.
 i A name of
Bacchus:
 here taken
 for wine.
 k *Terens*: of
Odryſia, a
 Citie of
Thrace.

l *Philomela*.

Impos'd with holy teares; my sisters love;
My virgin state; nor nuptiall ties, could move!
O what a wild confusion hast thou bred!
I, an adulteress to my sisters bed:
Thou, husband to us both; my only hate;
And to expect a miserable fate.
Why mak'st thou not thy villanies compleat;
By forcing life from her abhorred feat?
O would thou hadst, ere I my honour lost!
Then had I parted with a spotlesse ghost.
Yet, if the Gods have eyes; if their Powers be
Not merely names; nor all decay with me;
Thou shalt not scape due vengeance. Sense of shame
I will abandon; and thy crime proclaime:
To men, if free; if not, my voice shall breake
Through these thick wals; and teach the woods to speak:
Hard rocks resolve to ruth. Let heaven this heare;
And Heaven-thron'd Gods, if there be any there!

These words the salvage Tyrant moves to wroth:
Nor lesse his feare: a like provok't by both.
Who draws his sword: his cruell hands he winds
In her loose haire: her arms behinde her binds.
Her throat glad *Philomela* ready made:
Conceiving hope of death from his drawn blade.
Whilst she reviles, invokes her father; fought
To vent her spleene; her tongue in pincers caught,
His sword devideth from the panting root:
Which, trembling, murmurs curses at his foot.
And as a serpents taile, dislever'd, Leaps:
Even to her tongue: and dying fought her steps.
After this fact (if we may rumor trust)
He oft abus'd her body with his lust.
Yet to his wife, even after this, retires:
Who for her sister hastily inquires.
He funeralls belyes, with fained grieve:
And by instructed teares begets believe.

Progne her royall ornaments rejects;
And puts on black: an^a empty tombe erects;
To her imagin'd Ghost oblations burns:
Her sisters fate,^b not as she should, she mourns.
Now through twelve Signes the Sun had born his light.
What should sad *Philomela* do? her sight
A barbarous guard restrain'd; the walls were strong;
Her mouth had lost the Index of her wrong.
The wit that misery begets is great:
Great sorrow addes a quietnesse to conceit.
A woofe upon a *Thracian* loome she spreads;
And inter-weaves the white with crimson threds;
That character her wrong. The closely wrought,
Gave to a servant, c^c by her looks be sought
To beare to her^d Mistress: who presents
The Queene therewith; not knowing the contents.
The wife to that dire Tyrant this unfolds:
And in a woofull verse her state beholds.
She held her peace: 'twas strange! grief struck her mute.
No language could with such a passion sute.

Not had she time to weep. Right, wrong, were mixt
In her fell thoughts: her soule on vengeance fixt.
It was that time; when, in a wild disguise,
e *Sithonian* matrons use to solemnise
f *Lyans* three-yeares Feast. Night spreads her wings:
By night high *Rhodope* with timbrels rings.
By night th^h impatient Queene a javelin takes,
And now a Bacchanal, the Court forsakes.

Vines shade her brows: the rough hide of a Deare
Shogs at her side: her shoulder bare a speare.
Hurried through woods, with her attendant froes,
Terrible *Progne*, frantick with her woes,
Thy farre more sober fury, *Bacchus* strives
To counterfeit. Now at the lodge arrives:
Howles; hⁱ *Evohe*, cries: breaks ope the doores, and took
Her sister thence: with ivy hides her look:
In habit of a Bacchanal array'd:
And to her Citie the amaz'd convey'd.
That hated rooffe when *Philomela* knew;
The poore soule shooke; her visage bloodlesse grew.
Progne with-draws; the sacred weeds unlos'd;
Her woofull sisters bathfull face disclos'd:
Falls on her neck. The other durst not raise
Her down-cast eyes: her sisters wrong surveyes
In her dishonour. As she strove tⁱ have sworn.
VWith up-raisd looks; and call the Gods tⁱⁱ have born
Her pure thoughts witnesse, how she was compeld
To that loth'd fact; she hands, for speech, upheld.
Steme *Progne* broiles; her become hardly beares
So vast a rage: who chides her sisters teares.

No teares, said she, our lost condition needs:
But Steele; or if thou hast what Steele exceeds.
I, for all horrid practises, am fit:
To wrap this rooffe in flame, and him in it:
His eyes, his tongue, or what did thee inforce,
Tⁱⁱⁱ extirp: or with a thousand wounds, divorce
His guiltie soule. The deed I intend, is great:
But what, as yet, I know not. In this heat
Came *Irys* in, and taught her what to do.
Beheld with cruell eyes; Ah, how I view;
In thee, said she, thy father I then intends
Her tragick Scene: Rage in her looks ascends.
But when her sonne saluted her, and clung
Vnto her neck; mixt kisses, as he hung,
VWith childish blandishments: her, high-wrought blood
Began to calme, and rage distracted stood.
Teares trick'd from her eyes by strong constraint.
But when she found her resolution faint.
VWith too much pittie; her sad sister views,
And said, while both, her eyes by turnes peruse.
Why flatters he? why tonguelesse weeps the other?
Why sister calls not she, whom he calls mother?
Degenerate! thinke whose daughter; to whom wed:
All pietie is sinne to *Tereus* bed.
Then *Irys* trailes: as when by *Ganges* floods
A Tigresse drags a Fawne through silent woods.
Retiring to the most sequestred roome:
While he, with hands up-heav'd, fore-sees his doome,
Clings to her bosome; mother I mother! cry'd;
She stabs him: nor once turn'd her face aside.
His throat was cut by *Philomela's* knife:
Although one wound suffic'd to vanquish life.
His yet quick limbs, ere all his soule could passe,
She peece-meale teares. Some boyle in hollow brasse,
Some hille on spits. The pavements blusht with blood.
Progne invites her husband to this food:
And faines her Countreys Rite; which would afford
No servant, nor companion, but her Lord.
Now *Tereus*, mounted on his Grand-fires throne,
With his sonnes carved entrails stuffs his own:
And bids her (to Soule-blinded!) call his boy.
Progne could not disguise her cruell joy:

h An acclamation in use with the *Bacchides*: signifying, we wish thee well.

a As they anciently used to the student: in some sort observed by Princes at this day.

b As dead, and not as infirmities.

c By signs and language.

e Tradition of a province of *Thracia* called *Sithonia*.
f *Lyans* a mountain in *Thracia*.

In full fruition of her horrid ire,
 Thou hast, said she, within thee thy desire.
 He looks about : asks where. And while again
 He asks, and calls : all bloody with the slain,
 Forth like a Fury, *Philomela* flew ;
 And at his face the head of *Itys* threw.
 Nor ever more then now deir'd a tongue ;
 T' expresse the joy of her revenged wrong.
 He, with loud out-cries, doth the boord repell ;
 And calls the Furies from the depth of hell.
 Now teares his brest, and strives from thence in vain
 To pull th' abhorred food : now weeps amain.
 And calls himself his sonnes unhappy tombe.
 Then draws his sword ; and through the guiltie roome
 Pursues the Sisters ; who appeare with wings
 To cut the ayre : and so they did. ^a One sings
 In woods ; the ^b other neere the house remains,
 And on her brest yet beares her murders stains.
 He, swift with grieve and fury, in that space
 His person chang'd. Long tufts of feathers grace
 His shining crown ; his sword a bill became ;
 His face all arm'd : whom we a Lapwing name.
 This killing news, ere halfe his age was spent,
Pandion to th' infernall Shadows sent.

Erichthens his throne and scepter held :
 VVho, both in justice, and bold armes exceld.
 To him his wife foure sonnes, all hopefull, bare :
 As many daughters : ^c two, surpassing faire.
 Thee, *Cephalus*, thy *Procris* happy made :
^d But *Thrace* and *Terens*, *Boreas* nuptiall stayd.
 The God below'd *Orithya* wanted long ;
 VVhile he put off his powre, to use his tongue.
 His sute rejected ; horridly inclin'd
 To anger (too familiar with that Wind.)
 I justly suffer this indignitie :

For why, said he, have I my armes laid by ?
 Strength, violence, high rage and awfull threats.
 Tis my dishonour to have us'd intreats.
 Force me befits. With this, thick clouds I drive ;
 Tosse the blew billows, knotty Oakes up-riue ;
 Congeale soft snow, and beat the earth with haile.
 VVhen I ^e my brethren in the ayre assaile,
 (For that's our field) we meet with such a shock,
 That thundring skyes with our incounters rock,
 And cloud-struck lightning flashes from on high.
 VVhen through the crannies of the earth I flie,
 And force her in her hollow caves, I make
 The Ghosts to tremble and the ground to quake. (made.
 Thus should I have woo'd ; with these my match have
Erichthens should have been compeld, not pray'd.
 Thus *Boreas* chafes ; or no lesse storming, shooke
 His horrid wings ; whose ayery motion strooke
 The earth with blasts, and made the Ocean rore.
 Trailing his dusky mantle on the flore,
 He hid himself in clouds of dust, and caught
 Below'd *Orithya*, with her feare distraught.
 Flying, his agitated fires increast :
 Nor of his ayery race the raignes suppress
 Till to the walled ^f *Cicones* he came.
 Two goodly Twins th' espous'd *Athenian* Dame
 Gave to ^g the *Icie* author of her rape :
 VVho had their fathers wings and mothers shape.
 Yet not so born. Before their faces bare
 The manly ensignes of their yellow haire,
Calais and *Zetes* both unplumed were.
 But as the down did on their chins appeare ;
 So, fowle-like, from their sides soft feathers bud.
 VVhen youth to action had inflam'd their blood ;
 In the first vessell, with the flowre of *Greece*,
 Through unknown seas, they sought the Golden Fleece.

^e The winds
 were fained
 to be the
 sonnes of the
 Gyant *A-*
stræus and
Aurora. OF
 this on the
 first booke.

^f A People
 of *Thrace*.
CALAIS
 AND *ZETES*.
^g *Boreas*.

^a *Philomela*
 a Nightin-
 gale.
^b *Cerone* a
 Swallow.

BORÉAS
 AND
ORITHYA

^c *Orithya*
 and *Procris*.
^d For the
 Rape of
Philomela.

VPON THE SIXTH BOOK OF OVIDS METAMORPHOSIS.

ARACHNE'S
CONTENTION
WITH
PALLAS.

Pallas excited by the example of the Muses, proceeds to the punishment of Arachne, who durst compare, and challenge her in that Art, which her selfe had taught her. Yet first the Goddesse in-
deavours to reclaim her by perswasion; and for that purpose takes upon her the shape of an old wo-
man, as in experience and counsell of greater authoritie and opinion: advising her not vainly to con-
tend with immortalls; but to aske forgiveness for her arrogancy, with assurance of obtaining. So un-
willing is she to punish; and so glad to be prevented by repentance. But Arachne wickedly resolute, the
Goddesse re-assumes her own forme: when either, setting themselves to their loomes, put their skill to
the triall.

NEPTUNE'S
STRIFE
WITH
PALLAS
ABOUT
THE
NAME OF
ATHENS.

Pallas weaves the ancient contention between her and Neptune about the naming of Athens: the Gods their judges; who propose the victory to him or her, who should produce what was most beneficiall to mortalls. The place Arcopagus; after, the place of publique judicature among the Athenians: so called of Mars, who there had his triall for the slaughter of Halirrhottus the sonne of Neptune, that had ravished his daughter Alcippe. A story which Varro indeavours to disprove, as too much detracting from the honour of their Gods; but yet admits of the former contention. Pallas portrays Neptune striking the rock with his Trident; and the Sea from thence gushing: her selfe with a shield, a lance, and a helmer; accounted as when first she sprung from the Head of Jupiter. For the fable reports how Jupiter having married Metis and got her with childe, devoured her at once, together with her burthen. When, having caused Vulcan to cleave his skull, his braine was delivered of this armed issue. Pallas is taken for the Intelligence of Jupiter; (A notion, as some Authors report, derived by Tradition, of the second Person, and soberly delivered by the Sibyls, Trismegistus, and other Ethnicks, but after defaced by mixture of the Grecian vanities.) And therefore the Temples of Wisdome were erected by the Ancient in her honour; and that on high places, as in the Tower of Athens, in reference to the head, the principall seat of the soule. His devouring of Metis doth intimate, how none can attaine unto wisdome without the receipt and digestion of Counsell; for so her name signifies. Vulcan is said to have plaid the part of a mid-wife: because fire, which demonstrates the puritie of the works of Nature, is the instrument of humane industry; which brings to light what is occult and secluded, reducing the Theory of art into practice: intended by Homer, when he speaks of a cunning workman instructed by Vulcan. Pallas is said to have been armed from her birth, in regard of the active and passive fortitude of Wisdome; of power to encounter all opposition, and dispose of Fortune.

Nullum Numen abest, si sit prudentia: sed te
Non facimus, Fortune, Deam; Calceus, Incarnat.
Luv. Sat. 12.

Where Wisdome, there the Gods: a Deitie
We thee, ô Fortune, make, and place on high:

This fable by the Vicount of S. Albanes is referred to the politick use which Princes make of their Counsellors: to whom they are tied as it were (like Jupiter to Metis) in a nuptiall conjunction: whereby they not only preserve their authoritie and dignitie, but augment the one and advance the other, in popular opinion: esteeming it no diminution (and truly) to deliberate with them in their weightiest affaires. But when their designs are elaborately formed, as it were in the wombe, they devour this Metis, in appropriating all to themselves, (except in matters distastfull and obnoxious to Envy) as the issue of their braines: no lesse then the execution to their power, which because it implies a necessitie, is elegantly disguised under armed Minerva. Who in this contention produces an Olive tree; and by the sentence of the admiring Gods, obtaineth the victory. As here she is celebrated for the Olive, and elsewhere for the author of other arts: so was she styled, and adored for their Goddesse in general: because of that admirable wit, and little lesse then divine inventions which flow from the fountain of the braine, the Temple of this Deitie. The fable of the former contention, spring from the change of that Cities name: first called Posidonius, or Neptune; and after Athens, of Athena or Minerva. And the Athenians have a Month, beginning with the first new Moone in December, called in memory of this strife Poseidawn. But morally it prefers the excellency of peace and publique tranquillitie, expressed by the Olive; before the trouble and distemper of a state, deciphered by the Ocean: the one being the symbol of Peace, and the other of Turbulency; the first appropriated to Minerva and the latter to Neptune. Moreover, this fable decides, and by the sentence of the Gods,

Gods, that a City is not to be so much renowned for riches and empire, purchased by navall victories, as by civill arts and a peaceable government. Devised also, as Plutarch alleadgeth, by the wiser Athenians to withdraw the people from their solely intending of maritime affaires, to the planting and cultivating of their countrey. It is by Baptistus Pius reported out of Varro, how in the raigne of Cecrops an Olive tree sprung up by the towre of Athens, and hard by a fountaine of water. Consulting with the Oracle of Apollo concerning this prodigie, he replied, that the Olive signified Pallas, and the fountaine Neptune; who were in strife about the naming of their City; which was by the suffrages of the people to be decided. The Athenians therefore put it to the Balloting: when the men were for Neptune, and the women for Minerva; who carried it onely by one pebble. Whereupon incensed Neptune surrounded most of their territories: (which was, according to the truth of history, the Deluge of Deucalion: about the time of the Israelites delivery from the thraldome of the Egyptians) but after appeased by thus punishing the women; That they should have no voices in publique decrees, that their children should not carry their names, nor themselves be called Athenians. Which forfeited priviledges, their Plato would restore in his imaginary Republic. Neptune was more easily reconciled to Minerva; both having in Athens one Temple, wherein an Altar was erected to Oblivion.

Pall is, to shew her rival Arachne what she was to expect for her presumption: in the angles of her web, within little Orals adds foure contentions. In the first she delineates Hæmus and Rhodope, both begotten by one father; and in love with each other: insomuch that Hæmus called his sister Juno, and Rhodope her brother Jupiter: for which presumption, they were fained to be by the angry Gods converted into these Thracian mountaines, bordering on the river Strymon; who was said to have beene the mother of Rhodope.

HÆMUS
AND RHODOPÉ.

The second contained the miserable fate of the Pygmean matron; by others called Gerranica (which signifies a Crane.) She, the male line failing, became the Queene of that nation: adored by her subjects, as if more then mortall; for the excellency of her feature. Wherewith she pleased her selfe so much, that she began to neglect the service of the Gods, but especially Juno's: who, as here fained, and perhaps in regard of her name transformed her into a Crane; and made her war with her own Nation, as a punishment for her arrogancy: and to be a punishment unto those who had given her undue honours. It should seeme she was low of stature (and consequently proud, according to the Proverbe) whereupon, perhaps said to have beene the mother of the Pygmies. These are so called of a Cubit, in that commonly no taller. Some place them in Caria, some on the Indian Mountaines; others, as Homer in Æthiopia.

GERRANICA THE
PYGMIES.

Like Cranes who with lowd clangors fill the sky,
When they from cold and stormy winter fly
To th' Ocean, and that airs more temperate breath:
Inflicting on the Pygmies wounds and death.

Quæquam clanger graum est in acre,
Quæ postquam hyemem superant & ventum
sum vultum.
Cum clangore hauriant ad Oceanum sinuat,
Pura Pygmeis cadens & mortem ferentes.
Iliad. l. 3.

By which it appeares that they dwell, if any such were, non onely in one countrey. Pliny also writes, that they were driven out of Thrace by the Cranes, frequenting the river Strymon in infinite numbers. Of this thus Juvenal.

At view of Thracian fowle, and cloud-alarms
The little Pygmy souldier runs to armes:
Straight, over-matcht by his fierce enemy
The Crane, trufs't up, and carried through the sky.
You'd shake with laughter, should you see this fight
Here in our Clime: but there the usuall fight
Begets no merriment; where none of all
Their army is above twelve inches tall.

Ad subitæ Thracum vulnere, nubemque
soudan,
Pygmaei parvus currit bellator alama:
Max impar hosti, raptusque per aeris cursum
Inguibus a sava fertur grex: si videret hic
Gentibus in nostris, visu quatiore. Sed illic,
Quæquam eadem aptius spectatur prælia,
videt
Nemo; ubi tota cohors pede non est altior
vna.

Though Juvenal will have them but one foot high, to make them the more ridiculous; yet Pliny and Aulus Gellius advance them to two and a halfe. And perhaps there hath been as low in all ages. Nicephorus, and Ecclesiasticall Author, tells us of one in body no bigger then a Partridge: yet indued with reason and elocution: and Cardan, that he saw a man at full age in Italy, not above a Cubit high, carried about in a Parrots cage. This would have past my beleefe, had I not beene told by a Gentleman of a cleere reputation, how he saw a man at Siena about two yeares since not exceeding the same stature (a Frenshman of the countrey of Limosun) with a formall beard: who also was shovne in a cage for money;

money; at the end whereof was a little hut, into which he retired: and when the assembly was full, came forth, and plaid on an instrument. We will conclude this section with that relation of Aristotles; how the Cranes doe fly in the beginning of winter from the Scythian fields to those Lakes of Æthiopia which are filled by Nilus, and there are said to fight with the Pygmies. Nor is it, saith he, a fable, but certaine; that there be in those parts a race of Dwarfs, who are called Troglodytes, in that they live in Caves; and have little bodies proportionable to their statures.

The third Oval presents the transformation of Antigone, the daughter of Laomedon, into a Stork, for presuming to preferre her beauty before Juno's. The metamorphosis well suting with a proud and talkative woman: for this fowle, though a stranger to all musick, so affects her untunable creakings, that she claps her wings in her owne plaudite. And perhaps the fable had an originall from her husbands giving a Stork for his Impresse.

In the fourth angle Cyneras was figured weeping and imbracing the staires of the Temple, into which his daughters were converted for the like presumption. His name signifies lamentation, to his fortunes agreeable. But this seemes not to be he who was both grandfather and father to Adonis: nor is there of him elsewhere any mention. Now Pallas both finisheth and crowneth her labour with a wreath of her owne tree: for the Olive was not onely the Symbole of peace, but also of victory.

* These serve for instruction. But profane Arachne sets forth the rapes and adulteries of the Gods. She makes Jupiter in the likeness of a Bull to steale away Europa: of which we have spoken already. To compresse Asteria in the shape of an Eagle. For Jupiter having violated Latona, fell in love with her sister: who to avoid him, intreated the Gods to change her shape; who transformed her into a Quail: but he converting himselfe into an Eagle, pursued, and caught her. Declaring how difficult it is, even for the most chaste, to prevent the traines, and insolent lust of Great ones. Jupiter here beguileth Leda in the likeness of a Swan. For he not knowing how to gaine access, is said to have changed himselfe into that fowle, and caused an Eagle to pursue him: who flew into her lap, as it were, for succour. Pity introduceth Love: Beauty, and the harmony of the tongue (expressed by the Swan) his prevailing solicitors. He dishonours Antiope in the shape of a Satyre: a forme well suting with his lust, expressed both in his nature and name: begetting on her Amphion and Zetus. But some affirme that he came disguised in the habit of a Peasant; the ground of this fable. So to Alcmena in the semblance of her husband Amphitryo: a deceit not unusuall. But Jupiter signifies the vertue of the minde, and Alcmena fortitude: the parents of Hercules, or noble achievements. In a golden shewre, which is, with gifts, he corrupted Danae. He couples with Ægina in a flame: heate and moisture (Jupiter the ethercall heat, and Ægina the daughter of the river Æsopus) being the parents of generation. Besides divine puritie expressed by elementall fire, infused from above; begets Æacus on Ægina, or a minde indued with sincerity and Iustice. He compresseth Mnemosyne in the shape of a shepheard: Memory replenished with celestiall knowledge, and delighting in contemplation, producing the Muses. And Deois (the same with Proserpina) in the forme of a Serpent. For ethercall heat, which is Jupiter, by tract of time, deciphered by the Serpent, whose extension and circular windings, expresse (according to Cirillus) the series of daies and yeares sliding silently by; doth cherish Proserpina, or the seede in the ground, and makes it to fructifie: In memoriall whercof, the Egyptians, as Eusebius reports, exhibited a Serpent contracted in folds, among their sacred Mysteries.

Arachne portrays Neptune defiling Arne in the forme of a Bull: said to take that figure, because the bellowing of a Bull resembles the roaring of the Sea, he being so called by the Boeotians, in that Bulls were usually sacrificed unto him. But historically for wearing a head-peece of Bulls leather: said in that shape to have laine with Arne; for being gotten with childe by Neptune, and banished to Metapont by her father, she was there delivered in an oxestall. To beget the Aloides in the shape of Enipus a turbulent River, and therefore the father of those Terrible Gyants, Otheus and Ephialtes, who waged warre against the Gods; begotten licentiously on Ephimedia the wife of Alous. To ravish Theophane the daughter of Bifaltus in the shape of a Ram; having borne her away from the rest of her sisters, in a ship which carried that figure on her prow. To have laine with Ceres; in that Neptune or moisture, swels the corne in the earth, which is Ceres, the cause of her pregnancy: and in the shape of a horse, in regard of the unbridled fury of water. And said in the same forme to have defiled Medusa in the temple of Minerva, for the brutishnesse of headstrong appetite; which violates all lawes both divine and humane. To deslowre Melanthe, the daughter of Proteus, in the shape of a Dolphin; because Neptune was worshipped in that forme: expressing the empire of the Ocean, as swifter then all other creatures, and next to man in intelligence; affecting his conversation, and subject to the passions of sorrow and love (the hieroglyphick of the latter) of which we have many examples; perhaps as true, as to some incredible. One neere lassus cast himselfe on shore in pursuit of a boy

whom

ANTIGONE

CYNTRAS
HIS
DAUGHTERS

ARACHNE
NEPTUNE
JUPITER
A Bull
An Eagle

A Swan

A Satyre

Amphitryo

A shewre of
Gold
A flame

A Shepheard

A Serpent

Neptune a
Bull

A River

A Ramme

A Horse

A Dolphin

whom he loved: the youth was made Neptunes Priest by Alexander the Great, as supposed to be affected by the Sea-god. Another not far from the same city accustomed to carry one Hermias on his back: on a time over-taken with a tempest, wherein the boy was drowned, the Dolphin brought the dead body to land, and thrusting himselfe a shore there dyed for company. To these adde we a third, reported by Pliny on the testimonies of Mæcenas, Flavianus, and Flavius Alsius, who inserted it in their Annals; hapning in their owne times, in the Reigne of Augustus. This Dolphin was enamoured on a poore mans sonne of Baïæ, that went daily to schoole at Puteoli; who about noone accustomed to stand on the shore, and call upon the Dolphin by the name of Simo: and by feeding him with bread so allured him, that in a short time he would come at his first summons; and offering him his back, convey him to Puteoli, and back againe. Appian doth witnesse as much; and Solinus, that it became so ordinary a spectacle as no man admired it. But what was stranger, the Dolphin long missing the deceased boy, pined away with sorrow: and being found dead on the shore, was buried in his sepulcher.

Arachne sets forth Apollo in the shape of a heards-man (whereof we formerly have spoken.) In the shape of a Falcon, agreeing with the Sunnes high mounted swiftnesse, cleare-sight, and devouring fervor: and therefore worshipped under this figure. In the likenesse of a Lion, because the heat of the Sun is most hot and violent when he enters that Signe. In the forme of a shepherd, that is, in such a disguise to have deflowred Iffa, the daughter of Macarius King of Lesbos.

She portraits Bacchus to deceive Erigone in the likenesse of a grape (perhaps because wine is a provocative to Venus, and takes from a woman the guard of her honour.) This was the daughter of Icarius, to whom Bacchus had taught the planting of vines: and on the Attick rurals revenged their deaths with a pestilence. Of which more largely hereafter.

Lastly she produceth Saturne to beget the Centaure Chiron on Philyra in the likenesse of a Horse: in regard of the furious lust of that Creature: excited in mortalls by the secret operations of his Planet, those exorbitant desires being nourished by melancholy. But why Chiron is said to be his sonne, and of his double forme is formerly declared.

These personages, with the places, being woven to the life by Arachne, she incloseth the web with a traile of Iwy; well suting with the wanton argument and her owne ambition. Worne in garlands at lascivious meetings; and climbing as ambitious men, to compasse their owne ends with the ruine of their supporters. Minerva teares in pieces what envy could not but commend, because it published the vices of great ones; and beats her with the shuttle to chastise her presumption: who not induring the indignitie hangs her selfe; and is by the Goddesse converted into a Spider: that she might still retaine the art which she had taught her, but toile without profit. For uselesse and worthlesse labours are expressed by the spiders web: by which the Psalmist presents the infirmity of man, and vanity of his actions; which woven with infinite industry and care, in regard of their imbecillitie, are broken through by every occurrent.

The common people who envy the eminent, and pittie those whom they envied in adversitie; storme at the ruine of so excellent an artizan. Niobe in times past had knowne Arachne, yet could not be admonished by her example, but exceeded her in insolency: proud of her high parentage, and of her husband Amphion, both descending from Jupiter. He then King of Thebes, who first incompassed that city with a wall, to defend it against the assaults of Plegyas. But fained here to have drawne the stones together, and built it with the musick of his harpe: in that by his wisdom and eloquence he brought the salvage people to civility, and caused them to cohabit. Niobe, glories besides in her beauty, her riches, her dependancy, but especially in her children; exalting her selfe above the reach of fortune, or degree of a mortall, affects divine honours: enraged at those which were given to another. Her anger transports her beyond decency, and eclipseth her beauty: whose intemperancy distorts the sweetnesse of the aspect, extends the veines, discolours the bloud, and darts those flames from the eyes which love never kindled. The prescribed remedy for this evill is a glasse, wherein they may see how they change themselves into Gorgons, and take an affright from their shadowes. For women who are enamoured on their precious beauties, had rather have their soules deformed then their faces. She now suppresseth the sacrifices of Latona: who complaining to Apollo and Diana; Niobe, by the slaughter of her children, and selfe murder of her husband, is left a childlesse, despised, and desolate widow; congealing with sorrow into a statue of marble, and is rapt by a whirle-winde to the Styphalian mountaines; who now might say if she had a tongue, and reason to direct it;

Who proudly raigne in Princely towers,
Nor feare the easy-changing Powers,

Quicunque — magna potens
Deminuat aulæ, nec leve metuit deer,

But

Apollo, a
Herdsman.
A Falcon.
A Lion.
A Shepherd

Bacchus a
Grape.

Saturne.
A Horse.

NIobe.

V P O N T H E S I X T H B O O K O F

*Non enim deus velum credulam late dedit;
Mentis at — non inguam tulit
Deumque fuit majora, quam fragilis laes
Staret, ferre. Sen in Troad.*

But too much trust their happy state,
My change behold: for never fate
Produc't a greater Monument
Of slippery height, and Prides descent.

Niobe is said to be the daughter of Tantalus, and Taygeta one of the Pleiades, or rather of Euryanassa, that is, of Avarice and Riches, which ingender pride in hearts of Mortalls: from whence proceeds the contempt both of God and man, and an insolent forgetfulnesse of humane instability: when such not seldome from the height of Glory are reduced by the divine vengeance to be the spectacles of calamitie, and subject to their pittie whom they formerly despised, who neither having the vertue to make use of, nor the courage to support their afflictions; are aptly fained to be turned into stone, as besotted and stupified with immoderate sorrow. But to returne to the history. It is written how Niobe lost all her children by the pestilence, which then cruelly raged in Boeotia; and therefore said to have beene suddenly slaine by Apollo and Diana with their arrowes of excessive heat and contagious vapours: whereof Letzes among others.

*Non diebus, sed et noctibus interitum:
Fuit namq; Phœbus — Dianam accidisse.
Hæc enim solis, hæc Lunæ attribueretur,
Quæ aculeis — ferre, lapidibusq; gerantur.
Hæc. Chilo.*

All Niobes children in one day were slaine
By Phæbus and Diana. This they faine,
Because the Sun and Moone dire plagues beget,
Through swift vicissitude of cold and heat.

At which dysaster, Niobe (her grieve too great to be expressed) neither lamented, nor shed a teare; but standing like a statue, was said to be converted into marble. Palæphatus will have the fiction to proceede from her erecting of a monument for her children; whereon she had set her owne image in a mournfull posture. There is this Epigram extant (rendred in latin by Aufonius) of her statue carved by Praxiteles.

*Statuam, sum scilicet flos, quæ deinde petra
Praxiteles manibus, non steruam Niobe.
Pædicit ætatem manes omnia — sed sine seu-
p. 2
Hæc ego cum lætæ minatione habui.
Aufonius in Epig.*

I liv'd; became a stone: now polished
By thee Praxiteles, no longer dead.
All by thy art restor'd: sence wants alone:
And I, when I provokt the Gods, had none.

She is said to have beene transported to the top of Siphylus; in that solitude best sues with sorrow. But Pausanias reports, how himselfe ascending that mountaine, beheld this figure of Niobe; the place full of rocks and broken precipies, where nothing neere hand could be scene: but when a faire off, a woman, weeping, with a submisse and sorrowfull countenance: the teares no other in all likelyhood then the sweating of marble, which proceeds from the thickning of the moist aire against a hard and unpenetrable body. Of her statue thus Aufonius enigmatically.

*Hæc est sepulchrum, interea latet non ha-
—
Hæc est cadavera, et sepulchrum non habet:
Sed est tum cadaver, et sepulchrum non
in Epig.*

This is a sepulcher without a body:
A body this without a sepulcher:
Both sepulcher and body unto her.

Terrified with this fate of Niobe, the Thebans worship Latona with the greater devotion: when one among the rest relates the Metamorphosis of certaine Lycian Clownes for their contumely towards her, as she fled from Juno with her little infants. Latona is formerly said to be the daughter of Cæus, as he the sonne of Cœlus: because oblivion of evils proceeds from divine compassion, which cures those maladies of the minde which are incident to mortalls: and to be the mother of Apollo and Diana, in that musique hath the same subordinate qualitie; the affections inflamed by the one, and allayed by the other. But Latona Physically is taken for the Earth, from whence the starres at first were imagined

OVIDS METAMORPHOSIS.

to ascend; among which the Sun and Moone, Apollo and Diana. Their births here faired to be long protracted by Juno, because the grosse & moist aire obscured those greater lights at the beginning, which being then invisible, were said to be restrained in the wombe by her envy: *Phaenolox*, which signifies apparent, rose above the Deepe and afforded Latona a place for her delivery: which, the mists and fogges being dissipated by heat and drynesse, the Sun and Moone, became apparent, as if newly produced. These exhalations were figured by Python: and therefore faired to be slaine by Apollo, (that is, consumed by his raves) for pursuing his mother. But to draw more neere to the history: After the flood of Ogyges, there arose such abundance of thick fogges, that in Attica, and all along the coast of the Ægean sea, neither Sun nor Moone for many dayes could be seen: till at length the aire beginning to cleare, the inhabitants of Ortygia a little before day espied the Moone, and the same morning the Sunne: who were said hereupon to be born in Ortygia, called after Delos, of their manifestation.

Latona, in her flight from Juno, is churlishly intreated by the Lycian peasants, and denied the publique benefit of water: for which incivility these bawling Clownes are changed into croaking frogs, and confined unto that Lake for ever. A kinde of halfe-sold men, as malicious as unmannerly; insolent when they have the power; and made by intreaty inexorable: addicted to raile and clamer aloud; the latter, as observed by Aristotle, an unfallible signe of rusticity. And therefore to such this transformation is not misapplied: the frogge being the Hieroglyphick of impudence and clamor. It is written that the frogs about a certaine Village grew silent at the command of offended Augustus (then but an infant) and so continued ever after. In reference to this, his favorite Mecænas had the figure of a frog engraven on his Seale, as promising secrecie and silence. Yet the Emperour would complaine of his two friends, Agrippa and Mecænas; that the one wanted patience, and the other taciturnity. These were sent as a plague to the Egyptians: these drove the Abderites out of their country, whom Cassander planted in Macedon: these depopulated a City in France, and now not a little infest Virginia in Summer: called Pohatans hounds by the English, of their continuall yelping. And as they croake and ride one upon another in shallow plashes: so Peasants baule and gamball at their meetings; soused in liquor, as frogs in the water. It is worth the observation, that a frog, though she have her heart and liver puld out, will skip up and downe notwithstanding. There is a story how the men of Delos siding with those of Rhodes against the Lycians, landed to water at a certaine lake, where they were resisted by the Peasants of Lycia; whom the Deleans slew, and threw into the water. The war now ended, and they returning by that lake, could discover none of their bodies floating above, but heard an outrageous croaking of frogs; whercupon grew this fable of their metamorphosis.

This story is seconded by another of the excoriating of Marfyas: a Musician excelling in winde instruments; and called a Satyre, for his rude and lascivious composures: who finding the flute, which Minerva cast away, when she beheld in the river how the blowing thereof distorted her visage, was the first of mortalls that played thereon: and so cunningly, that he presumed to chalenge Apollo with his Harpe: by whom overcome, he had his skin stript over his eares by the victor. It is said that Minerva threw the flute away, not onely for deforming her face, but that such musique conferreth nothing to the knowledge of the Minde; presented by that Goddesse, the patronesse of wit and learning. The fiction of the Satyres punishment was invented not onely to deterre from such self-exaltation: but to debort the Athenians from the practise of an art so illiberal, whercunto the Thebans were generally addicted. To which purpose thus spake Alcibiades: Let the Thebans play on the flute, who know not how to speake: but for us Athenians, we have Pallas and Apollo for the Patrons of our countrey; of whom, in times past, the one threw away the pipe, and the other uncased the Piper. Marfyas is faired to have the taile of a swine; in that audacious attempts have but shamefull ends. But the Rurals deplore the death of their piper, and raise a river with their teares which carries his name: the Phrygians themselves beleeving that it sprung from the bloud of the Satyre. A violent streame, which meeting with Mæander; hath his speede abated by the slownesse of the other.

By Mycale into th' Icarian Deepe
Vnited Marfyas and Mæander creepe.
Straight Marfyas wondrous swift while yet his owne;
Now, dul'd by crook't Mæander, tardy growne.
Far otherwise, smooth Araris slow pace
Is ravisht, Rhodanus, by thy swift race.

Of the latter.

So have I seene, where those fine turrets reare
Their glittering tops, which farall lightning feare;

S

*Icarium pelagus, Mycale a quo litorea juncti
Marfyas, Mæanderque petunt. Sed Marfyas
velox.
Dum sumus æst, flexuque carum: jam flumine
restitus
Mollitur Mæandri ton: contraria passus,
Quam Rhodanus simulatus Araris
Clandan.*

The

The silent *Araris* to slowly passe
 By *Nhodanus*, as if of solid glasse.
 When with a lovers speed, th' impatient flood
 There meetes her, where the fane of *Venus* flood.
 Yet run unmixt together ; till at length
 He forces her with long resisted strength.

Meander and *Marsyas* were worshipped for Gods by the idolatrous Gentiles : and to increase their superstition, whatsoever was offered to *Meander* would not mingle with the streames of *Marsyas* ; and what to *Marsyas*, was cast up by *Meander*. *Curtius* reports that the river *Marsyas* falls from the top of a mountaine on subiacent rocks with a mighty murmur, and passing from thence, glides on in a quiet current : fained a Piper ; and being stript of his skinne, to have dissolved into water ; because that in murmur renders a kinde of harmony ; the river suddenly changing by his abated violence, as if uncased of his skinne, assuming another colour, and becoming more crystalline. *Marsyas*, the inventor of wind instruments, may resemble ambition and vaine-glory, which delight in loud shouts and applauses : but vertue and wisdom have a sweeter touch, though they make not so great a noyse in popular opinion.

These stories told, they convert their discourse to the present occasion. All pittie the wofull end of *Amphion* and his issue ; but none the arrogant *Niobe*, her brother *Pelops* excepted : who whilest he teares his garment, a custome at funeralls, discovers his every shoulder. This *Pelops* was said to have been cut in peeces by his father *Tantalus*, and set before the Gods among other viands : either to see if they could discern it ; or for the greater magnificency, in sacrificing unto them what was most in his estimation. But all forbore to eate thereof : onely *Ceres*, distracted with griefe for her ravished daughter, fed ere aware on a peece of his shoulder : When the Gods, commiserating *Pelops*, rejoyned his lims, supplying that part which was wanting with ivory : and revoked his soule to his body. The feasting of their Gods with the blood of their owne children was a wretched custome, introduced by the subtiltie of the dwell, and derived, as *Vives* conjectures, from the immolation of *Isaac* : used not onely by the Heathen but the Jewes ; who offered their sonnes and daughters unto *Molock*, which bloody sacrifice was conveyed by the spirit of Darkenesse unto the salvages of *Florida* ; in the same manner as *Diodorus* describes them to be offered unto *Saturne*. But this was detested and held odious to the Gods, by the more sober *Ethnicks*. *Tantalus* his feasting the Gods with his sonne, taken allegorically, and in the better sense, doth declare that nothing should be so deare unto us, which we would not voluntarily sacrifice to God and religion ; who restores what we give in a greater perfection. For he, being rich, is said onely to have intended the service of the Gods (called elsewhere their friend, a title given to *Abraham* who first offered his sonne) despising riches, with all bodily pleasures ; and therefore was fained to starve in plenty. To say something of the history : it is conjectured that *Pelops* was cruelly and inhumanly handled by his father : and therefore fained by him to have beene cut in peeces, and served to the Gods at a banquet : who rejoyned his lims and restored him to life ; in that they recompensed his sufferings with future reputation, power, and abundance : for ivory signifies rich, as the shoulder strength and potency. Such *Pelops*, whose infinite wealth grew proverbiall ; great his power, and great his fame ; having subdued all *Peloponnesus*, and left his name to that countrey ; wherein he found divers mines of gold and silver, which greatly enriched him.

The neighbouring Cities intreat their Princes to visit and condole with *Pelops*, onely the Athenians could not performe that civill respect ; being strictly besieged by those barbarous Nations that dwell about *Pontus*. But soone after relieved by the valour of *Tereus* : to whom *Pandion* in recompence gave his daughter *Progne*. But neither *Juno*, *Hymen*, nor the *Graces*, whose to accompany successful nuptialls, were present at that wedding. *Juno* is fained to be the President of marriage, in that all things are produced to light by the aire : to whom they offered before the solemnities ; and threw the gall of the sacrifice behinde the altar ; to declare that there should be no bitterness and dissention betwene the married couple. *Hymen* a beautifull youth of Athens, disguised in the habit of a maid for the love of another, was surpris'd with the rest of the virgins of that City, as they celebrated the feast of *Ceres Eleusina*, and carried away by pyrats : who taking him for the same he seemed, cabend him with his beloved. But he, when the Pyrates were asleepe, cut all their throats : and then outrunning the rest to Athens, told thir parents that he would restore their daughters, if they would assure him of her he affected. This granted, and that marriage proving extraordinary happy ; it grew a custome among them, to invoke and reiterate the name of *Hymen*, as a lucky presage, in all their nuptiall solemnities : imitated as well by the Romans as the rest of the Greccians, as appears by this of *Catullus*.

Thou

Thou that dwel'st on *Helicon*,
Heavenly faire *Vranias* son,
That to men do'st *Virgins* hale;
Hymen, O thy browes impale
With sweet-flower'd *Margerum*;
Take thy *Saffron* vaile and com:
With a smiling look appeare,
Yellow socks of wollen weare.
Let this day with pleasure spring,
Shrill *Epithalamiums* sing;
Nimbly dance; the flaming *Pine*
Shake in that faire hand of thine.
Mallus Iulia (*Venus* so
Did to *Phrygian Paris* show)
With good auguries shall wed,
Spotlesse Maid, to a happy bed:
Like a mirtle, ever greene,
On the shore of *Cyprus* seene;
Where the *Nymphs* their sports pursue,
Fostering it with rosy due.
Come, O with a willing minde!
Leaveth' *Aonian* caves behinde,
Sunk in *Theſſian* rocks, where chill
Aganippe's waters drill.
To the Bride-groome call the bride,
In affections fetters tyde:
As when *Ivy's* creeping vines
Clasp the oake in amorous twines.
Chasteſt virgins, you who may
Taſt the like another day;
Make the aire with *Hymen* ring:
Hymen, *Hymeneus* ſing.

Calla O Helicon
Cultus Vranias genit
Quis caput teneram ad virum
Virgines, O Hymeneus Hymen
Hymen O Hymeneus
Cinge tempora floribus
Suavicolenti amaranthi
Flammis caput, latus hinc
Hinc veni, utroque genas
Luteum pede socum
Excussaque hilaris die
Nuptialia concinent
Voce carmina trinuia
Tolle humum pedibus, manu
Pineam quate cadam
Namque Iulia Mallus
Quale Idaliu colens
Venit ad Phrygium Venus
Indicem, bona cum dona
Nubis alite Virgo
Floridu velis cincta
Myrtus Aſia ramula
Quis Hamadryades Dea
Luticem ſibi roſeida
Nutrit humore
Quare age, huc aditum ferens
Perge liquere Thracia
Ripis Aonios ſecus
Lympha quos ſuper irrigas
Frigerant Aganippe
Ac domum dominam voca
Conjugi cupidam novi
Mentem amore revolvens
Ut tenax olera huc, & hic
Arborem implacat errans
Vos item ſimul integra
Virgines, quibus advenit
Par diet, agite, in modum
Dicite: O Hymeneus Hymen
Hymen O Hymeneus

Juno and Hymen are accompanied by the Graces; the bestowers of what soever is amiable or worthy: daughters to Jove and Antonoe, Divine bounty and Prudence, or a wise distribution. One is called Aglaia, or chearfull; in that benefits should be conferred with alacrity: the second Thalia, or still-flourishing, because they should ever live in the memory of the receiver: the third Euphrosyne, of delight; since to give and to take should be equally delightfull. They are said to be naked, in that gifts should be given without fraud or second respects: and linked together, in that the league of benevolence should be endlesse. But the Furies kindled the nuptiall torches with funerall fires at this wedding of Tereus and Progne; the ominous Owle screeching sad presages; confirmed by the sequel: Tereus ravishing Philomela, and revengefull Progne feasting her husband with the flesh of her owne son; as he before had contaminated his table with the flesh of others. Astyages so served his favorite Harpalus: who having suffered him to glut himselfe with his misfortunes, produced their heads, and asked him how he lik't his viands: who replied, that all feasts were pleasant with a King. An answer which set him in the high way to safety: as it would have done to revenge, had he so intended. Nor doth the former story lesse agree with the truth, but onely in the transformations: the two sisters fained to have beene changed into birds, for their speedy flight unto Athens, by which they escaped the revenge of Tereus. Philomela into a Nightingall, and Progne into a swallow; in that no Nightingalls are seene in Thrace, as hating the countrey of Tereus; nor Swallow ever build there; as is observed by Pausanias. Such also fained for their mournfull songs and seeming lamentations. The Nightingall chanting in the solitary woods; deservedly called Philomela, or a lover of musicke, in that no bird hath so sweete a voice among all the silvan musitians: singing fiftene dayes and nights together, when the leaves begin to afford her a shelter, with little or no intermission. So shrill a voyce in so little a body, & a breath so long extended, is worthy admiration; she alone in her songs expressing the exact art of Musick in infinite variety. Neither have all the same tunes and divisions, which shewes their

PHILO-
MELA.

skill to be more then naturall. They strive among themselves in fervent contention: the vanquished not seldome ending her life with her song, through grieve, or overstraining. The young ones heare with attention; practise, and repeat their lesson, which the old correct; and being perfect in that, proceed to a new. The spring neere an end, they surcease, as satiated, or weary: and in the summer, in that neither heard nor seene, are said to change both ther voyce and colour: the latter disproved by such as are kept in cages. Perhaps she sleepes, or lies senselesse all the winter; as her sister the Swallow. For Swallows, when the cold comes in, and flies, their onely sustenance, faile them; creepe into clefts of rocks, and sinke to the bottome of waters: insomuch as no extraordinary thing in Germany to drag them among fishes out of their ponds: these, seeming dead, when brought into their Stoves, or laid by the fire, will after a while revive with the heat, and betake them to their wings. As the other the woods, so these frequent houses; building their nests under arches, and in the cornishes of windowes, with wonderfull architecture (which to rob, or pull downe, was held not onely unfortunate, but sacrilegious) recording their complaints on the tops of chimnies. Yet surely birds rather sing for delight then sorrow.

Now Tereus, when he could not reduce his subjects to obedience, who for his cruelty towards them, and violence to Philomela, had rebelled against him, slew himselfe as Megara: where he had a bill of Earth raised over him; an ancient fashion among the Thracians of intombing their Kings; whereof many are to be seene at this day in that Countrey. Strabo places the Sceane of this Tragedy in the territory of Phocis; with whom Thucidides seemes to accord: and Pausanias discovers the tombe of Tereus hard by the rock Mergis in Attica: which may well agree with the speedy escape of the sisters unto Athens. For Daulis was a Colony of the Thracians; there planted perhaps by Pyreneus: of which our Poet in the former book:

He Daulis, with all Phocis had obtain'd
By Thracian armes; and there unjustly raig'n'd.

Concluding both to be of one nation; and now a confederate with the Athenians. Tereus is said to be the son of Mars; not onely for his valour, but propensity to Venus (the reasons we have alleadged in the fabulous loves of that God and Goddesse:) Mars also being principally adored by the Thracians, a furious and barbarous people: of whom Sidonius in his panegyrick to Antemius.

*Thracum terra tua est, heroum fertilla ora.
Exipit hic natus glacies, & mater ab alio
Actus infancum molles uix Cimbrica durat.
Tectore uix alitur quisquam, sed ab ubere
matris
Plus potat per vulnus equum, sic lacte re-
lictus,
Virtutem cons tota bibit: crevere parumper,
Mox pugnam ladiat jaculis; hos suggerit in-
lu
Nata plaga juos; pueri venatibus apti
Lustra feru pacuant. Rapto ditata iuventus,
Iura colit gladii; consummatamque senectam
Non ferro finire pulet. Tali ordine vitam
Cives Martis agunt*

The Souldier-bearing Thrace thy Empire knowes.
Here infants couch on ice, and Cimbrian snowes
Their soft limbs harden, then when newly borne.
Few nourisht by the breast; but from thence torne
Suck blood, their milk, from horses wounds; who grow
Thereby the fiercer. Now more strong, they throw
Their darts in cruell sport, whom strokes incite.
Boyes, apt for hunting, savage beasts delight
To rouse from Dennes. The youth, inricht with spoyle,
Make swords their lawes; esteeming spent Age vile
Which Steele sends not to death. Even such a life
Lead Mars his brood.

A people who in their lusts were no lesse outrageous. So Tereus infected with the vice of his countrey, burnes with love of Philomela, by giving liberty to his eyes to gaze too much on her beauties, and draw in that affection, which should have beene avoided by preventing the occasion.

*Sed fugitare decet simulacra, & pavula a-
morum
Abstergere sibi, atque alio convertere mentem.
Lucr. l. 4.*

The object fly, and baties of love eschew:
Divert thy minde, and other hopes pursfew.

He therefore furiously affects; and ravisheth the affected. For over-violent love is little lesse then madnesse. which imboldens the frantick lover to rush on whatsoever is forbidden and horrid: one wicked deed begettins another; who violates first his faith and her honour; and then cuts out her tongue to conceale his offence, with as great an impiety. But flagitious crimes cannot long lie hid. All knowne to Progne, she bends her thoughts on a strange revenge; and through her owne bowels strikes at her husband. So cruell is the rage of an injured woman. Of the sisters swift flight, and his fierce pursuite, they were said to have beene changed into birds. The lustfull Tyrant into a Lapwing: in that, faith

said Pausanias, the Lapwing was first discovered upon that hill, under which he lay buried. A filthy fowle, delighting in dung, and therein making his nest. His long sharp bill represents the sword of his tyranny, the tuft on his head resembling a Diadem. The other have their bosoms stained with red: the eternall brand of their crueltie. All are said to have certaine articulate notes, whereby they expresse their infortunities: which I omit to rehearse, since they now way accord with our language.

The Nightingall and Swallow are alluded to Poetry and Oratory: called sisters, because there is in both a similitude of Harmony: the one affecting solitary places; sequestred from the converse of men, but frequented by Gods and Muses; differing in argument, as in affection, from the other: who delights in cities, exercising her eloquence before tribunals, in Senates, and assemblies. Yet as the Nightingall excels the Swallow in sweetnesse, skill, and varietie; so doth Poësie Oratory.

Pandion dying with griefe, hath his throne supplied by Erichtheus: a Prince highly extolled for his justice and valour; the subject happy in the one, and that happinesse protected by the other. The Thracian Boreas solicites his daughter Orythia: but Thrace, and the memory of Tereus, crosse his desires: who laying intreaties aside, now beares her away by force. Wherein the qualitie of the Northerne winde is lively described: with the causes of haile, and thunder, lightning, and earthquakes. The story reports how it was not the winde, but one of that name, the sonne of the Thracian Strymon. But Plato in his Phædrus, that she was blown from a cliffe into the river Ilissus; and being never more seene, was fained to have been born into Thrace by Boreas: said to be a Thracian, because the Northern winds blow bitterly on Greece from those mountains.

Calais and Zetes are said to be the sonnes of Boreas and Orythia: not onely because male children are likely begotten when the winde is in that quarter (as femals when Southerly) but in regard of their violent and fierce dispositions. They are said to have wings, of the fashion and changeable colours of their garments: or, according to Zetzes, of their faire long-dangling haire, which covered their shoulders. Why not of their swift running, or celeritie in warre; especially in Navall fights, wherein the sailes do carry their similitude? These winged brothers accompany Jason in his expedition to Colchos for the Golden Fleece; in the Argos; the first long ship that ever was made, so called of the builder. The voyage imposed on Jason by Peleas, his treacherous unkle, who had his kingdome in trust: and endeavoured his destruction under the pretence of a glorious enterprize. But of this in the next.

BOREAS
AND O-
RYTHIA.

CALAIS
AND ZE-
TES.



OVIDS

METAMORPHOSIS

The seventh Book.

THE ARGUMENT.

MEN, Dragons teeth produce. Wing'd Snakes their yeers
 By odors cast. A feire branch Olives beares.
 Drops sprout to Flowres. Old Ælon young became.
 So Libers Nurses. An old Sheepe a Lambe.
 Cerambus flies. A Snake, a snake-like Stone.
 An Oxe, a Stag. Sad Mera barks unknown.
 Hornes front the Coan dames. The Telchines
 All change. A Dove turn'd Maide. The hard to please,
 Becomes a Swan. His mother Hyrie weeps
 Into a Lake. High-mounting Combe keeps
 Herson-sought Life. A King and Queene estrang'd
 To flightfull Fowle. Cephifus Nephew chang'd
 Into a Seale. Eumelus daughter flies,
 Through tracelesse regions. Men from Musbrums rise.
 Phineus and Periphas light wings assume.
 So Polyphemons neece. From Cerberus spume
 Springs Aconite. Iust Earth a grave denies
 To Scyrons bones; which now in rocks arise.
 Arne, a Cough. Stout Myrmidons are born
 Of toyling Ants. The late rejected Morn
 Masks Cephalus. The Dog, that did pursue,
 And Beast persude; two marble Statues grew.

With ^a Pagasan keele the ^b Minye plow
 The curling waves & ^c Phineus see; who now
 In endless night his needy age consumes.
 The youthfull ^d sonnes of Boreas, rais'd with plumes,
 Those greedy Harpyes, with the virgin face,
 Far-off from his polluted table chace.
 They, under Iason, having suffer'd much;
 At length the banks of iliny ^e Phasis touch.
 Now ^f Phryxus fleeces the hardy Minye aske:
 And from the King receive a dreadfull taske.
 Meane while ^g Ætius fries in secret fires:
 Who struggling long with over strong desires,
 When reason could not such a rage restrain;
 She shid: Meleus, thou resistest in vain.
 Some god, unknown, with-stands. What will this prove!
 Or is it such as others fancie love?
 Why seeme the Kings commands so too severe?
 And so, in truth they be. Why should I feare

A strangers ruine, never seene before?
 Whence spring these cares? Why feare I more & more?
 These furies from thy virgin breast repell,
 Wretch, if thou canst. Could I, I should be well.
 A new-felt force my striving powres invades:
 Affection this, discretion that, perswades.
 I see the better, I approve it too:
 The worse I follow. Why shouldst thou pursue
 A husband of another world; that art
 Of royall birth? Our countrey may impart
 A choice as worthy. If this forrein mate,
 Or live, or dye; 'tis in the hands of fate.
 Yet, may he live! I such a fate might move
 To equall Gods, although I did not love.
 For what hath Iason done? his hopefull Youth
 Would move all hearts, that were not hard, to ruth;
 His birth, his valour. Set all these apart;
 His person would: I feele it moves my heart.

Yet

The ship
 called Ælon,
 was the
 miller's built
 at Paros, a
 line of Troy-
 ly.
 The Telchines
 of Mysia
 the sonne of
 Iapetus.
 See the
 Comment.
 A Calas and
 Zetes.
 A River of
 Mysia.
 The Gol-
 den Fleece,
 brought thi-
 ther by
 Iason out
 of Greece.
 MELEUS
 AND
 IASON.
 Meleus, the
 daughter of
 the King
 of Calas.

Yet should not I assist, the flaming breath
Of Bulls would blast him; or assaults of death
Spring up in armes, from ^b *Tellus* hostill womb:
Or else the greedy *Dragon* proves his tomb.
This suffer, and thou hast a heart of stone:
Borne of a Tygresse, and more salvage growne.
Yet why stand I not by? behold him flaine?
And to my accellary eyes profane?
Add fury to the Bulls? to ^c th' Earth-borne ire?
And the spiteful *Dragon* with more spleene inspire?
The Gods forbid! yet rather helpe, then pray.
My fathers kingdom shall I then betray?
And save this stranger, whom I hardly know,
That sav'd by me, he should without me goe,
Marry another, and leave me behinde
To punishment? could he prove so unkinde,
Or for another my deserts neglect?
Then should he die. Such is not his aspect;
The cleareness of his minde; his very grace;
That I should fraud suspect, or thinke him bate,
Besides, before hand he shall plight his troth:
And binde the contract by a solemn oath:
What need thou doubt? goe on; delay decline:
Obliged *Iason* will be ever thine.
^d *Hymen* shall crowne, and mothers celebrate
Their sons Protectresse through ^e th' *Achaian* State.
My sister, brother, father, countrey, Gods,
Shall I abandon for unknowne abodes?
Fierce is my Father, barbarous my land,
My brother, a child, & my sisters wishes stand
VWith my desires; ^f the greatest God of all
My brest inhynes. What I fortake, is small;
Great hopes I follow. To receive the grace
For ^g *Argo's* safety: know a better place
And Cities, which, in these far distant parts,
Are famous with civillie, and arts:
And ^h *Ajons* sonne, whom I more dearely prize
Then wealthy Earth and all her Monarchies.
In him most happy, and affected by
The bounteous Gods, my crowne shall reach the sky.
They tell of ⁱ Rocks that jutle in the maine:
^j *Charibdis*, that sucks in, and casts againe
The wrackfull waves: how in *Sicilian* straights,
Girt round with barking dogs, fierce *Scylla* waites,
My love posselt; in *Iasons* bosome laid;
Let teast well high: I cannot be disinaid
While I infold my husband in my armes. +
Or should I feare; I should but feare his harmes. +
Call'st thou him husband? wilt thou then thy blame
Medea, varnish with an honest name?
Consider well what thou intendst to doe:
And, while thou maist: so foule a crime eschue.
Thus she. When Honour, Piety, and Right,
Before her stood; and *Cupid* put to flight,
Then goes where ^k *Hecates* old Altar stood;
Ore-shadowed by a darke and secret wood.
Her broken ardor she had now reclaim'd:
Which *Iason's* prefence forth-with re-inflam'd.
Her cheeks bluish fire: her face with fervor flashes.
And as a dying cinder, rak't in ashes,
Fed by reviving windes, augmenting, glowes;
And tossed, to accusom'd fury growes:
So sickly Love, which late appear'd to dye;
New life assum'd from his inflaming eye.

Whose looks by chance more beauty now discover
Then heretofore: you might forgive the lover.
Her eager eyes she rivets on his face;
And, frantick, thinks him of no humane race:
Nor could divert her looks. As he his tongue
Began t' unloose, her faire hand softly wrung,
Implor'd her aide, and promis'd her his bed:
She answer made, with teares profusely shed.
I see to what events m' intentions move:
Nor ignorance deceives me thus; but love.
I by my cunning will preserve your life:
But sweare, that done, to take me to your wife.
He, by the Altar of the ^l Triple Power,
The groves which that great Deity imbowre,
Her fathers Sire, to whom the hid appears,
His owne successe, and so great danger, sweares
Beleev'd: from her th' enchanted hearts receives;
VWith them, their use: and his Protectresse leaves.
The Morrow had the sparkling starres defac't;
When all in *Mars's* field assembl'd; plac't
On circling ridges. Seated on a throne,
The Ivory-keeper'd King in scarlet shone.
From adamant nostrils bras-hoov'd Bulls now cast
^m Fierce *Vulcan*, and the grasse with vapors blust.
And as full forges, blowne by art, resound;
As lime of flints, infurnelt under ground,
By sprinkled water fire conceive: so they
Pent flames, involv'd in noysefull brests, display;
So rore their scorched throats. Yet ⁿ *Ajons* Haire
Came bravely on: on whom they turne, and stare
VWith terrible aspects; his ruine threat
With Steele-tipt horne. Inrag'd, their cleft hooves beat
The thundring ground; whence clouds of dust arise;
And with their smoky bellowings rend the skyes.
The ^o *Minye* feare congeales, but he remains
Vntoucht: such vertue Sorcerie containes.
Their dew-laps boldly with his hand he strokes.
Inforc't to draw the plough with unknowne yokes.
The *Colcians* at so strange a sight admire:
The *Minye* shout, and let his thoughts on fire.
Then, in his caske, the Vipers teeth assumes:
Those in the turn'd-up furrowes he inhumes.
Earth mollifies the poysonous seeds, which spring;
And forth a harvest of new People bring.
And as an Embryon, in the womb inclos'd,
Assumes the forme of man; within compos'd
Through all accomplisht numbers; nor comes forth
To breathe in ayre, till his maturer growth:
So when the bowels of the teeming Earth
Grew great, she gave mens perfect shapes their birth.
And, what's more strange; with them, their arms ascend:
Who at ^p th' *Amonian* Youth their Lances bend.
VWhen this ^q th' *Achaian* saw, they hung the head:
And all their courages for terror fled.
Even she, who had secur'd him was afraid,
When she beheld so many one invade. +
A chill cold checks her blood; death looks lesse pale. +
And least the heartes she gave should chance to faile; +
Unheard auxiliarie charmes imparts:
And calls th' assistance of her secret Arts.
He hurles a massie stone among his foes:
Who on themselves convert their deadly blowes.
The Earth-borne brothers mutuall wounds destroy,
And civill war. The *Grecians* skip for joy,

And

^a *Hecate*:
called *Pro-*
methea in He-
ven, *Diana*
on earth,
and *Proser-*
pina in hell
from whence
she receives
the name of
Proser-
pina. The Sum-
me the father of
all life.

^b The God
of Fire, here
taken for
fire it selfe

^c *Iason*

^d The *Tro-*
jan

^e *Iason* of
Ammonia,
which is
the *July*.
The *Grecians*

THE SEVENTH BOOK.

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And throng t' embrace the Victor. Her the same
Affection spurd, but was with-held by shame.
Yet that too weak if none had lookt upon her :
Not virtue checkt her, but the wrack of honour.
Now, in conceit, shee hugs him in her armes :
And thanks the Gods, ^a the authors of her charmes.
To make the Dragon sleepe that never slept,
Remaines ; whose care the golden purchase kept.
Bright crested, triple tongu'd ; his cruell jawes
Arin'd with sharpe phangs ; his feet with dreadfull
When once besprinkled with ^b *Lethæan* juice, (clawes.
And words repeated thrice ; which sleepe produce
Calme the rough seas, and make swift rivers stand ;
His eye-lids vail'd to sleepes unknowne command.
The ^c *Heroe*, of the Golden Fleece posselt,
Proud of the spoyle, with her whose favour blest
His enterprize, another Spoile, now bore
To sea ; and Lands on safe ^d *Iolcian* shore.

Æmonian parents, for their sonnes returne,
Bring gratefull gifts, congested incense burne ; +
And chearfully with home-gilt offerings pay
Religious vowes. But *Æson* was away ;
Opprest with tedious age, now neere his tomb.
When thus ^e *Æsonides* : O wife, to whom
My life I owe : though all I hold in chiefe.
From thy deserts, which far surpassè beliefe ;
If magick can (what cannot magick doe ?)
Take yeares from me ; and his with mine renewe.
Then wept. His pietie her passion stirs :
Who fights to thinke how she had us'd f'ers.
Yet this concealing, answers : What a crime
Hath slip't thy tongue ? thinkst thou, that with thy time
I can, or will, anothers life invest ?
g *Hecate* fore-fend I nor is't a just request.
Yet *Lison*, we a greater gift will give :
Thy father, by our art renew'd, shall live,
With-out thy losse ; if to the ^h triple Powre
Assist me with her presence in that howre.

Three nights yet wanted, ere the Moone could joyn
Her growing hornes. When with replenisht shine
She view'd the earth ; the Court she leaves ; her haire
Vntrest, her garments loose, her ankles bare :
And wanders through the dead of drouie Night
With unseene steps. Men, beasts, and birds of flight,
Deepe Rest had bound in humid gyves ; she crept
So silently, as if her selfe had slept.
No *Aspen* wags, moyst ayre no sound receives ;
Starres only twinkle : who to those up-heaves
Her armes : thrice turnes about ; thrice wets her crown
With gather'd dew ; thrice yawnes ; and kneeling down :

O *Night* thou freind to Secrets : you cleare fires,
That with the Moone, succeed whon Day retires :
Great *Hecate*, that know'st, and aid imparts
To our designs : you Charmes, and magick Arts :
And thou O Earth, that to Magicians yeelds
Thy powrefull simples : aires, windes, mountains, fields ;
Soft murmuring springs, still lakes, and rivers cleare :
You Gods of woods : you Gods of night, appeare !
By you, at will, I make swift streames retire
To their first fountaines, whilst their banks admire ;
Seas tollè, & smooth, cleere clouds, with clouds deform ;
Stormes turne to calmes, and I make a calme a Storm.
With spels and charmes I break the Vipers jaw,
Cleave solid rocks, oakes from their seafures draw,

Whole woods remoove, the ayrie mountaines flie
Earth force to grone, and ghosts from graves awake.
And thee ⁱ *Titania*, from thy f'heare I hale :
k Though brassè resounding, thy extreames avails.
Our charmes thy charriot pale ; our poy's'nous weales,
l That bluthing Goddess which the night succeds
Hame-breathing bulls you tam'd ; you made them bow
Their stubborne necks unto the servill plow ;
The Serpents brood by you selfe slaughter'd lyes ;
Your slumbers clos'd the wakefull Dragons eyes ;
At our command : and sent the Golden Fleece
(The guard deluded) to the towres of Greece.
Now need I drugs, that may old age induc
With vigour, and the flowre of youth renewe.
Which you shall give. Nor blaze these starres in vaine :
m Nor Dragons vainely through the ayrie maine
This Chariot draw. Hard by the Chariot rests,
Mounting, she strokes the bridled Dragons crests ;
And shakes the reignes. Rapt up, beneath her spies
Thessalian Tempe ; and her snakes applies
To parts remote. The hearbs that *Ossa* beare,
Steepe *Pelion*, *Othrys*, *Pindus* ; n ever-cleare
Olympus, who the lofty *Pindus* tops ;
Vp-roots, or with her brazen Cycle crops. x
Much gathers on the bank of *Apidan* ;
By *Amphrysus* much ; and where *Euphrates* ran.
Nor *Sperchius*, nor *Peneus*, barren found :
Nor thee smooth *Bæbes* with sharp rushes crown'd.
And ravi'sht from *Enboian Anthedon*,
o That hearb, as yet by *Glaucus* change unknowne.
By winged Dragons drawne, nine nights, nine dayes,
About the romes ; and every field surveyes.
Return'd : her Snakes, that did but only smell
The Odors, cast their skins, and age expell.
Her feet to enter her own rooffe refuse
Roofft by the sky : she touch of man eschewes.
Two Altars builds of living turfe : p the right
To *Hecate*, the left to *Youth*. These dight
With Vervin and greene boughs ; hard by, two pits
She forthwith digs : and sacrificing, slits
The throats of black-fleec't Rams. With reaking blood x
The ditches fills ; and powres thereon a flood
Of honey, and new milke, from turn'd-up bowls ;
Repeating powerfull words. q The King of Soules,
r His ravi'sht Queene, invokes ; and Powres beneath,
Not to prevent her by old *Æsons* death.
They with long murmurings and prayers appeas'd :
She bids them to produce the age-diseas'd.
Her sleep-producing charme his spirits deads :
V Who on the grasle his senselesse body spreads.
Charg'd *Lison*, and the rest, far-off with-drew :
Vnhallowed eyes might not such secrets view.
Furious *Medea*, with her haire unbound,
About the flagrant Altar trots a Round.
The brands dips in the ditches, black with blood ;
And on the Altars fires th' infected wood :
Thrice purges him with waters, thrice with flames,
And thrice with sulphur ; muttering horrid names.
Meane while, in hollow brassè the med'cine boyles :
And swelling high, in foamy bubbles toyles.
There seethes she what th' *Æmonian* vales produce ;
Roots, juyces, flowres, and seeds of soveraign use.
Adds stones, from Orientall rocks bereft :
And others by the ebbing Ocean left.

T

The

a *Hecate*, and
the infernall
Powers.

b Procuring
sleep & ob-
livion, for to
the word sig-
nifies.

c *Lison*

d *Iolchos* ; a
maritime Ci-
ty of *Tessaly*

e *Lison* the
sonne of *Æ-*
son.

f Her father
Æson, by her
betrayed.

g Invoked by
Witches.

h *Hecate*.

i The
queen
of the
fairies
See the
Comment
1400.

m Enying
the chariot
into her by
Hecate.

n The top
thereof be-
ing above
the clouds.

o Of this in
the 14. book

p See the
Comment

x

†

q *Plato*.

r *Proserpine*.

a Of Cypri-
tus a River
of Lappa
which runs
into the sea
between the
two cities.

b Baccus,
c Medea; of
her country
d The Nys-
sian
e Iafus Vn-
kle; who u-
rped his
Kingdome of
Troia y.

Spanish
Seas; of the
said river of
that coun-
try here
taken for the
Western O-
cean; into
which the
Sun appea-
rth to de-
scend.

The dew collected ere the Dawning springs:
A Screech-owles flesh, with her ill-loading wings.
The entrails of ambiguous Wolves; that can
Take, and forsake the figure of a man.
The liver of a long-liv'd Hart: then takes
The scaly skins of small ^a Cyniphean snakes.
A Crows old head, and pointed beake, was cast
Among the rest; which had nine ages past.
These, and a thousand more, without a name,
Were thus prepared by the barbarous Dame
For humane benefit. Th' ingredients now
She mingles with a withered Olive bough.
Lo! from the caldron the dry stick receives
First verdure; and a little after, leaves;
Forth-with, with over-burdening Olives deckt.
The skipping froth which under flames eject,
Vpon the ground descended in a dew:
Whence vernal flowres, and springing pasture grew.
This seene, she cuts the old mans throat; out-leus'd
His scarce-warm blood, and her receipt (infus'd)
His mouth or wound suckt in. His beard and head
Black haire forth-with adomes, the hoary shed.
Pale colour, morpheue, meager looks remove:
And under-rising flesh his wrinkles smooth.
His limbs wax strong and latic. ^d Aeson much
Admires his change: himself remembers such
Twice twentie summers past. With all, indu'd
A youthfull minde: and both at once renew'd.
This wonder from on high ^b Lycaus views:
By ^c Colchus gift his ^d nurses dates renews.
Least fraud shoul' cease, she, with her bed's Consort
Disention faines, and flies to ^e Pelias Court.
His daughters (for sad Age the King arrefts)
Her entertain. Who soone with fly protests
Of forged love allures their quick relief.
Her many merits mentions, but in chief
Of ^e Aesons cure; insliting on that part.
This hope ingenders, that her able Art
Might to their father's vanisht youth restore:
Whom they, with infinite rewards implore.
She, musing, seemes to doubt: and, with pretence
Of difficultie, holds them in suspence.
But when she had a tardy promise made;
To winne your stedfast confidence (she said)
Take from your flocks the most age-shaken Ram;
And suddenly he shall become a Lamb.
Straight thither by the wreathed horns they drew
A sunk-ey'd Ram; whose youth none living knew.
Now, at his riveled throat, out-lanching life
(Whose little blood could hardly staine her knife)
His carlante she into a caldron throws:
With it, her drugs. Each limbe more slender grows;
He casts his horns, and with his horns his years.
Anon a tender leaping strikes their eares.
While they admire, out skips a frisking Lamb;
That sports, and seeks the udder of his dam.
Ixt with amaze: they, strongly now posselt,
Her promise more importunately preft.
Thrice ^f Phobus had unyok't his panting Steeds,
Drencht in ^g Iberian Seas; whilst Night succeeds,
Studded with starrs: when false ^h Medea took,
With uselesse hearts, meere water of the brook.
On ⁱ Pelias, and his drowfie Cnard, she hung
A death-like sleep with her enchanting tongue.
VWhom now the so-instructed sisters led

Into his chamber; and besiege his bed.

Why pause you thus, said she, o slow to good!
Vnneath your swords, and shed his aged blood;
That I his veines with sprightly iuyce may fill:
His life and youth depend upon your will.
If you have any vertue, nor pursue
Vnfruitfull hopes, performe this fillall due.
With Steele your fathers age exculse, and purge
His dregs through wounds. Their zeal her speeches urge.
VWho were most pious, impious first became:
And, by avoiding, perpetrate the same.
Yet hearts they had not to behold the blow:
But, with averted looks, blind wounds bestow.
He, blood-imbrew'd, his hoary head advanc't:
Half-mangled, strove to rise. Who now intranc't
Amidst so many swords, his armes up-held;
And, Daughters, cry'd, what do you! what compell'd
Those cruell hands t' invade your fathers life!
Down sunk their hands and hearts. ^j Medes knife,
His following speech and throat asunder cuts:
And his hackt limbs in seething liquor puts.

And had not Dragons wrapt her through the skies,
Revenge had tortur'd her. Alott she flies
Ore shady ^k Pelion, & God-like ^l Chirons Den,
Aspiring ^m Othrys, hills renown'd by men
For old ⁿ Cerambus safetie: who, by aide
Of favouring Nymphs, reliefe full wings displaid;
While swallowing waves the waighrie earth confound:
And swolne ^o Dencalions surges scapt undrown'd.
^p Aeolian Pitane on her left hand leaves;
That marble which the ^q Serpents shape receives;
^r Idaan groves, ^s where ^t Liber turn'd a Steere
(To cloake his finnes fly theft) into a Deere;
The sand-heap which ^u Corytus Sire contains;
And where ^v new-barking ^w Mera frights the plains:
^x Euryphilus town, ^y where horns the Matrons sham'd
Of ^z Co, when ^{aa} Hercules the ^{ab} Coons tam'd;
^{ac} Phabetan Rhodes, ^{ad} a ^{ae} Ialyfian Telchines,
Drencht by ^{af} Ioves vengeance in his brothers seas,
For all transforming with their vicious eyes:
By ^{ag} Cea's old ^{ah} Carthian turrets flies,
Where fates ^{ai} Alcidas with wonder move,
To think his daughter could become a Dove.
Then ^{aj} Hyries lake, ^{ak} Cylenean Tempe view'd,
Grac't by a Swan with sudden plumes indu'd.
For ^{al} Phyllis there, had, at a Boyes command,
Wild birds, and salvage Lions, brought to hand.
Who bid to tame a Bull, his will perform'd;
Yet at so stern a love not seldom storm'd,
And his last purchase to the Boy deny'd.
Pouting, You'l with yo' had giv'n him me, he cry'd;
And jumpt from down-right cliffs. All held him slain;
When spredding wings a silver Swan sustain.
His mother (ignorant thereof) became
Alake with weeping: which they ^{am} Hyrie name.
Next ^{an} Pleuron lies; where ^{ao} Ophian Combe shuns,
With trembling wings, her life pursuing sons.
Then neere ^{ap} Latons lov'd ^{aq} Calanres rang'd;
In which the ^{ar} King and Queen to birds were chang'd.

Others write that they were excellent artizans, and had that asperion cast upon them by the envy of such as were of their own profession. They were said to be drowned by Iapiter, because their citie was surrounded by the Sea: on a Hand of the Aegean Sea, wherein the citie Carthieu. 1 Not the Trojalian, but the Boeotian Tempe; called also the Teucrian (for the other lay not in Medias court) here called Cylenean, of that Boyes conversion into a Swan. 2 A citie of Boeotia; but rather it should be Boeotian, which lies on the ^{as} Attice Shoare not far from the lake Hyrie. 3 The daughter of Ophius: this fable is lost. 4 An Hand between Crete and Peloponnesus, where Latona was worshipped. 5 A fable unknown.

g The juft
Centaur
h Who is
said to
have been
changed into
a Beetle & to
have flowne
into the top
of Iarnassus
i The Ialyfian
Serpent:
whereof in
the 11 Book
k Iason
having slain
an Oxe, and
being pursued
of the Heret-
men, was co-
verted into a
Lion, and
the Oxe into
a Stag by his
father Bac-
cus.

l Iafus, as
some suppose
who buried
neer Corinth
mity of Troia
being his
sonne by
Oeneas
n This fable
is not sub-
ed to conjecture
unlesse it be
meant by
Hecuba; who
was turned
into a Pitch
not far from
the place be-
fore mention-
ed. The Po-
et reciting
those fables
which hap-
ned in these
places fogar-
ter the dates
of Medea.
o Co: a citie
and Hand of
that name,
where Eury-
philus reign-
ed: whom
Hercules
slew, toge-
ther with his
sons, for de-
nying him
his daughter
Phyllis.
p Converted
into Kine by
Ienus: a fable
allege-
d by the
known.

q The Ile of
Rhodes was
sacred unto
Proanus; be-
cause there is
no day there
passes when
the Sun
shineth not.
r Ialyfus is a
city of Boeotia
inhabited of
old by the
Telchines, a
people ad-
dited to
sorcery and
witch-craft.

a A port-
towne of *Eleusis*
in *Attica*.

c A river of
Attica: of
this fable
there is no-
thing extant.

d *Piræus*, a
city in the
Gulph of *Corinth*, where
Ulysses first
raigned.

e *Phæacians*, so
called of the
adjoining
hill, where
in was the
fountain
Piræus.

f The fable
unknowne
Those who
first inhabi-
ted *Corinth*
were faine
in regard of
their folly to
have sprung
from *Ulysses*.

g *Medea*, of
her curi-
ous *Colchis*
see the Comment
k *Medea*
and *Phæacians*
her children
by *Jason*.

l *Hecates*, de-
scended of
the *Titan*
m *Attica*,
n Of the
three follow-
ing conversi-
ons there is
nothing ex-
tant.

o The streight
betweene
the *Argo*
and *Ionian*
Seas

p *Medea*; of
Phæacians
see the Comment
q *Corinth* a
whelp of *Eleusis*.

r *Phæacians*,
more *Heracles*
see the Comment
s *Phæacians*, a
city of *Phæacia*.

t Signifying
regarded to
see the
Comment
u A sacrifice
of a hundred
beasts of one
kind.

v See the
Comment
w *Phæacians*.

x A sacrifice
of a hundred
beasts of one
kind.

y See the
Comment
z *Phæacians*.

aa *Phæacians*,
see the Comment
ab *Phæacians*,
see the Comment
ac *Phæacians*,
see the Comment

ad *Phæacians*,
see the Comment
ae *Phæacians*,
see the Comment
af *Phæacians*,
see the Comment

ag *Phæacians*,
see the Comment
ah *Phæacians*,
see the Comment
ai *Phæacians*,
see the Comment

aj *Phæacians*,
see the Comment
ak *Phæacians*,
see the Comment
al *Phæacians*,
see the Comment

^a *Cyllene* on the right hand (where that beast
Menephron would^b his mother have compest)
^c *Cephus* spies (who for his nephew mournd;
Into a Sea-calf by *Apollo* turn'd).
^d *Ulysses* Court, ^e whose daughter sads her Sire,
With mounting wings. Her Snakes at length retire
To *Piræus* *Ephyr*: s men, if Fame say true,
Here at the first from shower-ray'd mushrooms grew,
But after ^f *Colchis* had^g the new-wed Dame,
And *Creon*'s Palace, wrapt in Magicke flame;
When impious Steele^h her childrens blood had shed,
The ill-revend from *Iasons* fury fled.
Whom now the swift ⁱ *Titanian* Dragons draw
To *Pallus* towres. ^j Those thee, just *Phæacians*, saw;
And thee, old *Periphas*, together fly:
Where *Polyphemus* Neece new wings supply.
Aegæus entertaines her (of his life
The onely staine) and tooke her for his wife.
And now arrives unknowne *Aegæus* seede:
Who greates in name had^k two-lead *Isthmos* freed.
Whose undeserv'd ruin ^l *Phæacians* fought
By mortall *Aconite*, from *Scythia* brought.
This from ^m the *Echidnean* Dog dire essence draws.
There isⁿ a blinde steepe cave with foggy jawes.
Through which the bold ^o *Tyrinthian* Heroe strain'd
Drag'd *Cerberus*, with adamant inchain'd.
Who backward hung, and scouling, lookt a skew
On glorious Day; with anger rabid grew:
Thrice howles, thrice barks at once, with his three heads;
And on the grasse his fomy poyson sheds.
This sprung; attracting from the fruitfull foyle
Dire nourishment, and powre of deathfull spoyle.
The rurall Swaines, because it takes delight
In barren rocks, furnam'd it^p *Aconite*.
Aegæus, by her fly perfwasions wonne;
As to a foe, presents it to his sonne.
He tooke the cup: ^q When by his ivory hilt
He both his sonne discovered, and her guilt;
And struck the potion from his lips. With charmes
Ingendring clouds, she scapes his lengthlesse armes.
Though glad of his sonnes safetie, a chill feare
Shooke all his powres, that danger was so neare,
With fire he feed's the Altars, richly feasts
The Gods with gifts. Whole ^r *Hecatombs* of beasts
(Their hornes with ribands wreathed) imbrew the
No day they say, was ever so renoun'd (ground.
Amongst th^s *Athenians*. Noble, vulgar, all,
Together celebrate that Festivall.
Thus singing, when full bowles their spirits raise:
^t Great *Theseus*, *Marathon* reounds thy praise
For slaughter of the *Cretan* Bull. Secure
They live, who *Crete*'s wast'd fieldes manure,
By thy exploit and bounty. ^u *Vulcanus* Seed
By thee glad *Epidure* beheld to bleed.
Salvage *Procrustes* death *Cephus* viewd:
Elusis, *Cercyon's*. *Scinis* ill indued
With strength so much abus'd; who beeches bent,
And tortur'd bodies twixt their branches rent,
Thou slew'st. The way which to *Alcathoe* led
Is now secure, inhumane *Scyron* dead.
The Earth his scatter'd bones a grave deny'd;
Nor would the sea his hated reliques hide:
VWhich tossed to and fro, in time became
A solid rock: the rock wee *Scyron* name

If wee thy yeares should number with thy acts,
Thy yeares would prove a cypher to thy facts.
Great soule! for thee, as for our publick wealth,
VVe pray and quaffe ^a *Lyæus* to thy health.

The Palace with the peoples praises rings
And sacred Joy in every bosome springs.
Aegæus yet (no pleasure is compleat:
Griefe twines with joy.) for *Theseus* safe receipt
Reapes little comfort. *Minos* threatens war:
Though strong in men and ships, yet stronger far
Through vengeance of a father: who, his harmes
In slaine *Androgeus*, scourgeth with just armes.
Yet wisely first indeavours forraine aid:
And all the Ilands of that Sea furvaide.
VWho *Anaphe* and *Astipalea* gaind;
The one by gifts, the other war constraind:
Low *Mycone*, *Cimolus* chalkie fields,
High *Scyros*, *Siphnus*, which rich metall yeelds;
Champion *Seriphos*, *Paros* far displayd
VWith marble browes, and *Cythmos* il-betrayd
By impious ^b *Arne* for yet-loved gold,
Turn'd to a Chough, whom fable plumes unfold.
Oliaros, *Didymæ*, the Sea-lov'd foyle
Of *Tenos*, *Peparethos* fat with oyle,
Andros, and *Gyaros*; these their aid deny'd.
The *Gnosian* fleet from thence their sailes apply'd
Vnto *Oenopia*, for her children fam'd.
Oenopia by the ancient dwellers nam'd:
But *Aæcus*, there raigning, call'd the same
Egina, of his honour'd mothers name.
All throng to see a Prince of so great worth.
^c Straight *Telamon* and *Peleus*, illiung forth,
VWith *Phocus*, youngest of that royall race,
Make hast to meet him. VWith a tardie pace
Came aged *Aæcus*, and askt the cause
Of his repaire. VWhen after some short pause,
VWith sighes, which his imbofom'd griefe displaid;
^d The Ruler of the hundred Cities said.

Assist our armes, borne for my mured son;
And in this pious war our fortunes run:
Give comfort to his grave. The King reply'd:
In vaine you aske what needs must be deny'd.
No City is in stricter league then ours
Conjoynd to *Athens*: mutuall are our powres.
He, parting, said: Your league shall cost you deere.
And held it better far to threat, then beare
An accidentall warre; whereby he might
Consume his force before he came to fight.

Yet might they see the *Cretans* under file
From high built walls: when, with a leading gale,
The ^e *Attick* ship attain'd their friendly shore:
VWhich *Cephalus*, and his embassage, bore.
^f Th^s *Eacides* him knew (though many a day
Vnseene) imbrace, and to the Court convey.
The goodly Prince, who yet the impression held
Of those perfections, which in youth excel'd,
Enters the Palace; bearing in his hand
A branch of *Attick* Olive. By him stand
Clytus and *Butes*; valorous and young:
Who from the loynes of high borne ^g *Pallus* sprung.
First *Cephalus* his full oration made;
Which shew'd his message, and demanded aid:
Their leagues, and ancient loves to mind recalls;
And how all *Greece* was threatned in their falls:

a Bacchus
here taken
for wine.

b A maid of
that Iland.

c The sonnes
of *Aæcus*.

d *Minos* King
of *Crete*, an
Iland famous
for her hun-
dred Cities.

e *Attick*.
f The sonnes
of *Aæcus*.
g The ensign
of Peace and
Amity, which
of old Em-
bassadors use
to carry, but
especially
the *Atheni-
ans*, being un-
der the Fatti-
onelle of *Minos*,
to whom the
Olive was
consecrated.
h One of the
sonnes of
Pandion, late
King of *A-
thens*.

With eloquence infore't his embassie.
 When God-like *Æacus* made this replie
 (His royall scepter shining in his hand)
Athenians, crave not succour, but command:
 This Ilands forces yours vouchsafe to call;
 For in your ayde I will adventure all.
 Souldiers I have enough, at once t'oppose
 My enemies, and to repell your foes.
 The Gods be prais'd and happy times, that will
 Beare no excuses. May your Citie still
 Increase with people; *Cephalus* reply'd.
 At my approach I not a little joy'd
 To meete so many youths of equall yeares,
 So fresh and lusty. Yet not one appears
 Of those who heretofore your towne posselt;
 When first you entertain'd me for a Guest.
 Then *Æacus*, (in sighs his words ascend)
 A sad beginning had a better end.
 Would I could utter all: Day would expire
 Ere all were told, and 'twould your patience tire.
 Their bones, and ashes, silent graves inclose:
 And what a treasure perished with those!
 By *Iuno's* wrath, a dreadfull pestilence
 Devour'd our lives: who took unjust offence,
 In that this Ile^a her Rivalls name profest.
 While it seem'd humane, and the cause unquest;
 So long we death-repelling Phytick try'd:
 But those diseases vanquish't art deride.
 Heaven fir'd, the earth with thicken'd vapors shrouds;
 And lazie heat involves in fullen clouds.
 Your pallid moones their growing horns unite,
 And had as oft withdrawne their feeble light;
 Yet still the death-producing^b *Auster* blew.
 Sunke springs, and standing lakes infected grew:
 Serpents in untill'd fields by millions creepe;
 And in the streames their tainting poysons steepe.
 Dogs, oxen, sheepe, and salvage beast first dy:
 Nor birds can from the swift infection fly.
 Sad Swaines, amazed, see their oxen shrink
 Beneath the yoke, and in the furrowes sink.
 The fleecie flocks with anguish faintly bleat;
 Let fall their wooll, and pine away with heat.
 The generous Horse that from the Race of late
 Return'd with honour, now degenerate,
 Unmindfull of the glory of his prize;
 Groines at his manger, and there deedelesse dyes.
 The Bore forgets his rage: swift feet now faile
 The Hart: nor Beares the horned Heard assaile.
 All languish. Woods, fields, paths (no longer bare)
 Are fill'd with carkasses, that stench the aire.
 Which neither dogs, nor greedy fowle (how much
 To be admir'd!) nor hoary wolves would touch.
 Falling consume: which deadly Odors bred,
 That round about their dire contagion spred.
 Now raves among the wretched countrey Swaines:
 Now in our large and populous City raignes.
 At first, their bowels broyle, with terror stretcht:
 The symptoms; rednesse, hot winde hardly fetcht.
 Their flurr'd tongues swell; their dry jawes gaspe for
 And with the aire inhale a swifter death. (breath;
 None could indure or coverture, or bed:
 But on the stones their panting bodies spred:
 Cold stones could no way mitigate that heat:
 Even they beneath those burning burdens sweat.

a. *Æacus*,
 the mother
 of *Æacus*,
 begotten by
Jupiter.

b. The South
 wind, which
 blowing
 long with-
 out raine (as
 here four
 moneths to-
 gether) is
 the author
 of Pestilence.

None cure attempt: the sterne disease invades
 The heartlesse Leech; nor art her author aides.
 They neere ally'd, whose care the sick attends,
 Sicken themselves, and dye before their friends.
 Of remedy they see no hope at all,
 But onely in approaching funerall:
 All their desires obey: for helpe none care:
 Helpe was there none. In shamelesse throngs repaire
 To springs and wels: there cleave in bitter strife
 T'extinguish thirst; but first extinguish life.
 Nor could th'or'e-charg'd arise; but dying, sink:
 And of those tainted waters, others drink.
 The wretches loth their tedious beds; thence break
 With giddy steps. Or, if now growne to weake,
 Roule on the floore: their quitted houses hate,
 As guilty of their miserable fate;
 And, ignorant of the cause, the place accuse: (use.
 Halfe-shotts, they walke, while they their legs could
 You might see others on the earth lye mourning;
 Their heavy eyes with dying motion turning:
 Stretching their armes to heaven, where ever death
 Surpris'd them, parting with their sigh't-out breath.
 O what a heart had I! or ought to have!
 I loath'd my life, and wisht with them a grave.
 Which way soever I convert my eye,
 The breathlesse multitude disperd lye.
 Like perisht apples, dropping with the strokes
 Of rocking windes; or acorns from broad oaks.
 See you yon Temple, mounted on high staires?
 'Tis *Jupiters*. Who hath not offered praiers,
 And slighted incense there! husbands for wives;
 Fathers for sons: and while they pray, their lives
 Before th' inexorable altars vent;
 With incense in their hands, halfe yet unpent!
 How oft the ox, unto the temple brought,
 While yet the Priest the angry Powers besought,
 And powr'd pure wine between his homes; fell down
 Before the axe had toucht his curled crown!
 To *Jupiter* about to sacrifice,
 For me, my countrey, sonnes; with horrid noise
 Th'unwounded Offring fell; and now the wound
 Scarce bloud, to wet the knife, that made it, found.
 The^d Inwards lost their signes of heavens preface;
 Out-razed by the sterne Diseases rage.
 The dead before the sacred decores were laid:
 Before the Altars too; the Gods t'upbraid.
 Some choke themselves with cords: by death eschue
 The feare of death; and instant fates pursue:
 Dead carcases without Dues of funerali.
 They weakely beare: the ports are now too small.
 Or un-interr'd they lye: or else are throwne
 On^e wealthlesse pyles. Respect these give to none.
 For Pyles they strive: on those their kinsfolke burne,
 That flame for others. None are left to mourne.
 Ghosts wander undeplor'd by sonnes or fires:
 Nor is there roome for tombs, or wood for fires.
 Astonisht with these tempests of extremes:
 O *Iove*, said I, if they be more then dreames
 That laid thee by *Aegina*; nor thy ire
 Incensed be, that I should call thee fire;
 Render me mine, or me afford a grave!
 With^f prosperous thunder-claps a signe he gave.
 I take it, said I: let this Omen be
 A happy pledge of thy intents to me!

c. A ceremo-
 ny among
 the ancient
 Pagans.

d. By which
 their Priests
 accustomed
 to divine.

e. Of old
 they burnt
 their dead on
 high Pyles
 of wood,
 with great
 expence and
 solemnity
 according to
 the quality
 of the per-
 son.

f. So inter-
 preted, if
 they brake
 on the left
 hand. See the
 comment.

Hard

Hard by a goodly Oake, by fortune, stood,
 Sacred to *Iove*; of *Dedone* in wood:
 Graine-gathering Ants there, in long files I saw,
 Whose little mouthes selfe-greater barthens draw;
 Keeping their paths along the rugged rine.
 While I admire their number: O divine,
 And ever helpfull! give to me, said I,
 As many men; who may the dead supply.
 The trembling Oake his lofty top declin'd:
 And murmured without a breath of wind.
 I shook with feare: my tresses stood an end:
 Yet on the earth and oake I kisses spend.
 I durst not seeme to hope, yet hope I did:
 And in my brest my cherisht wishes hid.
 Night came; and Sleepe care-wasted bodies heard:
 Before my eyes the selfe-same Oake appeared;
 So many branches, as before, there were;
 So many busie Ants those branches beare;
 So spoke the Oake, and with that motion threw
 To under-earth the graine supporting crue.
 Greater and greater straight they seeme to fight:
 To raise themselves from earth, and stand up-right.
 Whom numerous feet, black colour, lanknesse leave:
 And instantly a humane shape receive.
 Now sleepe with-drew. My dreame I waking blame:
 And on the finall-performing Gods exclaime:
 Yet heard a mighty noise; and seem'd to have heard
 Almost forgotten voyces: yet I heard
 That this a dreame was also. Whereupon,
 The doore thrust open, in rusht *Telamon*:
 Come forth, said he, O Father; and behold
 What hope transcends; nor can with faith be told!
 Forth went I; and beheld the men which late
 My dreame presented: such in every state
 I saw; and knew them. They salute their King.
Iove prais'd: a party to the towne I bring;
 Leave to the rest the empty fields: and call
 Them *Myrmidons* of their originall.
 You see their persons: such their manners are
 As formerly. A people given to spare,
 Patient of labour; what they get, preserve.
 They, like in yeares and mindes, these wars shall serve,
 And follow your conduct; when first this winde
 (The winde blew Easterly) that was so kinde
 To bring you hither, will to your avails
 Convert it selfe into a Southerne gale.

Discombe thus entertain'd the day; with feasts
 They crowne the Evening: Sleepe the night possist.
 The morning Sun projects his golden rayes:
 Still *Eurus* blew; and their departure stayes.
 Now *Pallas* sons to *Cephalus* resort,
 And *Cephalus*, with *Pallas* sons, to Court
 With early visits: (sleepe the King inclaines.)
 Whom *Phocus* at the entrance entertaines.
 For *Peleus*, with his brother *Telamon*,
 To raise an army were already gone.
Phocus meane while into an inward roome,
 Of faire receipt, th' *Athenians* led: with whom
 They seated first, he sits: His fancy fed
 Vpon the Lavelin with the Golden head
 Held by *Eolides*: of what tree made
 Being ignorant; some speeches past, he said:
 I haunt the desert woods; delight in blood
 Of salvage beasts; yet know not of what wood
 Your dart consists: For if of Ash it were

I would look more browne; if Cornel, 'twould appeare
 More knotty: on what tree so ere it grew,
 My eyes so faire a dart did never view.
 One of th' *Athen* brethren made reply:
 You would more wonder at the quality.
 It hits the aim'd at not by fortune led;
 And of it selfe returnes with slaughter red.
Phocus the cause desireth much to know:
 From whence it came; and who did it bestow.
 He yeelds to his request; yet things well knowne,
 Refrain'd by modesty, he lets alone.
 VWho toucht with sorrow for his wife, that bleeds
 In his remembrance; thus with teares proceeds.

This Dart, O Goddesse-born, provokes these tears:
 And ever would, if endlesse were my yeares.
 This me, in my unhappy wife, destroyd:
 This gift I would I never had enjoy'd!
Procris *Orithya's* sister was; if Fame
 Have more inform'd you of *Orithya's* name.
 Yet she (should you their mindes and formes confer)
 More worth the rape, *Erichtheus*, me to her,
 And love, unite. Then happy! happy, I
 Might yet have been. But O, the Gods envy!
 Two moneths were now consum'd in chait delight:
 VWhen gray *Aurora*, having vanquish't Night,
 Beheld me on the ever-fragrant hill
 Of sleepe *Hymettus*: and, against my will,
 As I my toyles extended, bare me thence.
 I may the truth declare without offence:
 Though rosie be her cheeks; although the sway
 The dewy Confinde of the night and Day,
 And Nectar drinke; my *Procris* all possist:
 My heart was hers; my tongue her praise profess.
 I told her of our holy nuptiall ties;
 Of wedlocks breach; and yet scarce tasted joyes.
 Fire-red, she said; thy harth complaints forbear:
 Possesse thy *Procris*. Though so faire, so deare;
 Thou'lt with th' hadst never knowne her, if I know
 Intuing fate: and angry, lets me goe.
 Her words I pondred as I went along:
 Began to doubt she might my honour wrong.
 Her youth and beauty tempt me to distrust:
 Her vertue checks those feares, as most unjust.
 But I was absent: but example fed
 My jealousy: but lovers all things dread.
 I seeke my sorrowes; and with gifts intend
 To tempt the chaste. *Aurora* proves a friend
 To this suspicion; and my forme translates.
 Vnknowne, I enter the *Athenian* gates;
 And then my owne. The house from blame was free:
 In decent order, and perplex for me.
 Scarce with a thousand sleights I gain'd a view:
 Viewd with astonishment, I scarce pursue
 My first intent: scarce could I then forbear
 Due kisses; scarce not what I was appeare.
 She still was sad: yet lovelier none then she,
 Even in that sadness: sorrowfull for me.
 How excellent, O *Phocus*, was that face,
 Which could in griefe retaine so sweet a grace?
 VWhat need I tell how often I assaild
 Her vexed chastitie! how often faild!
 How often said she! One I onely serve:
 For him, where-ever, I my bed preserve.
 What mad man would such faith have farther prest,
 But I? industrious to my owne unrest.

With

a Spring,
 from that
 oraculous
 oake which
 grew at De-
 done, a city of
 Euboea.

Orithya, the
 daughter of
 Erichtheus, a
 city of their
 country.

Orithya was
 begotten by
 Erichtheus on
 the Sea-
 nymph, Pro-
 cris, sister
 to Telamon.

Of this in
 the former
 booke.
 King of
 Athens, and
 father to
 Telamon and
 Phocion.
 A moun-
 taine of At-
 tica, the
 highest of
 the moun-
 taines of
 Attica.

Of Aurora.

The last
 name of
 the wind,
 and
 the name of
 the wind.

The last
 name of
 the wind,
 who was the
 sonne of
 Eolus.

With few ent' vows, and gifts still multiply'd,
At length she wavers. False of faith I cry'd,
Thou art disclos'd: I no adulterer,
But thy wrong'd spouse: nor can this tryall erre.
She made no answer, prest with silent shame.
Th' unhappy house, and me, far more in blame,
Forsaking; man-kinde for my sake etchewes:
And *Dian*-like the mountain chace pursues.
Abandon'd hotter flames my blood incense.
I pardon beg'd, confessing my offence:
And said, *Aurora* might have me subdu'd
With such inticements, had but thee so woo'd.
My fault confest, her wrong revenged, we
Grow reconcil'd; and happily agree.
Besides her selfe, as though that gift were small,
A Dog she gave: which ^a *Cynthia* giving; All,
Said she, surpasse in swiftnesse: and this Speare
You so commend, which in my hand I beare,
Doe you the fortune of the first inquire?
Receive a wonder: and the fact admire.

a *Phoebe*, of
Cynthia, a
mountain
of *Italy*.

b *Nymphs* of
four *rapes*
and *Lakes*,
c The *God*-
desse of
counsell,
d *Phoebe*,
called also
Luna.

Dark propheties, not understood of old,
The ^b *Naiades* with searching wits unfold.
When sacred ^c *Themis*, in that so obscure,
Neglected grew. Nor could she this indure.
A cruell Beast infects ^d th' *Aonian* plaines;
To many fatall: feard by countrey Swaines,
Both for their cattle, and themselves, I met
The neighbouring youth, our toyles the fields beset.
He nimble skips above the upper lines:
And mounting over, frustrats our designs.
The dogs uncouple, from them all he springs
With no lesse speed, then if supply'd by wings:
All bid me let my *Lalaps* slip (for so
My dog was call'd) who struggling long ago,
Halfe-throated, straine the leath. No sooner gone,
Then out of sight; his foot-steps left upon
The burning sand: who vanisht from our eyes
As swiftly as a well-driv'n javelin flies;
Or as a singing pellet from a sling;
Or as an arrow from a ^e *Cretan* string.
I mount a hill which over-topt the place;
I rom thence beholding this admired chace.
The bea now pinch appears, now shuns by flight
His catching jaws. Nor (crafty) runs out-right;
Nor trusts his heeles with nimble turnings shunning
His urgent foe; cast back by over-running.
Who prest, what onely might in speed compare;
Appeares to catch th' uncaught; and mouths the aire.
My dart I take to aid: which, while I shooke,
And on the thong direct my huffie looke
To fit my fingers: looking up againe,
I saw two marble statues on the plaine.
Had you these scene, you could not choose but say
That this appear'd to run, and that to bay.
That neither should each other over-goe
The Gods decree'd: if Gods descend to low.

e The *Crete*
were famous
of old, for
their arches.

Thus he: here paus'd. Then *Phoebus*; Pray unfold
Your darts offence. Which *Cephalus* thus told.
Joy griefe fore-runs: that joy we first recite.
For O! those times I mention with delight,
When youth and ^f *Hymen* crown'd our happy life:
She, in her husband blest; I in my wife.
In both one care, and one affection moves.
She would not have exchang'd my bed for *Ioves*;
Nor *Venus* could have tempted my desire:

f The *God*
of *Marriage*.

Our bosomes flam'd with such an equall fire.
When ^g *Sol* had rais'd his beames above the floods;
My custome was to trace the leavy woods.
Arm'd with this dart, I solitary went,
Without horse, huntmen, toyles, or dogs of sent.
Much kild; I to the cooler shades repaire:
And where the vallie breathes a fresher aire.
Coole aire I seek, while all with fervor gloes:
Coole aire expect, the cause of my repose.
Come aire, I use to sing, relieve th' oppress;
Come, O most welcome, glide into my breast:
Now quench, as erst, in me this scalding heat.
By chance I other blandishments repeat;
(So Fates inforce) as, O my soules delight!
By thee I am fed and chear'd: thy sweets excite
My affections to those woods: O may thy breath
Still mix with mine, and so preserve from death!

g The *Sun*.

A busie care these doubtfull speeches caught;
Who oft nam'd aire some much-lov'd ^h *Dryad* thought:
And told to *Procris*, with a lewder tongue,
His false surmises; with the song I sung.
Love is too credulous. With griefe she faints;
And scarce reviving, bursts into complaints:
My spotlesse faith with furie execrates:
Woe's me, she cryes, produc't to cruell fates!
Transported with imaginary blame,
What is not, feares: an unsubstantiall name.
Yet grieves (poore soule!) as if in truth abus'd:
Yet often doubts; and her distrust accus'd.
Now holds the information for a lye:
Nor will trust other witness then her eye.
Aurora re-inthron'd th' insuing Day:
I hunt, and speed. As on the grasse I lay,
Come Aire, said I, my tyred spirits cheare.
At this an unknowne sigh invades my care.
Yet I, O come, before all joyes preferd.
I then among the leaves a rustling heard,
And threw my dart; supposing it some beast:
But O, 'twas *Procris* I wounded on the breast,
She shriekt, ay me! Her voyce too well I knew:
And thither, with my griefe distracted, flew.
Halfe dead, all blood-imbred, my wife I found:
Her gift (alas!) extracting from her wound.
I rais'd her body, then my owne more deare:
To binde her wounds my lighter garment teare;
And strive to stench the blood. O pitty take,
Said I, nor thus a guilty soule forsake!
She, weake, and now a dying, thus replies,
(Her last of speech) By all our nuptiall ties;
By heaven-imbowred Gods; by those below,
To whose infernall monarchy I goe:
By that, if ever I deserved well;
By this ill-fated love, for which I fell,
Yet now in death most constantly retaine;
O, let not *Ayre* our chaster bed prophane.
This said; I shew'd, and she perceived how
That error grew: but what avail'd it now?
She sinks; her blood along her spirits took:
Who lookes on me as long as she could look.
My lips her soule receive, with her last breath:
Who, now resolv'd, sweetly smiles in death.

h A wood-
Nymph.

The weeping Heroe told this tragedy
To those that wept as fast. The King drew nye
And his two sons, with well-arm'd Regiments,
New-raisd; which he to *Cephalus* presents. VT ON

i *Procris*,
k *Tellus*,
and *Peleus*.

VPON THE SEVENTH BOOK OF OVIDS METAMORPHOSIS.

THe Argonauts now sailing to Colchos, touch by the way at Paphlagonia, where Phineus the sonne of Agenor then raigned: deprived of his sight and spending his old age in penury. For he, having pulled out the eyes of Crambus and Orythus, his sonnes by Cleopatra daughter to Boreas and Orythia, at the instigation of their stepmother Idæa, the daughter of Dardanus; was struck blinde himselfe by the divine vengeance for his unnaturall cruelty: the Harpyes being sent to devoure his foode and contaminate his table.

Phineus.

Harpyes.

More horrid Monsters, direr plagues then those,
Or wrath of Gods, from Styx yet never rose:
Like fowle with virgin faces, purging still
Their filthy panches arm'd with talons; ill,
And ever pale with famine

*Tristitia laudatū monstrum, nec sevit illa
Pestis & ira deum. Scyria sese exultat undae.
Venerat velutrum vultus, sordidissima ventos
Prodigia, unguis matris, & pallida sem-
per
Ora famæ.
Virg. En. l. 3.*

But now the Argonautes, being nobly entertained by Phineus, (a Prince of their blood and alliance; having likewise informed them concerning their voyage, and given them a Pilot) sent Calais and Zetes, the winged issue of Boreas (now reconciled for the injurie done to their innocent nephews) to chase them away. Who pursuing them as farre as the Strophades, were commanded by Iris to offer no farther violence to the Dogges of Jupiter. The Harpyes are so named of Rapine: said to be virgins, in that barren; because goods so gotten descend but seldome to posteritie: to fly, in that swift in extorting: to be covered with plumes, for cloaking their prey: and to have the talons of vultures, of griping, and fast holding of their ill-got riches. These qualities are also charactèred in their names. Aello, Ocypetes, and Celeno: signifying a taking away that which is an others, celeritie in the act, and subtilty in concealing. They are fained to be the daughters of Neptune and Tellus; of old esteemed the parents of prodigies and are called Jupiters dogs; that is, infernall Furies; here introduced to snatch the meat from Phineus table; because those were said (as Servius observes) to be afflicted by the Furies, who covetously abstained from the use of their own: thus expressed by Virgil in the punishment of Tantalus.

On golden frames the lassy couches shine:
The board with royall banquet feast his eyes:
Hard-by the greatest of the Furies lyes;
Who, when about to feed starts from her place,
Whisks her dire torch, and thunders in his face.

*— lucent genitalibus albis
Aurea fulera toris, epulaeque ante ora parata
Regibus lacu: furiarum maiestas iuncta
Accubat, & matris prohibet contingere
menfas,
Furæque lacem attollunt, atque intonas ora.
En. l. 8.*

Phineus therefore is said to have lost his sight, and to suffer perpetuall famine, in that so blinded with avarice that he could not see into himselfe, nor afford those necessaries to life, which is contented with a little: the Harpyes called else where his daughters, that is, his covetous desires, not suffering him to eat of the meat, which was set before him, himselfe polluting it with his sordid disposition. But Calais and Zetes, a calling of himselfe to an account, and a diligent inquiry into his owne condition, by a speedy reformation expell those ravenous Harpyes. But are forbidden utterly to destroy them, in that the dogges of Jupiter: the ministers of his wrath upon the covetous, who are ever their owne tormentors. Neither is this fable of the Harpyes unnaturally wrested to prodigall Sycophants, and greedy Officers, who consume the treasure, and pollute the same of miserable Princes, abused in their trust, and blinded in their understandings: Calais and Zetes no other then timely advice and swift execution in freeing the State from such monsters.

Jason now arrived at Colchos demands the golden Fleece brought thither by Phrixus. This Phrixus with his sister Helle, to avoid the cruelty of their father Athamas, provoked by the treachery of their Stepmother Ino, were mounted, as was fained, by the compassionate Gods on a Ram with a golden fleece, and carried swiftly through the aire: when fearefull Helle fell from his back into that straight of the sea, which is of her called the Hellespont. But Phrixus arriving at Colchos, in gratitude sacrificed the Ram to Jupiter (converted into that Cælestiall Signe) and hung up his fleece in the Grove of Mars. Lucian will have Phrixus to be a man much affected to Astronomy: and therefore fained by the devisers of fables to be carried into heaven on a Ram: rather shewing how they drew neere the im-

Phrixus and Helle.

mortals,

mortals, who wisely and truly knew how to make use of the present; wherein Helle failing, fell down and perished. But to cleare the history from the fable: This Ram was Aries (his name the same) the carefull and faithfull Tutor to Phrixus: who fled with him and his sister to preserve their lives from the malice of their step-mother: and in that he carried with him a masse of treasure for their supportance, he was said to be invested with a fleece of gold. When Helle accidentally drowned by the way, they arrived at Colchos: where Phrixus married Chalcioppe the daughter of Æta. Aries dying, in perpetuall memory of his fidelity they called that celestiall Signe by his name; and therefore fained to have beene sacrificed unto Jupiter; keeping the treasure he brought thither, expressed by the Golden fleece, in the temple of Mars: which Jason is Phrixus heire, now seekes to recover.

In this he is assisted by the love of Medea; who now debates with herselfe, and to the life presenteth the violent conflict between Reason and Passion. She sees and approves the better, but follows the worse: For none of all the affections is so powerfull as love, nor lesse obedient to Reason: which Seneca, a constant imitator of our Author, thus expresseth in the person of his Phædra:

JASON
AND
MEDA.

*Quæ membra suis
Vera esse Naturæ
— sed furor cogit sequi
Tejora iudicis animi su præcepta solent,
Remaneque frustra sana consilia rationis:
Sic sum gravatam navita adversa ratem
Propellit unda; redit in tænam labor;
Et vixta prono puppis aufertur vado.
Quod raris possis, utis ac regnat furor:
Potiusque tota mente dominatur Deus
Iupp.*

Good Nurse, thy counsell I confesse is true;
But forc't by fury I the worst pursue.
I know my minde to ruine runs amaine;
Which oft lookes back, and helpe desires in vaine.
So when with bootlesse toyle the Sayler strives
To stem the Tide, the current backward drives
The labouring Barke. Love all my powers ore-swayes,
To whose command the conquered soule obayes.

Yet Medea in the end subdues her selfe to her Indgement: but at the review of Jason (to have been avoided by the rules of loves Physick) falls into a relaps. Who now, upon promise of marriage, secures him against those horrid encounters, to the ruine of her father and countrey, with her counsell, magicall drugs and enchantments. His first taske was to tame those furious Bulls, and subject their necks to the yoke: supposed no other then a garrison of mercenary souldiers of Taurica (called therefore Bulls) who kept the Fort which Æta had built about the temple of Mars where the treasure lay: who in regard of their robustious bodies, and fierce dispositions, were said to have hornes of iron, hooves of brasse, horribly to bellow, and throw flames from their nostrils. Hither Medea conducting the Argonautes by night, and calling to the watch in the Taurican language to open the gates unto the daughter of the King, by that policy brought them in. When Jason sowing the serpents teeth, that is, raising a mutiny among them; some fighting in the defence of their charge, and others siding with Medea; they became masters of the place. Lastly with soporiferous hearbs he induced sleepe on the wakefull Dragon: Draco the priest of Mars, and keeper of the treasure, being corrupted with hopes, and charming perswasions. Others write that Jason, not to recover the treasure of Phrixus, but for the thirst of King Æta's infinite wealth, made warre on the Colchians. For by the testimony of Strabo that nation abounded with gold, by reason of the vicinity of Caucasus: from whence it descended in little drills, which the inhabitants gathered with sives, and fleeces of wooll; the ground of this fable. The fiery Bulls, the armed men rising out of the ground, and wakefull Dragon, may allude to the rocks, straights, quicksands, and other hazards in their perilous passage: the like described by Homer in the wandring of his Vlysses, neither is it improbable that in the search of those mines they encountred with wilde beasts and serpents, the inhabitants of such rough and unfrequented places. So Solinus affirms that certain rich mountains in Scythia Asiatica are defended by winged Griffens against the Armaspians, as the pioneers in the mines of America are not seldome endangered by Tygers and Lions: and the Divers for Pearle in the inland Lakes oft devoured by Alergatoes: not as if those creatures had any care of the treasure, but either for prey, or being disturbed, and fearing danger to themselves or their young ones. But Suidas interprets the actions of Jason to the knowledge of Chymistry: the Golden fleece to the Philosophers stone, obtained with such difficultie, and after so many transmutations of bodies: others that the golden fleece was a book of shipskins, wherein the making of Gold by that art was comprised. But he who would know too much of this, let him read Mayerus; who that way allegorizeth most of the fables. Now Jason by the Mythologists is interpreted for medicine; not for the body, but the mindes diseases; as Medea for counsell, which informes and directeth it; otherwise of it selfe unusefull. So that Jason, assisted by Medea, suppresseth anger; imbosom'd conflicts, and restlesse envy (furious Bulls, intestine warres, and sleeplese serpents) with all the turbulent passions of the soule, and subjecteth them to his reason: by which he obtaineth the Golden fleece, and returnes with honour into his countrey. Philip Duke

Duke of Burgundy, instituted an order of the Golden fleece, in the year 1429, now retained with most of his Signories, by the Spaniard.

The Thessalians pay their vows, and sacrifice to the Gods for the safe returne of their princes. Onely Æson was absent, by reason of his extreame old age, from these generall rejoycings. Jason entreats Medea to restore him unto his youth by power of her hearbs and enchantments. Which she undertakes: and now in the full of the Moone and silence of the Night, wanders abroad with her garments ungirt, her feet unhod, and her haire disheveled: the seasons and fashions observed by witches in their secret ceremonies. They of old supposed those hearbs to have the greatest efficacy in Magick (the Moone being the Patroneffe of Magicians) that were gathered by her light, and then when at full: in that she was thought to sprinkle them with her spume. Of which Lucan in his Erietho.

ÆSON.

Her words to poyson the bright Moone aspire,
First pale, then red with darke and terren fire:
As when deprived of her brothers sight;
Earth interposing his celestiaall light;
Perplex with tedious charmes, and held below,
Till she on under hearbs her gelly throw.

—*Procerus serena*
Non aliter deus verborum iussa veneni
Fallax, ac nigri terrenisq; iugibus arsit,
Inferretque suas flammis celestibus unguas:
Et pariter tantis casu depresso labores,
Donec suppositis propriis deponeret in her-
bas.

Phar. l. 6.

This they used in their forceries: perhaps no other then the falling dew; the poyson of such simples increased by her virulent influence. Medea turnes thrice about; which was to be done from the right hand to the left; as contrary to the diurnall motion of the heavens, or as spels are said backward: thrice she sprinkles her head with water, and yaunes as often, according to the forme of their superstition: and then kneeling downe, invokes the assistance of the Night, the friend to secrecie, since none were to be present at their horrid solemnities: next of the starres, in regard of their influences, and dominion over sublunary bodies: of Hecate, said to have three heads, of her three denominations; called Cynthia in Heaven, Diana on Earth, and Proserpina in hell: said in her increase to be in Heaven, and to borrow light of her brother; when at full, to impart her owne to the Earth; and when waning, to decline unto Darknesse, and as it were to the infernall mansions; the Moone according to the distance of the Sun assuming severall figures; honoured by witches for her powerfull operations, giving vertue to such vegetables. But Hecate in whose temple Jason was contracted to Medea, was the daughter of Perfis King of Taurica; who surpassing her father in cruelty, slew men, like beasts, with her arrows: chiefly imploying her study in magicall arts and poysonous confections, which she practised on strangers. When poysoning her father, and assuming this scepter, she built a Temple to Diana: sacrificing on her altar all such as arrived. After she married Æta, and had by him Medea: whom she instructed in the knowledge of hearbs and enchantments. Who now likewise invokes the Earth, Aire, Winds, Mountains, Rivers, Lakes, and Wood-gods; as either producing or virtuating magicall ingredients: lastly the infernall powers; thus particularized in her tragedy.

Hecate. X

You rather whom Medea should of right
Implore; thou Chaos of eternall Night;
The Depths to heaven oppos'd: you infernall Soules,
The king who that sad monarchy controules,
And better ravisht Queene: Eumenides
With snaky curles, that on the guilty seaze;
Ascend.

—*quisque Medea mago*
Est est peccata; noctis æterna Chaos,
Adversæ superis regna, manesque inferos,
Dominumque regis triformis, & Dominam
filio
Medea raptam
Adesse, adesse scelere ultices Deæ,
Crucem solatus simul, da se pectoreas.
Sen. Med.

By whose aide she boasts to have affected such wonders: forcing Rivers to retire unto their fountains; calming the sea, and inraging it: performed as reported at this day by the witches of Lapland and Norway; who sell windes in bagges, or in handkerchers tyed with three knots; the first to be unknit when they set saile, the second at Sea, but the third not at all; for it includes a contrary tempest: who commonly crosse those with opposite stormes, that refuse to buy them. And no marvell, since the diuvel their Master is the Prince of the Aire. An old practice, as appears by those windes, which Æolus gave in a bag to Vlysses. The breaking of serpents jawes with charmes, is likewise recorded by Aristotle and Pliny; as thus before by the sacred Poet: They are like the deafe Adder that stoppeth her eare; which will not hearken to the voice of the charmer, charme he never so wisely.

V

And

And Jeremiah: Behold, I will send serpents among you, that shall not be charmed. But these wonders, and the rest here rehearsed, were not effected by the vertue of words, or skill of Medea; but rather by wicked Angels, who seeme to subject themselves, the better to delude, to the art of the Inchantresse. Wherefore so many of these may be true, as are in the power of the Diuell to effect, greater then can by man be imagined; either by giving an impediment to Nature, or working by naturall causes: whereby the Earth may appeare to grone, fountains may be stopt, and their currents reverted by the Seas redundancy; clouds produced, and dispersed; stormes raised, and asswaged; rocks rent in peeces, woods removed, and mountaines forced to tremble with Earth-quakes. And often these extraordinary commotions and prodigies, effected by the finger of God, they attribute to their owne power: as foreseeing them, and secretly moving the mindes of their Votaries to crave them at that instant: which falling out upon the cloze of their invocations and sacrifices, appeare to be procured by those deluding Spirits at the intercession of their superstitious servants. But of themselves they can remove no intire element, in that contrary to the divine institution in the order of the universe: nor alter the course of the celestiall orbes; nor draw downe the Moone, as here is inferred, and was beleev'd by no few of the Ancient. For when by the interposition of the Earth between her and the Sun she lost her light and changed her colour, they generally supposed her to be vext with enchantments: who by beating on kettles and basons thought to deliver her, as thereby drowning the charmes of the Inchanter. The author of this opinion that the Moone could be drawne from her sphere was Aglonice the daughter of Hegemon: who, being skilfull in Astronomy, boasted to the Theffalian women (foreknowing the time of her eclips) that she would performe it at such a season: which happning accordingly, and they beholding the distemper of the Moone, gave credit to her deception. By such, but an honester-deceit the Indians were induced to relieve Columbus. Great men, and learned, saith Pliny, who know more then other in naturall causes, feared the extinction of the starres, or some mischief to befall them in their eclipses. Pindarus and Stetichorus were subject to this feare; attributing the failing of their lights to the power of witchcraft. Nor is it a wonder, saith Vives, that those learned men should beleieve that the Moone was drawne downe from heaven: when a sort of men, since we can remember, beleev'd that an Asse had drunk her up, because as she shone in the river where he drank, a cloud on the sudden over-shadowed her: for this the Asse was imprisoned, and after a legall triall, ript up, to let the Moone out of his belly, that she might shine as formerly. But that of Medea's raising the dead from their graves, is more credible; since the like was acted on the body of a Saint by the witch of Endor: although whether done by divine permission, or diabolical illusion, as yet is in controversie. But more probable, (since the Diuell can transforme himselfe into an Angell of light, that he assumed the shape of Samuel. Insomuch that the apparitions of Saints and Angels (of no small danger to the credulous and unstable) are not secure from deception.

Medea's petition is signed by the unusuall splendor of the starres (she like Virgill introduceth Jupiter to give unto Anchises) Hecats charriot descending to transport her: said to be drawne by Dragons, of the silent sliding of the Night: and that as she her orbe, so renew they their youths by the casting of their skins: now befalling by the onely smell of the hearbs collected by Medea, in her nine nights absence: cut with a brazen Syckle, according to the custome of Magicians; agreeing with these verses of Virgill.

*Falsitas & mendacia hominum non sunt
substantia, sed solummodo opinio.*
En 1. 3.

By Moone-light hearbs with brazen Syckle crops:
And poyfuous weeds that bleed in fable drops.

Either in that brasse is so operative in physicke, or here conducing to the purpose of Medea in the restoring of Youth: for a brazen knife being stuck in a peece of flesh will longer keepe the same from corruption. Medea being now returned, avoids her house, and the imbracements of Jason: for Magicians were to abstaine from Venus (such an ape is the Diuell) when they went about their infernall sacrifices. So none (as they report) at this day can see any thing in magicall glasses, that have been polluted with women: insomuch as ordinarily they set boyes to look therein, and receive what is seene by relation. Or rather in that Beliefe and Imagination more easily work on their spirits. She erects two altars of turfe; the one to Hecate the fautesse of witches; and the other to Hebe the Goddess of youth, of whom we shall speake hereafter: tricking them with Fervin; an hearb to which the ancient Magicians did attribute wonders: as that those who were anointed therewith should obtaine their petitions; that it prosuved friendship, subdued the force of poyson, and pacified the anger of the Gods: whereupon it was called sacred. This was worne by the Roman Embassadors, out of a superstitious opinion,

opinion, that their persons could not be violated, as long as they carried it about them. There is a tradition, saith a moderne Author, which was old when I was young, and beleev'd for canonical by such as told it; how a maid that liked well of the Divell, who courted her in the habit of a gallant youth, but could not enjoy his company, nor he hers, as long as she had S. Iohns graffe and vervin about her: and to that effect he brake his minde unto her. But if this should be so; how ill was it applyed by Medea in her infernall sacrifice? Hard by she digs two pits: for as to the celestiaall Deities, they sacrificed on Altars; to the terrestriall on the earth; so did they in ditches to the infernall: to whom black cattle, and by night, were offered; their heads held downwards, contrary to the other: cutting their throates, (as here) over those trenches into which the blood gushed; pouring in milk and honey, and turning upward the bottome of the goblet. To these they sacrificed, not for any good they did; but to appease their wrath; and that they should not, as malicious to mankinde, prevent them in their purposes. For this Medea prays to the Gods below; but especially to Pluto (held for the divine minde infused through the Masse of Earth, and penetrating to the center; there governing whatsoever is subterren) as also to Proserpina, not suddenly to take away the life of old Ælon, before she could make a tryall of her art. For Proserpina was supposed, when their time was come, to divide the soule from the body: as in Virgill of the untimely death of Dido.

Yet had not Proserpine bereft her head
Of her faire haire; nor doom'd it to the dead.

*Nondum illi statum Proserpina vertice cuncti
Abfulerat, Stygiisque caput damnavit Orco.*
An. l. 4.

And that they could not die before this ceremony was by her performed, called thereupon the arbitresse of life and death: perhaps because the aged or sick doe commonly die, a little before, or presently after the full of the Moone, which is Proserpine.

The infernall powers appeased with sacrifice, prayers, and tedious murmurings (words softly muttered, barbarous and insignificant, lest they should disturbe the Imagination: although held by the deluded of a compulsative power) Medea causeth Ælon to be brought forth: and casting him into a dead sleepe with her enchantments (none now suffered to stand by) proceeds to her black and frantick ceremonies. Meane while her medicine boyles in a brazen Caldron; composed of sundry hearbs and roots of magicall vertue, and precious stones of like nature; the one dispersedly mentioned by Pliny, and the other by Albertus, to which she adds the dew of the Night, the spume of the Moone (whereof a little before) with the flesh and wings of infamous Screech-owles: so branded, in that they were thought to suck the blood of infants as they lay in the cradle.

By night they fly, on babes, by Nurfes left
In cradles, seize; and feast upon their theft;
Tearing their tender breasts with crooked beakes;
Who drink the blood which from their entrails breaks.

*Necesse volant: quæque petunt, nocturnæ egent
toræ,
Et utrant cuncta corpora sacra sui.
Carpora dicuntur lactantis viscera rapti,
Et plenum pectus sanguine guttas lavent.*
Ovid.

Some have beleev'd that Witches have converted themselves into those solitary birds, by a certaine ointment, and committed the fore-mentioned cruelties; as they have confest upon examination: as at Pompelona in the yeare 1583. Yet surely but illuded by the Divell and their melancholy to their own destruction. And diverse wise Iudges have admonished, that men should not give too rash a beliefe to the confessions of Witches, nor yet to the evidence which is brought against them: because witches themselves are imaginative, beleeving oft-times that they do, what indeed they doe not; withall the vulgar are credulous in this kinde, too prone to impute meere accidents, and naturall operations, to the power of Witch-craft. Another ingredient is the entrails of a Wolfe, that could resume the figure of a man, of which we have spoken in the fable of Lycaon. Yet will we adde this story reported by Sabinus: how one, accustoming to change himselfe into a Wolfe, and againe into a man, was lately taken, and brought before the Duke of Prusia; accused by the Pefants for worrying their cattle. A deformed fellow, and not much unlike a beast. He had a scarre on his face, the marke of a wound which was given him by a dog when he was a Wolfe, as himselfe reported. Upon examination he confessed, that twice every yeare he was converted into that shape; first about Christmas, and againe at Midsummer: at which times he grew salvage, & was carried with a certain naturall desire to converse with Wolves in the Woods, afflicted with paine and horror while the haire was breaking out of his skin, and before he was throughly changed. For a triall he was shut up in prison, and carefully guarded; but continued unaltered. By which it appears that this, as the like, proceedeth from a kinde of distraction,

and strength of the abused imagination: the Diuell doubly deluding both themselves and such as behold them with phantastick resemblances: although Bodin affirms, and strives to maintaine the contrary. The rest of Medea's ingredients seeme effectuell to her purpose: as the Liver of a Hart, and the head of a Crow (of all that have life the longest livers:) especially Snakes: whereof the viper is a kinde: whose flesh prepared and eaten, clarifies the eye-sight, strengthens the sinewes, corroborates the whole body, and according to Dioscorides, procures a long and a healthfull age. Inasmuch as they proverbially are said to have eaten a Snake, who look younger then accustomed. Nor is the wine of vipers lesse soveraigne. I have heard it credibly reported by those who were eye-witnesses, how a Gentleman, long desperately sick, was restored by these meanes unto health, with more then accustomed vigour: his gray haire, whereof he had many, falling all from his head, and so continuing for seven yeares after. And why might not this fable of Medea's renewing old Æson's youth proceed from these and the like receipts; being so skilfull in the nature of simples and knowledge of Physick; purging his body, and by incision letting out his corrupt blood to supply his veines with better? making of a decrepite man an able and lusty; causing him to shed his gray haire, and with renewed juyce and fannesse smoothing his wrinkles? The Germanes have written of a bath of that nature: which may in some sort effect it by clarifying the blood, and suppling the body. I have read in the histories of the West Indies of a ridiculous Spaniard, who with much cost and labour, travelled in quest of a fountaine, famous for rendring youth unto age; which is rightly ranked among incurable Diseases. But Medea also restores a youthfull minde unto Æson: that is, by curing the body she expelled that morosity and melancholy, which accompanies sicknesse.

PELEAS.

And now Medea, to be revenged of Peleas for the injuries done to Jason in slaughtering his kinsfolke, and detaining from him the kingdome of Theffaly, counterfeits a dissention with her husband, and flies to his court, as it were for succour. Where being entertained by his daughters, and insinuating her selfe into their favour; by her relating of her merits, and the restoring of old Æson's youth, gave them hope that the like might be effected for their father: whereunto they importune Medea; who with some difficulty assents: and to strengthen their believe, by the vertue of her bath converts an old sheep into a lamb. Whereupon become confident, by her advice they murder their owne father, boyling his corps in uneffectuall water; she avoyding their revenge by her winged Serpents. It is said that Medea was the first that invented Physicall baths; whereby she cured sundry diseases, especially consumptions, and restored men to their former alacritie. But lest her skill should grow common she practised it in private. When onely knowne to seeth water in a caldron, and because her composition was called a decoction, they fained that she effected her cures by the boyling of her patients. But Peleas being old and weake, is said to have died in the bath through extreame imbecillitie: the ground of this fable. Which also deciphers those, who seduced with deceitfull hopes, attempt impossible things, with fruitlesse labour, and irreparable detriment. Such are they (saith Erasmus) who give themselves to the vanity of Alchymy: for as the daughters of Peleas, by the perswasion of Medea, put their father (out of a desire to revoke his youth) into a seething caldron, and so destroyed him: so those who are drawne to that art by the cunning of Impostors, while they promise mountaines to themselves by turning tinne into silver, and copper into gold, miserably lose both their labour and cost, to their utter undoing.

CREUSA.

Medea escaping by enchantments, is drawne through the ayre by her Dragons over places where sundry transformations had formerly hapned (which I passe over, as altogether obscure) and at length arriveth at Corinth: whither Jason was fled from the revenge of Acastus for the murder of his father Peleas: entertained by King Creon, upon condition that he should repudiate Medea, and marry his daughter Creusa: accepted off out of his necessitie, and not his election.

Banished Medea is full of distemper, and horrid conceptions.

Flammant genas rubentes,
Pallor faciat ruborem,
Nullam vagant formam
Serpas dicit, alorem
Et in pectus gaudet
Cura ferre castitatis
Gaudet, am nescit
Hic serps pectus et illud
Fecit, et est ista
Medea, et amoris
Nunc tragantque castitatis
Tantum.

Sen. in Med.

Her cheekes now glow with fragrant fire,
Now palenesse makes that red retire:
Her lookes no constant colour show.
Frantick, she hurries to and fro:
As a rob'd Tigresse scoures the wood
By Ganges ravisht of her brood.
Now curbs her love, though not her hate:
Now joyne to make one desperate.

Palenesse, the going and coming of the colour, are caused in the passion of anger by the burning of the

the spirits about the heart; which call in more spirits from the outward parts to refresh them. No hatred is so deadly as that which proceeds from alienated love: the one for the most part imitating the violence of the other. She intreats a dayes respite of Creon; in the interim sends a Crowne and a robe to Creusa, infected with magicall poysons: which being put on, sets her all on a flame; consuming Creon also, who came to her rescue: and then murdered her children by Jason in sight of their father. This appeareth, the manner of her flight excepted, to be meerey historicall. That, wherewith she anointed the garment, is called Naphtha by Plutarch: the use thereof first found out by her; and thereupon named Medea's Inchantment. Betweene this and fire there is such a sympathy, that it drawes it unto it, as the Loadstone doth Iron; and is also incensed by the naturall heat of the body: enraged rather then subdued by water:

Fire feeds on water, by suppressing burnes:
What should extinguish, into fuell turnes.

Sen Med.

It is found in Parthia, especially about Ecbatan. Alexander at his being in those parts, for his sport made the garments of one of his Pages to be secretly anointed therewith and set on fire: which burnt him to death, although all possible meanes were used to preserve him. This is a kinde of slymie chalke ingendred among the rocks: Petreol being the liquid Naphtha, and almost of like operation. Whereof Mathiolus relates a wonderfull story, told him by a Hungarian Earle; who had a Well in his grounds into which the Petreol distilled through the crannies of the Earth, together with the water. This Well being ruinous in the bottome, a Mason was hired to repaire it: who not able to see without a light, carried a lanthorne and candle downe with him, shut as close as possibly could be: when the Petreol suddenly attracting the flame, threw up the workman, blowing the cover of the Well into the ayre, and burning whatsoever was about it. But the Italians are no lesse supersubtil in mischief then was our Medea: who have invented certaine hollow balls of mettall inclosing artificiall fire, and planted about with little pistoll barrells. These shut in a box with a superscription and direction unto those to whom they intend the mischief; as soone as opened the traine takes fire, and the pistolls suddenly discharge: mortall not seldome unto the standers by, as well as to him that receiveth the present. This diabolish device hath bene put in practice at Florence, Millaine, and Venice: where, in the Arsenall they keepe a Box which was presented to one of their Dukes by a seeming petitioner: who in the delivery thereof, by pulling a trig with his finger, discharged foure pistolls at once in his bosome.

From Corinth, Medea fled unto Athens: whom Ægeus espoused, and had by her a sonne called Medus; who after left his name to Media. Now Theseus, imitating the example of Hercules, having purged those parts of the world from thieves and oppressors, arrived at Athens; neither knowne, or ever seene by his father. Medea had perswaded Ægeus to poysen him as a man full of danger, (but indeed that the kingdome of Athens might descend to her sonne) and for that purpose had invited him to a feast; preparing for him a step-mothers love-cup infected with Aconite. This hearb is here said to have sprung, in regard of the venomous qualitie, from the foame of Cerberus; which drops from his jawes when Hercules drag'd him out of Hell through the Cave of Tenarus, called Achenisia, not farre from Heraclia, where Aconite growes in abundance: and indeed the poysen both of Serpents and mad dogs, is chiefly in their foame, and flaver of their teeth. Cerberus by others is said to have bene a horrible serpent, there slaine by Hercules: whom Homer first called a Dog; but left him undescribed. His name doth signifie (as we have formerly declared) a devourer of flesh; and allegorically is taken for the grave: whom Hercules inforceth; in that vertue breakes through death and oblivion, and gives to it selfe a glorious immortality. The Grave is ever ravenous, but never satisfied: and such is Cerberus the type of covetousnesse; tormented and mad with griefe, when enforced to bounty: for this cause said at the sight of light to vomit his poysen. He is fained to have many heads, in that covetousnesse is the root of all flagitious offences: to skulke in a dark Cave, and in the passage to Hell; because no vice so obscures the understanding, nor leades a readier way to perdition. But Hercules, the vertue and magnanimity of the minde, hales Cerberus from infernall darknesse, to his perpetuall glory: since no heroicall action can proceed without treasures, the sinewes of warre, and fuell of magnificence. Porphyrius saith that the badge of Serapis and Isis (the same with Dis, and Proserpina) was a three-headed Dog; representing that triple natur'd Divell, which haunts the ayre, the earth, and the water. But to returne to the history. Ægeus at that instant knowing Theseus for his sonne by the hilt of his sword, which he had left with his mother Æthra at the time of his conception, struck the poysen out of his hand, and so preserved him from the practice of Medea. Who

THESEUS.

Cerberus.

now

now detected avoids his revenge by her accustomed arts; and returning into her countrey recovered her fathers kingdom. After her death the Colchians gave her divine honours: it being lawfull for no men to be present at her sacrifices, nor at any time to enter her Temple, in regard of the ingratitude of Jason.

Ægæus sacrificeth to the Gods for the deliverance of Theseus from so imminent a danger. The Athenians celebrate his praise in their songs; their spirits exalted with liberall cups; and mention his particular merits.

The Cretan Bull.

As the slaughter at Marathon of the Cretan Bull who wasted their countrey. A Cretan Captain so called, who infested those parts with his Pyracies.

The Cromonian Sow.

Then slew the Cromonian Swine, surnamed Phæa, that is, overgrown with age: who was indeed a licentious woman, a robber, and a murthereffe, committing severall outrages: and called a Sow, for her beastly life and salvage disposition.

Periphetes

In the territories of Epidaurus he slew Periphetes; said in regard of his rapine to be the sonne of Vulcan, or fire; who fought with a club, which ever after was carried by Theseus, as a marke of his conquest; and to show, how that which he had from the hands of another, was invincible in his own.

Procrustes.

He put Damastres (called also Procrustes, of compelling) to that kinde of death which he had inflicted on others: who rackt out, or cut short, to the length of his bed such strangers as came to Harmonia.

Cercyon.

Robustious Cercyon (who, among other insolencies, constrained passengers to wrestle, and murthered those whom he had vanquishd) was overcome and slain by Theseus; who first devised the slights of wrestling, which onely by strength was carryed before.

Sinis

He tyed Sinis (a cruell theefe, who rob'd in the straights of Peloponnesus) by the arms and legs to the bow'd-downe branches of trees; which jerking up-ward, tore him in peeces: himself having so abused his strength in the torturing of others. For according to the example of Hercules, he made such tyrants to undergo their own cruelties.

Scyron.

Lastly he threw Scyron head-long from a cliffe; who in cruell pastime caused those whom he had robbed to wash his feet; and while they were about it, sparn'd them into the sea. Certain Rocks below, by the way which leads between Megara and the Corinthian Isthmos being called Scyron, gave an argument to the fable of his conversion into a Rock (the waters thereabout ever turbulent and unnavi-gable) the land, nor sea, affording him sepulture.

These were the atchievements of Theseus, while yet a youth: and thus the joyfull Athenians extoll his vertues; making publique vows for his safetie, and drinking his health, a custome which can only challenge antiquitie: observing yeerely this Festivall in his honour, which they called Theseia.

But no humane felicitie is either perfect or permanent.

*Sic enim destituunt dii miseru mortalium,
Ut citant tristes: ipsi vero sine cura sunt.
Duo quippe solia jacent in Iovis limine
Miserum, qualis datur, alterum malorum, al-
terum bonorum.
Cui quidem miserum dedit Iupiter palmu-
larum,
Interdum quidem malum illi consequatur, in-
terdum v. bonum:
Cui autem ex tristibus dedit solia expedit;
Et ipsum mala sinit in terra alma cugitat.
Veneruntque, nec cum honoribus, nec munibus,
Hom. Iliad l. 24.*

Alife repleat with grief the Gods decree
To wretched Man; themselves from sorrow free.
Two Tuns, with gifts of Good and Evill, stand
In Joves high porch, disperfed by his hand.
These mixt, on whom the Thunderer bestows;
Tast the vicissitude of joyes and woes:
On whom the bad; they wander through the aboads
Of burdned Earth, despis'd by men and Gods.

Androgeus.

Ægæus and his subjects have their joyes disturbed by a dreadfull preparation of warre: now threatened by Minos, the Cretan King, for the murder of his sonne Androgeus; secretly slain by their envy, because at the solemn Games he had won the prize from the Athenians. Others say, in that he claimed the Crown of Athens or some yeerly tribute from Ægæus by the bequest of Erietheus: who being aided by Asterius, called otherwise Zanthus, the father of Minos, in a great and dangerous warre against Eumolpius the sonne of Neptune, thereby obtaining the victory; made Zanthus his heire, or inga-ged his countrey in an annuall tribute: for which Androgeus being sent by his father, was treache-rously murdered. They had a Feast at Athens which they called Speedy Help, in memoriall of their delivery by Asterius. Minos, although strong in men, and the justice of his cause, yet providently seeks to augment his power by confederate forces; and sailes for that purpose to the adjacent Ilands: winning some to his partie by liberall promises, and others by armes. Cythmos betrayed unto him by Arne for a reward; and therefore here fained to have been turn'd into a Daw: a bird that delights in stealth, but especially of gold and silver. Minos rejected by others, at length arriveth at Ægina, the kingdom

ARNE.

kingdome of Æacus, and intreats his assistance: who refuseth in regard of the ancient amitie between him and the Athenians. But he, holding it at that time better to threaten, then consume his forces by an accidentall warre, which if unsuccessfull would have much impaired his estimation, departs from Ægina.

No sooner was the Cretan navy out of sight, but Cephalus entred their haven. A Prince of noble endowments; and in his youth of extraordinary beantie: sent now from Athens upon the like occasion. To whom Æacus promiseth assistance: and relates (upon his admiring to see so many of equall yeers, yet none of those whom he formerly knew at his first being there) the miserable mortalitie, which befell them through the wrath of Juno, because he had called that Island Ægina, of the name of his mother her revall: wherein the naturall causes, symptomes, and lamentable effects of the pestilence are most accurately described. But the supernaturall cause is attributed by our Poet to his mothers adultery with Jupiter, and his honouring of the adulteresse: nor can the divine vengeance by humane help be diverted or mitigated. To this may that be compared, which befell in the reign of Edward the third: when the living were too few to bury the dead, and the King inforced to forsake his kingdome. The former is said to proceed from the anger of Juno; in that the aire, corrupted by the venomous vapours of the earth, or other accidents, is the author of infection. Nor are nasty savours lesse deadly, which suddenly strike to the brain, and poyson the spirits: lamentably experienced at the Solemne Affizes at Oxford (so called of that sad event) when Bell and Barham, the Iudges; the High Sheriffe, and most of the Iustices of the Bench, were kild by the stench of the Prisoners. Nor are those smells most pernicious which we reject and abhorre; but such as have some similitude with our bodies, and so insinuate and betray the spirits. Now Æacus flies to his devotion, the onely way to repaire his losses: who receiveth a successfull signe from Jupiter by lightning and thunder. Of these they held of old that there were two sorts: the one to punish the guiltie, and the other propheticall; which if proceeding from the left side, was a signe that their petitions were granted. For although the left was in other things esteemed unlucky; yet prosperous to such as prayed or sacrificed; because it is the right unto those who are adored: as Virgil intimates in the prayer of Anchises;

Almightie love, if prayers do pierce the skie,
O now look down: and if our pietie
Be pleasing, help, this omen certain make.
As soone as said, a clap of thunder brake
On his left side: a long train'd Starre in night
Shot through the aire, and ran with blazing light.

Jupiter omnipotens, precibus si se ferat ullis,
Aproba nec, nec autem si sperare moram
Da deinde, aquilum pater, atq; hoc omnia
forma.
Vix ea facies erat senior, summisq; flagore
Intempestiva rursus, et de caele lap' aperuit aras
Sicula facies furoris, multa cum luce cunctavit.
Æn. l. 2.

And in true divinitie the descending of fire from heaven to consume the sacrifice, was a note of acceptance: perhaps the ground of this counterfeit Tradition; which is not without some absurditie, since thunder in winter is very rare, and alwayes esteemed unlucky. Æacus espying a multitude of Ants at the roote of an Oake, desired as many men from Jupiter to supply the number of those, whom the Pestilence had devoured: who dreames in the night of what he had scene in the day; and withall, that they were turned into men; which proved true in the morning. These he called Mermidons; a name expressing their descent, and affinitie in dispositions: given to parcimony, patient of labour, diligent in getting, and keeping what they have gotten. And such are these painfull and provident creatures; which provide for Winter in the Summer: to whom Salomon sendeth his fluggard. Of whose industry thus Virgil.

As Ants that prey upon a heap of Corn;
To their dark caves, of winter mindfull, born.
The black bands issue forth; who beare their spoyle
Through narrow waies, and with industrious toyle
The grain shove with their shoulders: some the flow
Drive and chastise: the paths with labour glow.

Ac velut lugentem formica farra acervam
Cum populant, agmina memores, totosq; re-
perant.
In regium campu agmen, prodansq; per
herbas
Concedant, cunctis angustis paragrada tra-
dunt
Omnia frumenta hominu pars agmina cecurrit;
Castigantq; moras: opere omniu formidat omnes.
Æn. l. 4.

This fable was also invented of the few inhabitants of that Island: who by reason of the frequent piracies and incursions of other nations, dwelt in obscure caves; hid under the Earth like Pismires. When Æacus taught them to build ships, and exercised them in martiall discipline: whereby they were both animated, and enabled to resist the injuries of strangers. So that in the end they forsooke their retreats, and cobabited in Cities (said therefore of Pismires to be converted into men) who of all those seas obtained

obtained the dominion. But Strabo reports them to be fained such, in that they digged the earth like Ants to prepare it for the Sower; and dwelt in Caves, because at the first they wanted materials for the building of houses. Lastly, in this is intimated the prevalency of prayer which proceeds from just men; for such was Æacus: and therefore not unworthily fained to be the sonne of Jupiter, and in another world to judge the Souls of the Deceased. Yet in this fable there is (according to Lactantius) a glimpse of the truth: for that doctrine of the Prophets how the sonne of God should judge the dead, being derived to the Ethnicks; they, not knowing any other God, who govern'd in heaven, but Jupiter, declared that the sonne of Iove was a judge of the infernals; not Apollo, nor Bacchus, nor Mercury (for these they esteemed celestials) but such a sonne who had been a mortall, and excelled in justice; as was this Æacus: the truth poetically corrupted, or rather impaired by the progresse through so many mouthes, and to places far distant.

CEPHA-
LUS AND
PROCRIS.

Peleus and Telamon, the sons of Æacus, now employed in raising forces for Cephalus; Phocus, his youngest, entertains him in the meane time. When Cephalus, taking an occasion from the commendation of his javelin, relates the properties of the same, with the unfortunate end of Procris his wife, proceeding from their alternate jealousies. He is said to have been beloved and ravished by Aurora; in that he usually spent the Morning in the woods, transported with the delight of hunting: To reject her; in fore-flowing his accustomed exercises, as not induring to be so long absent from his beloved wife: the foundation of his jealousie (here said to be infused by Aurora, or the practise of a rivall) an humor easily raised, and augmented by his own example. For jealousie springs from the abundance of love, which makes the lover under-value himself, and over-value the affected; imagining that no eye but must of necessitie look with the like admiration and desire, envious of every mans worth, and prone to beleieve what he feareth. In so much, that the felicitie of life, consisting in the fruition of beautie and noble endowments, by a melancholy and groundlesse suspicion, converts to the deadliest of diseases; in the blood a continuall fever, and in the minde a Fury. Cephalus, seeking out what he feared to finde, returns disguised unto Athens (and therefore said to have been changed by Aurora) where he found his house in good order, and his wife perplexed for his absence. But not so contented, he vainly attempts her with all the subtilties of a lover; till by multiplying of gifts, she seemes to him in the end to waver. When discovering himself and upbraiding her disloyaltie; she overcome with shame and indignation to be so unworthily suspected and betrayed, abandoning her house, her husband, and for his sake the societie of men; flies unto the solitary woods, and devotes her self to the service of Diana. By this Ariosto limn'd his Physition, and the derider of Romancies his Curious Impertinent: all tending to set forth the force of gifts, and danger of unnecessary trialls. The feare of losing what we love, suppresseth all other passions and more violently inflames the distracted affections. So Cephalus importunately sollicit, accuseth himself, increaseth her pardon, and at length obtaines it. She gives him a javelin (now held in his hand) and a Dogge; both given her by Diana. The vertue of the one was never to misse the marke it was thrown at, and to returne of it selfe to the owner: of the other; to surpasse all others in running.

Lelaps and
Alopix.

Cephalus reports the wonderfull change of his Dogge unto Phocus. For the Thebans neglecting, in regard of their obscuritie, the oracles of Themis; preferring before them those of the Naiades; had their fields infested by the revengefull Goddesse with a cruell beast, which destroyed their cattell with their keepers. This hunted by the youth of Greece, and now pursued at the heeles by Lelaps, Cephalus his Dogge, they both in an instant were converted into marble, that neither might be out-run of either. The Oracle of Themis signifies good and wholesome advice, (she being the Goddesse of Counsell, perswading onely what is just and honest) as that of the Naiades foolish. So while the Thebans forsake the better to follow the worse, they draw on themselves a publique calamitie: in all estates not rarely exemplified. This beast was called the Fox of Tumeslus, because he lurked in that hill: but that so little a creature should do so great mischief, is altogether incredible. Palephates reports him for a man of Thebes who was called Alopix (by interpretation a Fox) the most prudent and subtil among all the Thebans; whom the king, suspecting his popularitie, banished the Citie. He, gathering a great army, intrenched himself on Tumeslus; from whence he pillaged those quarters: whereupon it was said that the Tumeslian Fox, alluding to his name, so wasted their countrie. Whom Cephalus with his Athenians, in aide of the Thebans, slew in a set battell, and overthrew his forces. Tzetzes writes that Lelaps was also a man; formerly sent by Minos unto Cephalus, by whose intercession he was reconciled to Procris: who after encountering Alopix by sea, both perished together by falling on the rocks: and therefore fained to have been converted into Marble. I have heard of a Hare and a Gray-hound in the warren of Hampton, which ran so eagerly, that both, even then when the one was ready to seaze on the other, expired in an instant; and in that posture are there figured in stone. Why therefore

OVIDS METAMORPHOSIS.

therefore may not this fable of the dogge and the Fox proceed from the like accident? Now the fable which never missed the mark it was thrown at, doth only demonstrate the skill of the thrower Cephalus being numbred among the excellent hunters of that Age by Xenophon.

He concludes with the miserable death of Procris, proceeding from her suspicion, as unjust as formerly his own; grounded on mistakings and false informations. But lovers are full of feare, and apt to beleeve; in that no ardent affection is without some mixture of jealousy; arising from the care of preserving the affected to themselves, who no more then Princes will admit of partners:

My life, my fortunes; all are thine: my love
Forbear; nor will I rival'd be by Jove.

*Te socium vita, te corporis esse licebit,
Te dominum admittam, amice, pueri.
Lectis te solum, lectis te deprecor uno
Rivalem possum non ego ferre lovem. Tibull.*

Yet Procris feare is incountred by her hope, derived from her own innocency: insomuch as she will not credit the hated informer without the witnesse of her eyes: and therefore secretly steales into the woods; where she found her husband courting the Aire, supposed some wood-nymph: where at she sighs, and by rustling among the leaves is mistaken for a beast, and wounded to death by his javelin. Who dying conjures him by all the obligations of love and religion, never to take Aire to his bed and imbracements. So farre doth jealousy extend beyond life, that even in death it feares a Successor. But wretched Cephalus informes her of her error, in taking a name for a substance: who smiles, as glad to be so deceived, and dyes contentedly. Petrarch alluding to this, divides the name of his Mistresse Laura into L'aura: such is the favourable breath of the beloved; as essentiall to the content of the soule, as the aire to the life of the body. This fable was devised to deterre from ill grounded jealousy, and to show how execrable they be who sow suspicions among the married; whose events are ever bitter, and not seldome tragicall.



OVIDS

METAMORPHOSIS

The eighth Book.

THE ARGUMENT.

HArmonious walls. Lewd Scylla now despaire;
 With Nisus, chang'd: the Lark the Hobby dares.
 Ariadnes Crown a Constellation made.
 Th' inventive youth a Partridge; still afraid
 Of mounting. Meleagers Sisters mourn
 His Tragedie: to Fowle, so named, turn.
 Five water Nymphs the five Echinades
 Demonstrate. Perimele, neere to these,
 'Becomes an Iland. Iove and Hermes take
 The formes of men. A Citie turn'd t' a Lake:
 A Cottage to a Temple. That good pare,
 Old Baucis and Philemon, changed are
 At once to sacred Trees. In various shapes
 Blew Proteus sports. Oft self-chang'd Metra scapes
 Scorn'd servitude. The Streame of Calydon
 Forsakes his own, and other shapes puts on.

NOW ^aLucifer exalts the Day: to hell (fell;
 Old Night descends. The Eastern winds now
 Moyst clouds arose: when gentle Southern gales
 Befriend returning *Cephalus*. Full sailes
 Wing his successefull course: who, long before
 All expectation, toucht the wished shore.
 Meane-while just *Minos* wastes ^b*Lelegia's* coast,
 And girts ^c*Alcothoes* Citie with his Hoast.
 This *Nisus* held; whose head a Purple haire,
 'Mong those of honourable silver, bare:
 His Kingdome strength. Six aged Moons grew young:
 Yet warres successe in equal ballance hung.
 Slow Victory, in choice yet what to do,
 With doubtfull wings 'twixt either armie flew.
 A royall Tower, with soulding walls, there stands;
 Erected by *Apollo's* sacred hands:
 Whereon, they say, he lai d his golden Lyre;
 Whose strings the stones with harmonic inspire.
 This, ^d*Nisus* daughter oft ascends alone;
 And drops small pebbles on the warbling stone:
 In time of peace. When warre had peace expeld,
 From thence the conflicts of sterne *Mars* beheld.
 By this delay, the Princes names she knows;
 Their armes, horse, habits, and ^e*Cydonian* bows:
^f*Europa's* Sonne, the Generall, yet knew,
 More then the rest; more then 'twas fit to do.
 For when he wore his fairely plumed cask;
 She thought him lovely in that warlike mask:

Or when his brasse-refulgent shield he rais'd;
 His gracefull gesture infinitely prais'd.
 Nor could his practis'd arm: let flye a dart;
 But straight th' extolls his strength, inform'd by art.
 If he an arrow drew; 'h' would sweare that to
Apollo stood, when he discharg'd his bow.
 But when, his helmet off, he hew'd his face;
 When clad in purple, with a gallant grace,
 He on his hot-high bounding Courler sits:
 O then she scarce was mistress of her wits!
 Happy she calls the lance his hand sustaines:
 Happy she calls his hand-sustained raignes.
 And had she powre, she would have madly past
 Through all the hostile ranks; her self have cast
 Amid the *Cretan* tents, even from that towre;
 Or ope the brasse-rib'd gates to *Minos* powre:
 Or what he else could wish. She then surway'd
 The ^g*Gnosian* Kings white Tent; and softly said:
 Whether I should for this so sad a warre
 Or joy, or grieve; within my self I jarre.
 Alas, that he I love should be my foe!
 I had not known him had it not been so.
 Yet me in hostage might he take: of peace
 A pledge; his spouse; and bloody broyles surcease.
 No marvell though a God her beautie took:
 If she that bare thee had so sweet a look.
 Thrice happy I, could I with wings prevent
 This dull delay; and fly to *Minos* tent.

^a The morning starre

^b The coast of *Megara*; called formerly *Lelegia*, of *Leve* the builder.
^c *Megara*, so called by *Alcothoes*.
^d *NISVS* AND *SCYLLA*.

^e *Scylla*.

^f *Cydonia* a Citie of *Cret*, whose inhabitants were excellent Archers.
^g *Minos*, the sonne of *Europa*.

^g *Minos*; who reigned in *Cret*, the principall citie of *Cret*.

My self I would disclose, confesse my flame;
 And buy him, with what dowry he should name
 But to betray these towers: dye desire,
 Ere I by treason to your ends aspire.
 Yet, through the Victors clemency, it some,
 Nay many, hath avail'd, t' have been o're-come.
 Just warre he wagem for^a his Sons sad end:
 His cause is strong: strong arms his cause defend.
 Sure we must fall. If such our Cities fate;
 Why should his powre inthron him in this State,
 And not my love? better, without delay,
 His souldiers blood, his own, he conquer may.
 I or ill-pretaging feares my rest confound,
 Least some, not knowing him, should *Minos* wound:
 For no heart is so hard, that did but know,
 And would a lance against his bosome throw.
 Then thus: with me, my country I intend
 To render up; and give these warres an end.
 What is't to intend? Each passage hath a guard;
 My father keeps the keyes, and fees them bard.
 'Tis he defers my joyes; 'tis he I dread:
 Would I were not, or he were with the dead!
 Tull, we are our own Gods. They thrive, that dare:
 And Fortune is a foe to slothfull pray'r.
 Long since, another, scorcht with such a fire,
 By death had forc't a way to her desire.
 And why should any more adventurous prove?
 I dare through sword and fire make way to Love.
 And yet here is no use of fire nor sword;
 But of my fathers haire. This must afford
 What I so much affect, and make me blest:
 Richer then all the treasure of the East.

This said; Night, nurse of cares, her curtains drew:
 When in the darke she more audacious grew.
 In prime of rest, when tyr'd with day-bred cares
 Sleep all infolds; she silently repaires
 Into her fathers bed-chamber; and there
 Picks out (o horrid act!) his fatall haire.
 Seaz'd of her wicked prey; with her she bore
 The guiltie spoyle; unlocks a Postern doore:
 Then past the foe (bold by her merit made)
 Vnto the King not un-astonisht, said.
 Inforc't by Love, I *Scylla*, *Nisus* Seed,
 Yeeld up my Country, and my Gods: no meed,
 But thee, I crave. This purple haire receive,
 My loves rich pledge: nor think a haire I give,
 But my old fathers head. And therewith she
 Presents the gift with wicked hand. But he
 Rejects her proffer: and much terrifi'd
 With horror of so foule a deed, reply'd:
 The Gods exile thee (o thou most abhord!)
 Their world; to thee^b nor Land nor Sea afford.
 How-ere^c *Io*ves *Crete*, the world wherein I reign,
 Shall such a Monster never entertain.

This said: the most just Victor doth impose
 Laws, no lesse just, upon his vanquish't foes.
 Then orders, that they forthwith ores convey
 Aboard the brasle-beakt ships, and anchors waye.
 When *Scylla* saw^d the *Gnosian* navy swim;
 And that her treason was abhorr'd by him;
 To violent anger she converts her prayers.
 And Iuy-like, with stretcht armes and fired haire;
 Cry'd; Whither fly'st thou? leaving me, whose love
 VVith conquest crown'd thee? o prefer'd above

My Country! Father! 'twas not thou didst win;
 But I that gave: my merit, and my sinne.
 Not this; not such affection, could perswade:
 Nor that on thee I all my hopes had laid.
 For whither should I go, thus left alone?
 What? to my Country? that's by me o're-thrown.
 Wer't not? my treason doomes me to exile.
 Or to my father: given unto thy spoyle?
 Me worthily the Citizens will hate:
 And neighbours feare th' example in their State.
 I, out of all the world my self have thrown,
 To purchase an access to *Crete* alone.
 VVhich if deny'd; and left to such despaire;
Europa never one to thanklesse bare:
 But swallowing^e *Syr's*,^f *Charybdis* chaf't with wind;
 Or some fell *Tygresse*, of th' *Armenian* kinde.
*Io*ve's not thy father; nor with forged shape
 Of Bull beguild, thy mother suffer'd rape.
 That story of thy glorious race is fain'd:
 For she a wild and lovelesse Bull sustain'd.
 O father *Nisus*, thy revenge behold!
 Rejoyce, o Citie, by my treason fold!
 Death, I confesse, I merit. Yet would I
 Might, by their hands whom I have injur'd, dye.
 For why shouldst thou, who onely didst subdue
 By my offending, my offence pursue?
 My Country and my father felt this sinne:
 VVhich unto thee hath meritorious been.
 Thou worthy art^h of such a wife, as stood
 A Bulls hot lust within a Cow of wood;
 VVhose shamelesse wombeⁱ a monstrous burthen bare.
 Ah! do my sorrows to thy eares repaire?
 Or are my fruitlesse words born by that wind
 That beares thee hence, and leaves a wretch behind?
 No marvell though *Pasiphae* prefer'd
 A Bull, thou farre more salvage then the Herd.
 Woe's me! make hast I must: the waves with ores
 Refound; his ship forsakes, with us our shores.
 In vain! I'll follow thee ungratefull King:
 And while I to thy crooked vessell cling
 Be drag'd through drenching seas. This having said,
 Attempts the waves, by *Cupids* strengthening aid,
 And cleaves t' his ship. Her father, now high flown
 Strikes ayerie rings (a red-mailed Hobby grown)
 And scoops to cuffe her with his golden feares.
 She slips her hold, ineebled by her feares.
 While yet a falling, that she might eschue
 The threatening sea, light wings t' her shoulders grew.
 Now changed to a bird in sight of all:
 This, of that ravish't haire, we^k *Cirrus* call.

No sooner *Minos* toucht the *Cretan* ground,
 But by an hundred Bulls, with garlands crown'd,
 His vows to conquest-giving *Io*ve he payd:
 And all his palace with the spoyle arrayd.
 And now his families reproach increast.
 That uncouth prodigie, half man, half beast,
 The mothers foule adultery defery'd.
Minos resolves his marriage shame to hide
 In multitude of roomes, perplex't, and blind.
 The work t' excelling *Dadalus* assign'd.
 Who fence distracts, and error leads a maze
 Through subtilt ambages of sundry wayes:
 As *Phrygian Maander* sports about
 The flowry vales; now winding in, now out;

^e Quick-lands on the coasts of *Africa*.
^f A dangerous Gulph at the entrance of the Straights of *Sicilia*.
^g See the Comment on the second Book.

^h *Tasphae*. See the Comment.
ⁱ The *Minotaur*: half a man and half a Bull.

^k Which signifies to clip, or pull out. A Lark.

THE MINOTAVES

^l *Tasphae's*.

Him-

^a Alluding to the punishment inflicted anciently upon Parricides: who were thrown into a skin with an Ape, a Cock, and a Serpent; that they might neither see Heaven, nor rest on the Earth or water.
^b For there he was born, and there reigned.
^c Of *Crete*, the chief City of *Crete*.

Himselfe incounters, sees what followes, guides
His streames unto their springs; and, doubling, slides
To long mockt seas: so *Dadalus* compil'd
Innumerable by-waies, which be guild
The troubled sense; that he who made the frame,
Could scarce retire: so intricate the frame.
VVhen in this fabrick *Minos* had inclos'd
a This double forme, of man and beast compos'd;
The Monster, with *Athenian* blood twice fed,
His owne b the third Lot, in the ninth yeare, shed.
Then by a Clew reguided to the doore
(A virgins counsell) never found before;
c *A gides*, with rapt *Ariadne*, makes
For *Dia*: on the naked shore forsakes
His confident and sleepe-oppressed Mate.
Now, pining in complaints, the desolate
Bacchus, with marriage, comforts: and that she
Might glorious by a Constellation be;
Her head unburdens of her crowne, and threw
It up to Heaven: through thinner ayre it flew.
Flying, the jewels that the verge inchace
Convert to fires; fast fixed in one place;
Th' old forme retaining. d They their station take,
Twixt Him that Kneeles, & Him who holds the Snake.
The Sea-imprisn'd *Dadalus*, mean-while,
Weary of *Creet*, and of e his long exile;
Tougt with his countries love, and place of birth;
Thus said: Though *Minos* bar both Sea and earth;
Yet heaven is free. That course attempt I dare:
Held he the world, he could not hold the ayre.
This said; to arts unknowne he bends his wits,
And alters nature. Quills in order knits,
Beginning with the least: the longer still
The short succeeds; much like a rising hill.
Their rurall pipes, the shepheards long, agoe,
(Fram'd of unequall reeds) contrived so.
With threads the midst, with wax he joynes the ends:
And these, as naturall wings, a little bends.
Young *Icarus* stood by, who little thought
That with his death he playd; and smiling, caught
The feathers toiled by the wand'ring ayre:
Now chafes the yellow wax with busie care,
And interrupts his Sire. When his last hand
Had made all perfect: with new wings he fand
The ayre that bare him. Then instructs his sonne:
Be sure that in the middle course thou run.
Dank seas will clog the wings that lowly fly:
The Sun will burne them if thou soar'st too high.
Twixt either keepe. f Nor on *Bootes* gaze,
Nor *Helice*, nor sterne *Orions* rayes:
But follow me. At once, he doth advise;
And unknowne feathers to his shoulders tyes.
Amid his work and words the salt teares brake
From his dim eyes; with feare his fingers shake.
Then kist him, never to be kist more:
And rais'd on lightsome feathers flies before;
His feare behinde: as birds through boundlesse sky
From ayrie nests produce their young to fly;
Exhorts to follow: taught his banefull skill;
Waves his owne wings, his sonnes observing still.
These, while some Angler, fishing with a Cane;
Or Shepheard, leaning on his staffe; or Swaine;
With wonder views: he thinks them Gods that glide
Through ayrie regions. Now on his left side

Leaves *Iuno's Samos*, *Delos*, *Paros* h white,
Lebynthos, and *Calydon* on the right,
Flowing with hony. When the boy, much tooke
VVith pleasure of his wings, his owne fortooke:
And raviht with desire of heaven, aloft
Ascends. The odor-yeelding wax more soft
By the swift Sunnes vicinitie then grew:
VVhich late his feathers did together glew.
That thaw'd he shakes his armes, which now were bare,
And wanted where withall to gather ayre.
Then falling, Help O father, cries: the blew
Seas stopt his breath; i from whom their name they
His father, now no father, left alone, (drew.
Cry'd *Icarus*! where art thou? which way flowne?
VVhat region, *Icarus*, doth thee containe?
Then spies the feathers floating on the Maine.
He curst his arts; interres the corpe, k that gave
The land a name, which gave his sonne a grave.
The Partridge from a thicket him survey'd;
As in a tombe his wretched sonne he laid;
Who clapt his fanning wings, and lowdly churd
T' expresse his joy: as then an onely bird.
So made of late (unknowne in former time)
O *Dadalus*, by thy eternall crime.
To thee thy Sister gave him to be taught;
VVho little of his destinie fore-thought:
The boy then twelve yeare aged; of a minde
Apt for instruction, and to Arts inclin'd.
He sawes invented, by the bones that grow
In fishes backs; the Steele indenting so.
And two-shankt Compasses with rivet bound;
Th' one to stand still, the other turning round
In equall distance. *Dadalus* this stung:
Who from l *Minerva's* sacred turret hung
The envi'd head-long; and his falling faines.
Him *Pallas*, fautor of good wits, sustaines:
Who straight the figure of a fowle assumes;
Clad in the midst of ayre with freckled plumes:
The vigor of his late swift wit now came
Into his feet, and wings: he keepes his name.
They never mount aloft, nor trust their birth
To tops of trees: but flock as low as earth,
And lay their egges in tufts. In minde they beare
Their ancient fall, and lofty places feare.
Tyr'd *Dadalus* now in *Sicilia* lights:
In whose defence m hospitious *Cec'us* fights.
Now *Athens* by n *Aegeus* glorious Seed
VVas from her o lamentable tribute freed.
They crowne their Temples: warlike *Pallas*, *Iove*,
Invoke, with all the Deities above.
VVhom now they honour with the large expence
Of bloud, free gifts, and heapes of frankincense.
Vast Fame through all p th' *Argolian* cities spread
His praise: and all that rich *Achaia* fed
His aide in their extremities entreat,
And *Calydon* (though *Meleagers* seat)
His aid implores. A Bore by *Dian* sent,
As her revenge, and horrid instrument.
For q *Oeneus*, with a plentious harvest blest,
To *Ceres* his first fruits of corne addrest,
To *Pallas* oyle, and to r *Lyais* wine.
Ambitious honours all the Powers divine
Reape from the rurals; who neglect to pay
Diana dues; her Altars empty lay.

g Where the
was borne,
and had her
Temple
in the
with cliffs of
white mar-
ble.

h *Maro* *Ca-*
rius

k *Icarian*
land in the
Aegean Sea
P. R. E. F. I. X.

l Which
flood in *A-*
thens.

m Against
Minos, who
pursue him.
n *Trojan*,
o Of the
children
which they
payed unto
Minos, to be
devoured of
the *Mino-*
taure.
p The Cities
of *Greece*.

THE CA-
LYDONI-
AN BORE.
q King of
Calydon,
and father
to *Meleager*.
r *Bacchus*.

Anger

a See the
Comment.

b The son
of *Ariad-*
ne.

c The son, the
son of *Ege-*
us.

d This con-
stellation,
consisting
of eight stars
is placed be-
tweene that
of *Heracles*,
called *Egri-*
us, of his
kneeling;
& *Orion*,
or the Ser-
pent holder.
DEDALUS
AND *ICA-*
rus.

e Bantled
Ayre for
the murder
of his ne-
phew *Icar-*
us.

f Neither to
observe the
stars on
the one side
or the other:
Bootes and
Helice, or the
cater
Beare, being
Northern
constellati-
ons; & *Orion*,
a Southern.

a The fields
of Sicily,
where the
warriors
were slain.

b As the
sons of
the
gods in
the
Olympus.

c The
sons of
the
gods in
the
Olympus.

d The
sons of
the
gods in
the
Olympus.

e The
sons of
the
gods in
the
Olympus.

f The
sons of
the
gods in
the
Olympus.

g The
sons of
the
gods in
the
Olympus.

h The
sons of
the
gods in
the
Olympus.

i The
sons of
the
gods in
the
Olympus.

k The
sons of
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gods in
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l The
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m The
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p The
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q The
sons of
the
gods in
the
Olympus.

r The
sons of
the
gods in
the
Olympus.

s The
sons of
the
gods in
the
Olympus.

t The
sons of
the
gods in
the
Olympus.

Anger affects the Gods. This will not we
Vnparall't beare: nor unreueng'd, said she,
Though un-adored, shall they vaunt we be.
VWith that she lent into ^a *Grecian* fields
A vengefull Bore. Rank-graft *Epirus* yeelds
No big-bon'd bullock of a larger breed:
But those are lesse which in *Sicilia* feed.
His eyes blaze bloud and fire; his stiffe neck beares
Horrible bristles like a grove of speares.
A boyling fume upon his shoulders flowes
From grinding iawes: his rushes equall those
Of *Indian* Elephants: his fell mouth casts
Swift lightning; and his breath the pastures blasts.
Now tramples downe the corne, when in the blade;
The husbandmans ripe vowes now frustrat made,
And reapes the waigthy eares. Their usuall graine
The Barnes and threishing floores expect in vaine.
Broad-spreading vines he with their burden, heares:
And boughs from oler-leavy olives teares.
Then falls on beasts: the Herdsmen, now unfeard;
Nor Dogs, nor raging Bulls, defend their Heard.
The people fly; security scarce finde
In willed toylnes: till *Meleager*, joyn'd
With youths of choicest worth, inflam'd with praise,
Attempts his death. The ^b twin'd *Tyndarides*;
One for his horsemanship, the other fam'd
For ^c Whorl-bats; *Iason*, who the ^d first ship fram'd:
Thebes with his *Pirithous*, a paire
Of happy friends; and *Lyceus*, *Aphar's* heire;
The ^e two *Thestide* *Leucippus* crown'd
For strength; *Acastus*, for his dart renown'd;
Swift *Idas*, *Canens*, ^f not a woman then;
Hippothous, *Dryas*; *Phanix* (best of men)
Amyntors son; sth alike *Astorides*,
And *Phyleas*, sent from *Elis*, came with these:
^h *Pherecles* hope; adventurous *Telamon*;
And ⁱ he who call'd the great *Achilles* sonne;
Hyantian Iolans, the well-grac'd
Eurytus; and *Echion*, who surpass
In running; *Lelex* the *Narycian*,
With *Polopans*, *Hyleus*, *Hippasus*,
Now youthfull *Nestor*: ^k sonnes to that intent
Hippocoon from old *Amyclis* sent:
^l *Pericles* father in law, *Parrasus* bred
Ancas, wife ^m *Ampycides* well read
In fates; ⁿ *Oichides*, not as yet betray'd
By his wife; *Tegaeon Atalanta*, a maid
Of passing beauty, sprung from ^o *Schaenus* race:
Of high *Lycam* woods the onely grace.
A polisht Zone her upper garment bound;
And in one knot her artlesse haire was wound:
Her arrowes ivory guardian clattering hung
On her left shoulder; and a bow well string
Her left hand held. Her lookes a wench display'd
In a boyes face, a boyes face in a maid.
The ^p *Calydonian* Heros her beheld
And wist at once: his wishes fate repeld.
Who lurking flames attracts; and said, O blest
Is he, whom thou shalt with thy joyes invest!
Put time, and modesty his courtship stay
By a more pressing action call'd away.
A wood o're-grown with trees, yet never feld,
Mounts from a plaine, that all beneath beheld.
The glory-thirsting Gallants this ascend.

Forth-with a part their corded toyles extend;
Some hounds uncouple; some the tract of feet
Together trace: and danger long to meet.
A Dale there was, through which the raine-rai'd flood
Of tumbled downe, and in the bottome flood:
Repleat with plyant willowes, marsh weeds,
Sharpe rushes, osiers, and long slender reeds.
The Bore from thence dislodg'd, like lightning cruist
Through jostling clouds, among the hunters ruist:
Beares downe the obvious trees; the crashing woods
Report their fall. The youths each others bloods
With high rais'd shoote inflame: who keep their stans:
And shake their broad-tipt speares with threatening hands:
The dogges he scatters; those that durst oppose
His horrid fury, wounds with ganching blowes.
Echion first his javelin vainely cast,
Which struck a beech. The next his sides had past,
But that with too much strength it over-slew:
The weapon *Pagasean Iason* threw.
O *Phobus*, said ^q *Ampycides*, if I
Have honour'd, and doe honour thee, apply
Thy succour in successe of my intents.
The God, as much as lay in him, assents:
But from the dart the head *Diana* took;
Which gave no wound, although the Bore it strook:
The beast like lightning lumes, thus chaft with ire:
His grun eyes shine, his breath breathes flames of fire.
And as a stone which some huge engine throwes
Against a wall, or bulwarke man'd with foes:
The deadly Bore with such fure violence
Assaults their forces. The right wings defence;
Eupalamon, and *Pelagonus*, cast
On founding earth: drawne off with timely haft.
Enasimus, great *Hippocoons* son,
Could not so well his slaughtering tuskes shun:
Which cut the shrinking sinewes in his thigh,
Even as he trembled, and prepar'd to flye.
And *Nestor* long had perished, perchance,
Before *Troies* warre; but, vaunting on a lance,
Hee tooke a tree, which there his branches spre d:
And safely saw the foe from whom he had fled.
Who, full of rage, his vengefull tuskes whets
Vpon an Oake and dire destruction threats:
When, trusting to his new edg'd armes, the Bore
The manly thigh of great *Orithyus* tore.
The ^r Brother Twins, not yet coelestiall starres;
Conspicuous both, both terrible in warres;
Both mounted on white steeds, a loft both bare
Their glittering speares, which trembled in the aire:
And both had sped; but that the swine with-drew
Where neither horse nor javelin could pursue.
In followes *Telamon*, hot of the chace;
And stumbling at a roote, fell on his face.
VWhile *Peleus* lifts him up, a winged flight
^s *Tegaeon* drew, which flew as swift as light:
Below his eare the fixed arrow stood,
And stain'd his bristles with a little blood.
The Virgin lesse rejoyced in the blow
Then *Meleager*: who first saw it flow,
First show'd his mates the bloud: O most renown'd
Said he, thy honour hath thy vertue crown'd.
The men, they blush for shame; each other cheare;
And high-rai'd foules, with clamors higher reare:
Their speares in clusters sing; which make no breach

Through

q *Ampycus*,
the sonne of
Ampycus.

r *Phobus* and
Deiades; Af-
ter transla-
ted into the
line of Ge-
neration.

s *Atalanta*,
of *Tegaeon*,
a city of *Ar-
cadia*, where
she was born.

Through idle store : and throws their throws impeach.
Behold, *Ancas* with a polax, sterne
To his own fate ; who said, By me o learne
You youths, how much a mans sharp steel exceeds
A womans weapons, and applaud my deeds.
Though *Dian* should take armes, and in this strife
Protect her beast, she should not save his life.
Thus gloriously he boasts ; in both his hands
Advanc't his polax, and on tip-toes stands.
VWhom, ere his armes descend, the furious Swine
Prevents ; and sheathes his tusshes in his groyn.
Down fell *Ancas*, out his bowels gushit,
All gore ; with blood the earth, as guiltie, blusht.
Ixions son *Perithous* forward prest :
And with an able arme his lance addrest.

To whom ^a *Egides* ; O to me more deare
Then my own life ! my better half ; forbear.
The wife in valour should aloft contend :
Fool-hardy courage was *Ancas* end.

This said, ^b his heavy cornell, with a head
Of brattle, he hurles : which sure had struck him dead
(It was delivered with so true an aime)
But that a tall Beech interpos'd the time.

^c *Aesonides* then threw his thrilling lance ;
Which hit (diverted from the mark by chance)
A dog between his baying jaws : the wound
Rust through his guts, and naild him to the ground.

^d *Oenides* varying hand discharg'd two speares :
The earth the one, the beast the other beares.
While now he raves, grunts, turns his body round,
Cast blood and foine : the author of his wound
Rust in ; provokes his greater wrath ; and where
His shields dislever, thrusts his deadly speare.

They all with chearfull thouts their joyes unfold ;
Shake his victorious hands ; the Beast behold
VWith wonder, whose huge bulke posselt so much :

And hardly think it safe the slain to touch :
Yet dye their javelins in his blood. He lay'd
His foot upon his horrid head ; and said :

My right receive beloved ^e *Nonaerine*,
And let my glory, ever share with thine.
Then gave the bristled spoyle, and gaily head
With monstrous tusshes arm'd, which terror bred.

She in the gift and giver pleasure took.
All murmur, with preposterous envy strook.
On whom the violent ^f *Thestius* frown ;
And cry aloud with stretcht-out armes ; Lay down :

Nor, Woman, of our titles us bereave,
Least thee thy beauties confidence deceive ;
He no fit judge, whom love hath rest of sight :
And snatcht from her, her gift ; from him, his right.

^g *Oenides* swels ; his looks with anger stem :
You ravishers of others honours, learn
(Said he) the distance between words and deeds :
With impious steel secure *Plexippus* bleeds.

While *Toxeus*, whether to revenge his blood,
Or shun his brothers fortune, wavering stood ;
He clears the doubt : the weapon, hot before
By th' others wound, new heats in his hearts gore.

Gifts to the holy Gods *Althea* brings
For her sons victory ; and ^h *Peans* sings.
When back she saw her slaughtered brothers brought ;
At that sad object screech ; and griefe-distraught,
The Citie fills with out-cries : off the teares

Her royall robes, and funerall garments weares.
But told by whom they fell ; no longer mourns :
Rage dries her eyes ; her teares to vengeance turns.
The ⁱ triple Sisters earst a brand convaild

Into the fire ; her belly newly laid ;
Thus chanting, while they spun the fatall twine :
O lately born, one period we assigne
To thee, and to this brand. The charme they weave

Into his fate ; and then the chamber leave.
His mother snatcht it with an hastie hand
Out of the fire ; and quencht the flagrant brand.
This in an inward closet closely lyes :

And by preserving it, preserves his dayes.
VWhich now produc't ; a pyle of wood she rais'd,
That by the hostile fire invaded, blaz'd.

Four times she proffers to the greedy flame
The fatall brand : as oft with-drew the flame.
A Mother, and a sister, now contend :

And two-contending names, one bosome rend.
Oft feare of future crimes a palenette bred :
Oft burning Fury gave her eyes his red.

Now seemes to threaten with a cruell look :
And now appears like one that pittie took.
Her teares the fervor of her anger dries :
Yet found she teares again to drown her eyes.

Even as a ship, when wind and tyde contends
Feeles both their furies, and with either bends :
So ^k *Thestius*, whom unsteddie passion drives ;
By changes, calmes her rage, and rage revives.

A sisters love at length subdues a mothers :
That blood may calme the ghosts of bleeding brothers,
Impiously pious. Flames, to a hies turn
This brand, said she, and my loth'd bowels burn.

Then, holding in her hand the fatall wood ;
As she before the funerall altar stood :

You ^l triple Powers, who guiltie Souls pursue ;
Eumenides ; these Rites of vengeance view.
I act the crime I punish. Death must be
By death aton'd. On murder, murder we

Accumulate ; redoubling funeralls.
This curst house by throngs of mischief falls.
Shall *Oeneus* joy in his victorious son ?
Sad *Thestius* rob'd of his ? One fortune run.

Look up, o you my brothers ghosts ; you late
Dislodged souls ; see how I right your fate.
Accept of this infernall sacrifice,
Which cost me deare : my wombs accursed prize.

Aye me ! o whether am I rap't ! excuse
A mother, brothers. Trembling hands refuse
Their fainting aide. He merits death : yet by
A mothers rage me thinks he should not dye.

Then shall he scape ? Alive, a victor, feast
In proud successe ; of *Calydon* posselt ?
You, little ashes, and chill shades, forlorn ?
Ile not indure it. Perish Villaine, borne

To our immortall ruine. Ruinate
VWith thee, thy fathers hopes, his crowne and state.
VWhere is a mothers heart ? a parents pray'r !
Th' unthought-of burthen which I ^m ten moneths bare ?

O would, while yet an infant, at first flame
Had thee devour'd ; nor I oppos'd the same !
Thy life, I gave ; by thine owne merit dye :
A just reward for thy impiety.

Thy twice-given life resigne ; first by my wombs ;

The three
Sisters.

Althea, the
daughter of
Teius.

The three
Furies, called
Eumenides,
in their with-
out remorse.

ten Lunar
moneths,
whereof ten
make forty
weekes.

Last

Left by this ravish'd brand; or me intomb
 VWith my poor brothers. Faine I would pursue
 Revenge, yet would not. O, what shall I do!
 Before my eyes my brothers wounds now bleed:
 And the sad image of so foule a deed.
 Now pittie, and a mothers name controul
 My stem intention, O distracted soul!
 You have won, my brothers; but, alas, ill won:
 So that, while thus I comfort you, I run
 Your fate. With eyes turn'd back, her quaking hand
 To trembling flames expos'd the funerall brand.
 The brand appears to sigh, or sighs expires:
 Wrapt in th' imbracements of unwilling fires.

Unknowing *Meleager*, absent boyles
 Even in those flames: his blood, thick-panting, boyles
 In unseen fire. VWho such tormenting pains
 VWith more then manly fortitude sustains.
 Yet grieves that by a slothfull death he falls
 VWithout a wound: ^a *Ancus* happy calls.
 His aged father, brothers, sisters, wife,
 Now groaning names, with his last words of life:
 Perhaps his mother. Flames and pains increase:
 Again they languish; and together cease.
 To liquid aire his vanisht spirits turn:
 The sable coales in shrouds of ashes mourn.

Low lyes high *Calydon*: the young, the old,
 Ignoble, noble, all, their griefs unfold.
 The *Calydonian* matrons ^b cut their haire;
 Deslowre their beauties: cry, woe and despaire!
 His hoary head with dust his father hides;
 Lyes groveling on the ground; and old age chides.
 For now his mother, by her guilt pursu'd,
 Revenging steel in her own brest imbrud:
 Though *Phaebus* would an hundred tongues bestow,
 A wit that should with full invention flow,
 All ^c *Helicon* infuse into my brest;
 His sisters sorrows could not be exprest.
 Themselvs forgetting decency, deface:
 VWhile he retains a body, that imbrace;
 Kisse his pale lips: when turn'd to ashes, they
 The ashes in their bruised bosomes lay:
 Fall on his tomb; his name, that there appears,
 Imbrace and fill the characters with teares.
 But when *Diana's* wrath was satifide
 With *Oenius* misery: they all (beside
 Faire *Gorge* and the lovely *Deianire*)
 On plummy pinions, by her powre aspire;
 VWith long extended wings, and beakes of horn:
 VWho through the aire in varied shapes are born.

Meane while to ^d *Pallas* towres ^e *Aegides* hyes
 (His part perform'd in that joynt enterprife)
 VWhole haft rain-raised *Achelous* staid.
 Renoun'd ^f *Cecropsian* Prince, the River said,
 Vouchsafe my rooffe; nor to th' impetuous flood
 Commit thy person. Oft huge logs of wood,
 And broken rocks, down-tumbled, lowdly rore.
 Herds with their staules not seldome heretofore
 Hurried away: nor was the Oxe of force
 To keep his stand; nor swiftnesse sav'd the Horse.
 And when dissolv'd snow from mountains pour'd,
 Their violent whirlepits many have devour'd.
 More safe to stay untill the current run
 Within his bounds. To whom ^g *Aegaeus* son:
 'Twere folly, if not madnesse, to refuse

Thy house and counsell: both I mean to use.
 Then enters his large cave, where Nature playd
 The Artisan, of Fellow Pumice made,
 And rugged Tofus floor'd with humid mosse:
 The rooffe pure white and purple shels imtoss'd.
 Now had ^h *Hyperion* past two parts of day:
 VWhen *Theseus*, with the partners of his way,
Pirithous, and ⁱ *Lelex* the renown
 Of *Trazen*, now appearing gray; sat down:
 And whom the River, glad of such a guest,
 Preferd unto the honour of his feast.
 Forth-with, barefooted Nymphs bring in the meat:
 That ta'ne away, upon the table set
 Crown'd cups of wine. When *Theseus* turn'd his face
 To under seas; and pointing, said; VWhat place
 Is yon', and of what name, that stands alone?
 And yet me thinks it should be more then one.

It is not one, the courteous Flood replies;
 But five; their neighbourhood deceives your eyes.
^k The lesse t'admire *Diana*, late despis'd,
 Five Nymphs they were: who having sacrific'd
 Ten beeves, invited to their festivall
 The rurall Gods; my self forgot by all.
 At this I swell: and never greater, roul
 VWith streames as much enraged as my soul.
 The woods from woods, and fields from fields I teare;
 With them, the Nymphs (now mindfull of me) beare
 In exile to the deep: whose waves, with mine,
 That then-united masse of earth dis-joyn
 Into as many peeces, as in seas
 Are of the flood-imbrac't ^l *Echinades*.

Yet see one Ile, far, O far off remov'd!
 Call'd *Perimela*; once by me below'd.
 I, from this Nymph, her virgin honour took.
Hippodamas his daughter could not brook:
 But cast her from a rock into the deep.
 Whom, while my loving streames from sinking keep;
 I said: O *Neptune*, thou that do'st command
 The wandring waves that beat upon the land;
 To whom we Rivers run, in whom we end;
 Incline a gentle care. I did offend
 Whom I support: O kinde and equall prove!
 Had but *Hippodamas* a fathers love,
 Or had he not been so inhumane; he
 Would both have pittied her, and pardon'd me.
 Her whom his fury bath from earth exil'd,
 When in the troubled waves he cast his childe;
 A place afford: or let her be a place
 VWhich I may ever with my streames imbrace.
 His head the King of Surges forward shook;
 And, in assenting, all the Ocean strook.
 The Nymph yet swims; although with feare oppress'd.
 I layd my hand upon her panting brest:
 VWhile thus I handled her, I might perceive
 The earth about her stifning Body cleave.
 Now, with a masse infolded, as she swims,
 An Island rose from her transformed lims.

He held his peace. This admiration won
 In all: derided by ^m *Ixions* son:
 By nature rough, and one who did despise
 All-able Cods: who said; Thou tell'st us lyes,
 And think'st the Cods too potent: as if they
 Could give new shapes, or take our old away.
 His saying all amaz'd, and none approv'd:

Most

a Fine by
the Poet.

b An ancient
custome in
funerals.

METAMORPHOSIS
STARS.
c The Muses
fountain
inspiring
with poeti-
call Rap-
ture.

d *Achilles*,
devoted to
Pallas.
e The river,
the son of
Aegaeus.
f *Artemis*:
of *Cecrops*
the first
King of *A-*
thenes.

g The Poet.

h The father
of the Sun;
here taken,
as usually,
for the Sun.
i Who was
sonne of *Ze-*
us, King of
Trazen, and
b other to
Theseus the
mother of
Perimela.

ECHE-
ADES.
k Who con-
verted *Me-*
leager's sisters
into birds,
for being
formerly
neglected by
the *Calydon-*
ians.

l Five Islands
lying at the
mouth of
that river.
PERIMELA.
m.

n *Perithous*.

PHILE-
MON AND
BAUCIS.

a His father.
b Who this
should be is
unknowne
unlesse *Tar-
raus*, or
Peleus, was
the father
for *Pittacus*.

c *Mercurius*,
of *Cyllene* a
mountaine
of *Aradia*,
where he
was borne.

d A red fruit
with a hard
shell grow-
ing on a
thick shrub,
for the most
part in
mountainous
places.

Most *Lelex*, ripe in age and wisdom, mov'd.
Heavens powre, immense and endles, none can shun;
Said he; and what the Gods would doe is done.
To check your doubt; on *Phrygian* hills there growes
An Oake by a Line-tree, which old wals inclose.
My selfe this saw, while I in *Phrygia* staid;
By ^a *Pittacus* sent: ^b where erst his father swaid.
Hard by, a lake, once habitable ground;
Where Cootes and fishing Cormorants abound.
Iovē, in a humane shape; with *Mercury*;
(His heeles unwing'd) that way their steps apply.
Who guest-rites at a thousand houses crave;
A thousand shut their doores: One onely gave.
A small thatch't Cottage: where, a pious wife
Old *Baucis*, and *Philemon*, led their life.
Both equall-ag'd. In this, their youth they spent;
In this, grew old: rich onely in content.
VWho poverty, by bearing it, declin'd:
And made it easie with a cheerefull mind.
None Master, nor none servant, could you call;
They who command, obey; for two were all:
Iove hither came, with his ^c *Cyllenian* mate;
And stooping, enters at the humble gate.
Sit down, and take your ease, *Philemon* said.
While busie *Baucis* straw-stuff cushions layd:
Who stird abroad the glowing coales, that lay
In smothering ashes; rak't up yester-day.
Dry bark, and withered leaves, thereon she throwes:
Whose feeble breath to flame the cinders blowes.
Then slender clefts, and broken branches gets:
And over all a little kettle sets.
Her husband with the cole-flowrs, cuts their leaves;
Which from his gratefull garden he receives:
Took down a fitch of bacon with a prung,
That long had in the smokie chimney hung:
VWhereof a little quantitie he cuts:
And it into the boyling liquor puts.
This seething; they the time beguile with speech:
Vntill it of stay. A bowle of beech,
There, by the handle hung upon a pin:
This fills he with warme water; and therein
Washes their feete. A mosse-stuff bed and pillow
Lay on a homely bed-steede made of willow:
A coverlet, us'd but at feasts, they spread:
Though coult, and old; yet fit for such a bed.
Downe lye the Gods. The pallsie shaken Dame
Sets forth a table with three legs; one lame,
And shorter then the rest, a pot-share reares:
This, now made levell, with greene mint she cleares,
Whereon they party-coloured olives set,
Autumnall ^d Cornels, in tart pickle wet;
Coole endive, radish, new egges roasted reare,
And late-press'd cheefe; which earthen dishes beare.
A goblet, of the selfe same silver wrought:
And bowles of beech, with wax well varnisht, brought.
Hot victuals from the fire were forthwith sent:
Then wine, not yet of perfect age, present.
This ta'ne away; the second course now comes:
Philberts, dry figs, with rugged dates, ripe plummets,
Sweet-smelling apples, diht in olier twines;
And purple grapes new gather'd from their vines:
I'th' midst, a honeycombe. Above all these;
A cheerefull looke, and ready will to please.
Meane-while, the maple cup it selfe doth fill:

And oft exhausted, is replenisht still.
Astonisht at the miracle; with feare
Philemon, and the aged *Baucis*, reare
Their trembling hands in pray'r: and pardon crave,
For that poore entertainment which they gave.
One Goose they had; ^e their cottages chiefe guard;
Which they to hospitable Gods award:
Who long their slow pursuit deluding, flies
To *Jupiter*; so sav'd from sacrifice.
Ware Gods, said they; Revenge shall all destroy:
You in this ruine shall your lives enjoy.
Together leave your house; and to yon' hill
Follow our steps. They both obey their will;
The Gods conducting: feebly both ascend;
Their staves, with theirs; they, with times burden bend.
A flight-shot from the top, review they take;
And see all swallowed by a mighty lake:
Their house excepted. While they this admire,
Lament their neighbours ruine, and desire
To see their cottage, which doth onely keepe
Its place; while for the places fate they weepe;
That humble shed, too little even for two,
Became a fane. To columns crotches grew;
The thatch and rooffe shine with bright gold; the doores
Divinely carv'd; the pavement marble floores.
VWhile fearefull *Baucis* and *Philemon* pray'd,
^f *Saturnius* with a cheerefull count'nance said:
Thou just old man; and thou good woman, who
Deserv'st so just a husband: what doe you
In chiefe desire? They take a while alone;
Then thus to *Iove* their common wish make knowne.
We crave to be your Priests, this Fane to guard.
And since in all our lives we never jar'd;
Let one houre both dissolve: nor let me be
Intomb'd by her, nor she intomb'd by me.
Their fate is sign'd. The Temple they possesse,
As long as life. With time and age oppress;
As now they stood before the sacred gate,
And call to memory that places fate;
Philemon saw old *Baucis* freshly sprout:
And *Baucis* saw *Philemon* leaves thrust out.
Now on their heads aspiring branches grew.
While they could speake, they spake: at once adieu
They joyntly said: at once the creeping rine
Their trunks inclos'd at once their shapes resigne.
They of ^g *Tyana* to this present shew
These neighbour trees, that from two bodies grow.
Old men, nor like to lie, nor vaine of tongue,
This told. I saw their boughs with garlands hung:
And hanging fresher, said; VWho Gods before
Receiv'd, be such: adores, we adore.
The tale, and teller; wonder, and believe,
Provok't in all: but *Thesens* moves in chiefe.
Who covetous to heare such deeds as these:
The ^h *Calydonian* River, prest to please,
In this sort, leaning on his elbow, spake.
There be, who ever keepe the forme they take:
Others have power themselves, at will, to change;
As thou blew *Proteus*, that in seas dost range.
VWho now a Man, a Lion now appears;
Now, a fell Bore: a Serpents shape now beares.
A Bull, with threatening horns, now seem't to be:
Now, like a Stone; now like a spreading Tree.
And sometimes like a gentle River flows:

e Being
wakened and
crying out
at every
noise.

f *Jupiter*, the
sonne of *Sa-
turne*.

g A citie of
Phrygia.

h *Arcton*.

PROTEVS.

Y

Sometimes

a Metamorphosis
whom he
begat, & so
the mother
of Erichthon.
ERICH-
THON.

b See the
Comment.

c Nymphs of
the Woods

d Ceres

e A Dryad is
called of
Oakes;
wherein
they were
said to be
born and pe-
rish.

f So called
in that they
haue the
mountaine.

Sometimes like Fire, averted to Water, shoves.
Autolycus his wife, the daughter to
Lend *Erichthon*, things as strange could doe.
He was her father, who the Gods despis'd:
Nor ever on their Altars sacrific'd.
Who *Ceres* groves with Steele profan'd: where stood
An old huge Oake; even of it selfe a wood.
Wreathes, ribands, ^b gratefull tables, deckt his boughs
And sacred stem; the Dues of powerfull Vowes.
Full of the *Dryades*, with Chaplets crown'd,
Danc't in his shade; full oft they tript a Round
About his bole. Five cubits three times told
His ample circuit hardly could infold.
VWhose stature other trees as farre exceeds;
As other trees surmount the humble weeds.
Yet this his fury rather did provoke:
VWho bids his servants fell the sacred Oke.
And matches, while they paus'd, an axe from one:
Thus storming; Not the Goddesse-lov'd alone;
But though this were the ^d Goddesse, she should downe
And sweepe the earth with her aspiring crowne.
As he advanc't his armes to strike, the Oke
Both sigh'd and trembled at the threatening stroke.
His leaves and acornes, pale together grew:
And colour-changing branches sweat cold dew.
Then wounded by his impious hand, the blood
Gush't from th'incision in a purple flood.
Much like a mighty Oxe, that falls before
The sacred altar; sprouting streames of gore.
On all amazement seas'd: when One of all
The crime deterres; nor would his axe let fall.
Contracting his sterne browes; Receive, said he,
Thy pieties reward; and from the tree
The stroke converting, lops his head; then strake
The Oake againe: from whence a voice thus spake;
A Nymph am I, within this tree inthrind,
Belov'd of *Ceres*. O prophane of mind,
Vengeance is neere thee. With my parting breath
I prophetic: a comfort to my death.
He full his guilt pursues: who overthrowes
VWith cables, and innumerable blowes,
The sturdy Oake: which, nodding long, downe rusht;
And in his lofty fall his fellowes cruht.
Their sister, and their grove, the Nymphs lament;
Who, hid in fable vales, to *Ceres* went;
On *Erichthon* just revenge require:
VWho readily consents to their desire.
The faire-crow'd Goddesse shakes her shining haire:
With that, the fields shooke all their golden eares.
VWho to a merciless revenge proceeds
(Had he deserved mercy by his deeds)
By starving. But, since not by fatall doome,
Ceres and *Famine* might together come:
A Nymph, one of the light *Oreads*,
Dispatcheth thither, with such words as these.
In frosty *Scythia* lies a land, forlorne
And barren; bearing neither fruit nor come.
Numb Cold, pale Hew, chill Ague, there abide;
And meager *Famine*. Bid that Fury glide
Into his curst entrails, and devour
All plenty: let her rage subdue my powre.
But least long waies thy journey tedious make:
My charriot and my yoked dragons take.
Taking her charriot through the emptie skies

To *Scythia* and rough *Caucasus* she flies.
There, in a stony field, sad *Famine* found;
Tearing with teeth and nailes the foodlesse ground:
With snarled haire, sunk eyes, lookes pale and dead;
Lips white with slime, thin teeth with rust ore-spread;
Through her hard skin the writhel'd guts appeare;
Her huckle-bones stuck up, a valley where
Her belly should ascend; her dry breasts hung
So lanke as if they to her back had clung:
By falling flesh the rising joynts augment;
Round knees and ankles leanely eminent.
Epi'd far off (she durst not be so bold
To come too neere) the Nymph her message told.
After a little stay, although she were
Farre off, although but now arrived there;
She famine felt. Who wheels about her Snakes;
And her high passage to *S. Amonia* takes.

Famine obayes the Goddesse's command;
Though their endeavours still oppos'd stand.
Who, by a tempest hurried through the skies,
Enters the wretches roote: besides him lyes,
Then fast a sleepe: (for now Nights heavy charmes
All eyes had clos'd) imbrac't him in her armes;
Her selfe infus'd; breathes on his face and breast:
And emptie veines with hungers rage posselt.
This thus perform'd fortales the fruitfull earth:
And lack returns to her abodes of dearth.

Sound Sleepe as yet with pleasurable wings
On *Erichthon* gentle slumber flings.
Who dreames of feasts, extends his idle jawes;
With labouring teeth fantastically chawes.
Deludes his throat by swallowing empty fare:
And for affected food devours the aire.
Awak't; hot famine raves through all his veines:
And in his guts, and greedy palat reignes.
Forth-with; what Sea, what Earth, what Ayre affords,
Acquires: complines of starving at full bords.
In banquets, banquets seeks. What might alone
Have Townes and Nations fed; suffice not one.
Hunger increaseth with increast repast.
And as all rivers to the Ocean hast;
VWho thirsty still, drinks up the stranger floods:
As ravenous fires refuse no proffer'd foods;
Huge pyles receive; the more they have, the more
By much desire; made hungry with their store:
So *Erichthon*, of a minde prophane
Full dishes empties, and demands againe.
Meat breeds in him an appetite to meat;
VWho ever emptie, still prepares to eat.
His bellies gulfe his patrimony wasts:
Consuming famine yet unlesn'd lasts;
And his insatiable throates extent.
Now all his wealth, into his bowels sent:
A daughter left, unworthy such a Sire,
The beggar fold to feed his hungers fire.
Her noble thoughts bale servitude disdain:
Who now her hands extending to the Maine;
O thou that hadst my mayden-head, said she,
Thy ravisht spoyle from hated bondage free!
Neptune had this: who to her prayer consents.
And, though then by her master scene, prevents
His following search: transforming of his Rape
Into a man; maskt in a fishers shape.
Angler, her master, said, that with thy bait

g The City,
Erichthon's
country.

METRA.

Conceal't

Conceal't thy hookes; so prosper thy deceit,
 Sore t the sea composd; so may the fi h
 Be credulous, and taken at thy wi h;
 As thou reveal't her, who in garments poore,
 And ruffled haire, late stood upon this shore.
 For here, but very now, I saw her stand:
 Nor farther trace her foot-steps in the sand.
 She, *Neptunes* bounty finding; well appaid
 To be inquir'd for of her selfe; thus said.
 Pardon me Sir, who er'e you are; my eyes
 Have beene attentive on this exercise.
 To win beliefe; so may the God of Seas
 Assist my cunning in such arts as these:
 As late nor man nor maid I saw before
 Your selfe, my selfe excepted, on this shore.
 He credits, and beguil'd, the shore forsook:

When she againe her former figure took.
 Her father, seeing she could change her shape,
 Oft sold her; who as often made escape.
 Now hurt-like, now a cow, a bird, a mare:
 And fed his hunger with ill-purchase fare.
 But when his maladie all meanes had spent;
 And he had given it the last nourishment;
 Now to devoure his proper flesh proceeds,
 And by diminishing, his body feeds.

What need I dwell on foraine facts? even we
 Can vary shapes, though limited they be.
 Now seeme I as I am; oft like a Snake:
 And many times a Bulls horn'd figure take.
 But while I hornes assum'd, one thus was broke,
 As you behold. This, with a sigh, he spoke.

Y 2

VPON

VPON THE EIGHTH BOOK OF
OVIDS METAMORPHOSIS.

Victory.

NISUS
AND
SCYLLA.

NOW Cephalus with his auxiliary Æginites sets saile for Athens. Meane while Megara is besieged by Minos: Victory flying with doubtfull wings between either armie; declaring thereby the uncertaine event of Battle. Anciently she was painted with one foote on a globe, to shew her mutability: to whom the painter Aglaophantes first added wings; because the glory obtained thereby flies farre and wide in an instant: who by her agilitie removes all barres and impediments. They saie her the daughter of Styx; but fostered by Pallas; that is, of Execution directed by counsell: or of the infernall effects of warre, and distribution of Victory by the divine appointment: and therefore held in the right hand of Jupiter, as appeared by divers of his statues. Which since (saith Cicero) of so great a power as not to be governed without a God, they gave to the thing it selfe the name of a Goddesse: adoring the gift for the giver; and bonoured by superstitious Antiquitie with temples and altars. Nisus, one of the sonnes of Pandion, raigned in Megara: who had on his head a purple haire; wherein consisted his owne, and his countries safety. So the strength of Sampson, a vowed Nazarite, consisted in his long haire: from whence the wearing of locks might proceed; and by abuse those Elfe-locks, whereunto so much was attributed by superstition. This story of Nisus and Scylla may allude to that of Sampson and Dalilah, who were in a manner contemporary. And perhaps from Sampsons losing his strength with his haire, the inventors of Hieroglyphicks presented imbecillitie by a woman with her haire cut short: as among the Grecians in a man it was the badge of Servitude. In this city of Megara, our Poet describes a tower with harmonious walls: which is in part confirmed by Paulanias that country-man. The Megarians, saith he, report, how Apollo helpt Alceobous in the building thereof; and layd his Harpe on a stone, which struck with a pebble, ever renders the same musick, to my no small admiration. Others say that this tower was built like a labyrinth with many hollowes and windings, the cause of so strange a reverberation. I have seene a stone within the Ægyptian Pyramis, which being struck, would ring, and retaine the sound as long as a bell; by reason of the places and its owne concavittie. Scylla the daughter of Nisus, from the top of this tower accustomed to behold their daily conflicts: and now by continuance knew the persons and names of the Cretan Captaines; but takes too much notice of Minos, and over-admires his severall graces. Love springs from admiration, and from love superlative praises, how ever undeserved. She intends to oblige him unto her by betraying her Countrey: and justifies her intension by the justice of his cause, his invincible power, and the benefit they should receive by being conquered by him. There are no vices that have not their apologies. She rejecteth religion, piety, and feare, with this wicked assertion:

We to our selves are Gods: they thrive, who dare:
And Fortune is a foe to slothfull prai'r.

Thus resolved she puls the purple haire from the head of her sleeping father; and carries it through the enemies host unto Minos: that is, revealed unto him the secrets and counsels of Nisus; withall how to surprize the City: by whose assistance he took it, with the slaughter of her father, and generall overthrow of the Athenians. So in the raigne of Orcanes, the successor of Ottoman, was Abydos betrayed to the Turke by the governours daughter: who bewitched with the person of Abdurachman and his valour, often scene from the turrets of the Castle; as he approached the walls, threw downe a letter tied to a stone wherein she manifested her affection, and promised the delivery of the Castle, if he would perswade the Generall to remove the siege, and returne himselfe in the dead of night to follow her directions. The Defendants overjoyed at the enemies departure, drunk freely, and slept soundly: when Abdurachman, with a selected crew, was let in at the posterne by his attending lover; who conducted him to the gates, where he slew the guard, and set them open to the rest of the army: surprising the Governour in his bed; whom he carried away, and fortified the place with Mahometans. But our noble Minos (for his justice fained to be the son of Jupiter, and after his death an infernall Iudge) although he made use of the treason, rejects and execrates the traitresse: who imposing just lawes on the vanquished, sets saile for Creete, and leaves her behinde him. With the like and greater generosity, the Romanes acquainted Pyrrhus with the treason of one, who offered to poison him: and in corrupter times under the raigne of Tiberius, rejected Andegastrius, that proffered them to poison

Arminius,

Arminius, the great protector of the German Libertie: who would not make use of so detested a treason. Now desperate Scylla, losing the reward of her guilt; but retaining the sting; and more inflamed by her repulse; threw her self into the Sea; overtaking, and clinging to Minos his ship: but is beaten off by her father transformed into a Hobby; she her self now changed into a Lark; to expresse their naturall antipathy: the one pursuing; and the other hating, as fearing her pursuer.

Now Nisus, touring in the liquid aire,
Doth punish Scylla for his purple haire.
Which way so ever fearfull Scylla flies
Her cruell foe pursues her through the skies;
Which way so ever Nisus takes his flight
Scylla with feare-swift wings avoids his sight.

Apparet liquida sublimis in aere Nisus,
Et pro purpureo pectus dat Scylla capillo.
Quicquid illa locum fugiens fecat aethera pennae,
Ecce nimicus aëre magno stridore per an-
tas
Insequitur Nisus; quae se fert Nisus ad auram,
Illa loquem furiosus rapit fecat aethera pennae
Virg. Georg. I.

And may not the terror of an afflicted conscience be meant by this fable, which fatally pursues the guiltie? punished in expecting punishment; and ever expecting what they have deserved. Skulking and trembling, as the Lark that is dared by the Hobby for feare of detection, and merited vengeance.

Be this thy tower of brasse; to lodge with-in
No guiltie secret, nor look pale with sin.

— Hic murus aeneae est,
Nil confidere sibi, nulla pallescere culpa.
Hora: Epist.

Some write that Minos drag'd Scylla at the sterne of his ship, and so drowned her.

Minos now landing in Crete, payes his vovves to Jupiter; and offers an hundred Oxen on his altars; the greatest of sacrifices, called a Hecatomb. He adorne his palace with the spoyles of his enemies: an ancient custome, more particulariz'd by Virgill.

Much armes beside on sacred pillars hung:
Captived Charriots, Battail-axes strong,
High-crested Helmes, huge barres from town-gates born,
Shields, lances; brazen beakes from Gallies torn.

Multaq; praeterea sacris in positum arma,
Capitum pendant curru, saevaq; securae,
Et cresta capitum, et portarum ingentia clau-
stra,
Spiculaq; clypeiq; crepitag; rostra carinæ.

These also they hung on the trunks of trees, (as we their Ensignes at this day in Churches) Trophies erected in honour of the Conquerors valour and fortune: by such a glory inflaming the mindes of others to illustrious actions, and gratifying the Gods for their prosperous successes. But in these Triumphs and solemnities the Romans exceeded all others; as they did in the greatnesse of their achievements.

Pasiphae in the absence of her husband Minos falls in love with a Bull: who inclosed by the art of Dedalus in a Cow of wood, enjoyed her infamy: and brought forth a monster, in his upper parts resembling a man, and in his nether, a beast; which of her husband and the brutish adulterer was called a Minotaure: whom Minos would not kill, in that a brother to his Children; but inclosed him in a Labyrinth invented by Dedalus: to whom he threw the ninth yeer Tribute of seven Athenian youths and as many Virgins, to be devoured, in satisfaction of the murder of his son Androgius. When Theseus in the eighteenth yeer allotted, with the rest, to that destiny, by the assistance of Ariadne, slew the Minotaure, and wound himself out of the Labyrinth. Nero, as Suetonius records, made this fable of Pasiphae a history, presenting that more then bestiall and unnaturall act in the publique Amphitheater: imitated by that other monster Domitian: whereof his flatterer Martiall.

THE ME-
NOTAUR.

The Cretan Bull Pasiphae backs: in view
Of all; and what was fabulous, is true.
No more let Old Time boast: what fame records,
Cesar, thy Amphitheater affords.

Iundam Pasiphaen Diis, credite, tauro
Vidimus; acceptae saluta praesidia fidem:
Nec se miretur, Caesar, longeva vetustas:
Quicquid fama canit, donat arena tibi.
Spectat.

Although lesse prodigiously yet with no lesse crueltie, impos'd he the part of Scaevola, on another: who performed it with equall resolution: thus extolled by the former Poet:

Now Caesars Amphitheater displayes
The only glorious act of Brutus days.
See how he grasps the flames! in pain delights!
While his triumphant arme the fire affrights.

Qui nunc Caesars lustris spectantur arena:
Temporibus Brutigloria summa fuit.
Afficit, ut teneat flammam, paraggi, fructus
Fortis, et aeternis regnat in igne manum!

His

*1776 sui spectator adeſt & mobile dextra
 Funer amant: totu paſitur ille ſpectu.
 Quid niſi capta foret volens parca, parabat
 Sator in laeva ſua ſiſtra focos.
 Neve piger poſt tale decus quid fecerit ante:
 Quam vultu ſatu eſt hanc mihi noſſe manum.
 Martialis 1. 8. Ep. 30.*

His own ſpectator, loves the funerall
 Of his right hand, and ſacrificed all.
 But that with-held, more eagerly aſpires
 To thruſt the left amidſt the fainting fires.
 This done, let not his former deeds be ſcand:
 Suffice it us t' have known that noble hand.

THESEUS
 AND THE
 MINO-
 TAURE.

Galba would boaſt that he was deſcended by the fathers ſide from Jupiter; and by the mothers from this wicked Paliphae, the daughter of the Sun; ſetting up her ſtatue among the reſt of his Anceſtors; rather glorying in a high, then a vertuous Originall: when the more moderate Vespasian would frequently profeſſe the meaneſſe of his Family; holding it perhaps more noble to be the ſonne of his own merit. Although like prodigious luſts are forbidden by the Laws of Moſes, as by ours, which argue a poſſibilitie of the prohibited offence: yet rather believe we with others that this Taurus was Minos Secretary, or a Captain of his Army; who, with the privacy of Dedalus, in his houſe diſhonoured Paliphae: the childe begotten in that adultery being called by the names of both his fathers, the one in repute, and the other in ſuſpition: and in that Taurus ſignifies a Bull, he was ſained from the navell downward to have carryed that ſhape, whom Minos would not put to death for the reaſon aforeſaid; but cauſed Dedalus that excellent Architeect to build the Labyrinth, no other then a priſon under the earth, contrived with many intricate windings, to prevent the eſcape of ſuch as were impriſoned) wherein he incloſed him. Into this he alſo threw the Athenian Tribute: who never more ſeen (either remaining there ever; or ſecretly, as ſome write, conveyed from thence, and imploied in huſbandry) were ſaid to have been devoured by the Minotaure. But Theſeus, with others, being now to be committed to priſon; Ariadne, falling in love with his perſon, by the advice of Dedalus, conveyed a ſword into his hand, and a clew of thred; who with the one is ſaid to have ſlain the Minotaure, or rather the keepers of the priſon; and with the other to have conducted himſelf and his countrey-men out of that intricate Labyrinth: who forthwith fled with Ariadne to Sea, in the ſelf ſame ſhip, which had brought him thither. The Cretan Labyrinth was made in imitation of the Egyptian; yet hardly comprizing the hundreth part. Pliny writes that no tract thereof remained in his time: yet at this day the inhabitants undertake to ſhew it unto ſtrangers. For between the ruines of Gortina and Groſſius, at the foot of Ida; are many Meanders, hewn out of the rock, under ground: in ſo much as not to be entred without a Conductor. I have heard a Merchant ſay, who had ſeen it, that it was ſo intricate and vaſt, that a Guide who for twentie yeers together had ſhewn it to others, there loſt himſelf and was never more heard of. By a Labyrinth the Ancient deciphred the perplexed condition of man, combred and intangled with many miſchiefs: through which impoſſible to paſſe without the conduct of wiſdome, and aſſiſtance of unfainting fortitude. But now to the morall, thus rendered by ſome: Paliphae the daughter of Sun and Verſis, is the Soul of man; enriched with the greater reaſon and knowledge, by how much the body is more ſublimated by the vertue and efficacy of the Sun; Verſis being that humidity where of it is ingendred. This Soul eſpouſed to Minos (juſtice and Integrity) where carried away with ſenſuall delights, is ſaid to forſake her lawfull husband, and to commit with a Bull: for ſo brutiſh and violent are the affections when they revells from the obedience of Vertue; producing Minotaures and monſters, by deſaming nature through a wicked habit, and ſo become prodigious. Nor poſſible to get out of that intricate Labyrinth of Vice, without the counſell and wiſdome of Dedalus, imparted by Ariadne, or ſincere affection. Lucian reports, how Paliphae, informed of the celeftiall Bull by Dedalus, and much affecting the art of Aſtronomy, was therefore ſained to fall in love with that beaſt, and to know him by his procurement. The Romans bore a Minotaure in their enſignes, to declare that the counſells and ſtratagems of a Generall ſhould be muſſed in the unſearchable darkneſſe of ſecreſie, ſuch as not to be traced or diſcovered by the Enemy: nay often to be concealed from their neereſt friends, according to that ſaying of Metellus. If I thought that my ſhirt knew my purpoſe, I would teare it from my body.

ARIADNE

Now Theſeus arriving at Dia, forgetfull of the many merits of Ariadne, ſteales away by night, and forſakes his ſleeping Preſerver: whom Bacchus recomferts, and takes to his wife: who, the more to honour her, converts her Crown into a Celeftiall Conſtellation. Love not ſeldome makes friends of enemies, as here appears in the perſon of Ariadne, who ſaveth Theſeus, when the Athenians were the murderers of her brother; and foes to her countrey. But no benefits can oblige the ungratefull, or thoſe mindes which are alienated: who render evil for good; and ſeek their deſtruction from whom they received their ſaſetie. Yet Bacchus, or the wine power, is ready to relieve the innocently miſerable; by whoſe aſſiſtance they overcome their calamities, and receive an ample reward for their vertues.

For

For those benefits which we do unto others, are done, as it were, unto God; who joynes us for the same unto himself, and crowns us with true beatitude; that flourishing garland of immortal flowers.

Which Boreas frosts shall not defeate;
Nor scorched be by Sirius heat.

*Quæ neq; frigoris Boreæ,
Nec Sævis æstis æstus.*

Ariadne therefore is not unaptly said to have beene married unto Bacchus (called Lyæus, a freer from cares; as Eleleus of compassion) and to have her crowne converted into starres. This, for the excellent workmanship, was fained to have beene made by Vulcan: and that the refulgency thereof gave a light to Theseus through the errors of the Labyrinth. The Constellation consisteth of eight starres, whereof there is one of the second magnitude.

Now Dedalus, weary of his long exile, makes himselfe and his sonne artificiall wings, to escape the restraint of Minos: (the first, according to Thucidides, who collected a navie, and held those seas in subjection) when Icarus, neither following the advice nor example of his father, by soaring so neere the Sunne, made that sea famous by his fall, and the neighbouring Iland by his sepulture. This fable applauds the golden Meane, and flight of vertue betweene the extreames. Icarus falls in aspiring. Yet more commendable then those, who creepe on the earth like contemptible wormes, such the other extreme: whereas this hath something of magnanimity, and mounts like the bird of Jove to his kindred Heaven. So that of two vices, the one is the braver, and the other the safer. But he who flies in the middle course, above the lownesse of contempt, and under the malice of Envy; shall neither clog his wings with the dull vapors of the Earth, nor melt their wax by the Sunnes vicinitie.

DEDALVS
AND
ICARVS.

Winged Dedalus through empty aire
To Latium made his safe repaire,
While he the middle course did keepe:
Nor gave a name unto the deepe.

While Eagles Icarus out-flies,
Whose thoughts his fathers pitch despise,
And mountes, O Phæbus, to thy flame;
To unknowne seas he gave a name.

Great heightes great downfalls ballance still.
Be great and glorious they that will:
Let none for potent me adore.
May my small Bark coast by the shore
Untroct to sea by lofty windes:
Calme bayes proud Fortune never mindes:
But ships on high-wrought Seas affailes,
Whose top-failes swell with cloudy gales.

*Medium exiti dum sulcat iter
Tenuit Latias Dedalus oras,
Nūquid de die nomina ponto?
Sed cum volucres vincere velit
Icarus audet, patrisque puer
Deficit alas, Pombæque volat
Proximus ipsi, dedit ignota
Nomina ponto.
Male pensantur magna ruina.
Felix alius, magisq; velox
Me nulla vocet turba potens.
Stringat tenuis illic a puppa,
Nec magna meos astra per-
lit
Incat medium scandere pon-
tum.
Transit ruit fortuna fuit,
Medioque rates quatit in alto,
Quarum feriant suprema iubes.
Sen. Herc. Oct.*

But for men to flye is impossible, although I am not ignorant that the like is reported of Simon Magus; which others by the breaking of their necks, have as miserably, as foolishly, attempted. Nero exhibited this spectacle to the Romanes in their Amphitheater: the poore youth fell not far from his throne; whose bloud, to upbraid his cruell pastime, besprinkled his garments. But this fable hath an allusion to the history. For Dedalus being by Minos shut up in the prison of the Labyrinth, in that of counseil with Ariadne about the delivery of Theseus, got out by a wile, and put to sea in two small vessels; the one guided by himselfe, and the other by his sonne Icarus: when by the helpe of their sailes, invented by Dedalus, they out-stript their pursuers. And because they were displayed like wings, and carried them with so strange a celerity, they were fained to fly. But Icarus, by bearing too great a saile, over-set his Barke, and perished in that sea, which as yet is so called. Lucian will have Dedalus an excellent Astrologian; who instructed his sonne Icarus in that art: when he, not content with a competent knowledge, but searching too high into those heavenly mysteries, and so swerving from the truth, was said to have fallen from aloft into a sea of errors.

The Partridge rejoyceth at the miseries of Dedalus, now while he interred his son. Who was once a youth, and so called; the sonne of his sister, committed to his care and instruction. He envying the boyes excellent inventions of the Saw and the Compasses; threw him from the top of Minerva's tower in Athens: supported by the Goddesse, and by her converted into a bird of that name and nature. There is no envy so great and deadly, as is betweene men of the same profession. And perhaps it is onely a-

PERDIX.

mong

mong such: who will violate all obligations to remove the rivalls of their praises, and those who may in time obscure them. But Pallas, or admirable Art, sustaines, and gives them life in their happy endeavours. But to return to the history. Dedalus for the death of Perdix was banished Athens by the Areopagites; from whence he fled into Creete unto Minos, who entertained him with extraordinary respect and bountie. For excellent artificers are every where acceptable: so that banishment to such is rather a preferment, and not in policy to be inflicted. Men of other condition do hardly gain estimation abroad: but the admiration of an excellent workman, propagates, and is increased among forreiners: it being a generall inclination to value a stranger in any profession, before those of our own countrey. Such a rare artificer was Dedalus; who beautified the Earth with Temples and other admirable edifices: insomuch as all delicate structures were called, as they are at this day, Dedalean. So cunning a statuary, that Aristotle writes how his statues would go by themselves: and Plato, that they would runne away, unlesse they were bound like fugitive servants. Which report proceeded from this: that whereas all statues were formerly made in one posture with their feet connexed together, he carved his to the lively representation of all varietie of gestures. No marvell therefore, though Minos were loth to part with such a treasure; who pursued him into Sicilia: When Cocalus the King, taking armes in his defence, slew Minos in battell. Others record how he entertained him at Camarina: when discovering in a bath about the surrender of Dedalus, he detained him therein so long, till he was stifled. Virgil writes that Dedalus first arrived at the Italian Cumæ, mistaken for the Ionian; as appears by the course of his flight: those seas being called Icarian, and an Island in them Icaria.

Theseus came while arriving at Athens, is magnified by his Citizens for their delivery from that lamentable Tribute, who consecrated his ship to Apollo, and sent it yearly to Delos (where upon it was called Delia) to carry certain annuall sacrifices. Untill the return of the same, it was not lawfull to put any to death: the occasion that Socrates was so long detained in prison, before they executed his condemnation: who kept it in repaire, supplying the old timber with new, even to the dayes of Demetrius Phalereus. Glory is the shadow of vertue, and accompanies even those who would reject her: which now had so heightened his actions, that Meleager invites him, with the rest of the Grecian Worthies, to the hunting of the Calidonian Bore, which wasted their countrey: sent by Diana as a punishment for her neglected sacrifice. For there is no evil befalls unto man, but either proceeds from his omission of divine duties, or actuall impietie. And although they often seeme to proceed from naturall causes, in that concealed from our understandings; yet are they ever inflicted by the Supreme appointment. Strabo will have this Calidonian Bore to be born of Phæa surnamed the Cromonian Sow, of whom we have formerly spoken. A sowne not degenerating from such a mother: both cruell robbers, ravenous, wastfull, beastly of life, and no lesse in behaviour. Wherefore every way agreeing with Swine, who delight in uncleannesse, and detest the contrary.

THE
CALIDONIAN
BORE.

Deniq; amara actum fugiat sui, & timet omne
Viguentum: nam setigeru subit arte venenum est.
Quod non interdum tanquam recreare videtur.
At contra nobis canum terribilium sit
Spurcitiet, eadem subit hac res munda videtur.
Invariabiliter totu ut voluatur ibidem.
Lucret. lib. 6.

The nasty swine sweet Margerum flies, and hates
All fragrant oyntments: for what recreates
Our fences, unto theirs is pestilent;
What we think filthy, what offends our sent,
To them is cleane and pleasant: who desire
Insatiably to wallow in the mire.

And no marvell although so many Grecian princes, as here are mentioned, tooke armes against this salvage and inhumane thiefe; when the Senate and People of Rome led all their forces (and no more then sufficient) against the Fencer Sparticus; who lay in the concaves of Vesuvius, and depopulated Campania with his robberies. Atalanta, a Virago of excellent beantie, first wounded this thiefe. Nor is there any history almost, that makes not mention of warlike women, who have conducted armes successfully, and fought in their own persons. Not only allowed off, but commanded in Plato's Republicke: whose opinions since not a little poetically expressed, are best apparelled in numbers.

Atalanta.

But heare we him whom men do call divine.
I dare affirme that martiall Discipline
As well to women as to men pertaines.
And now where Sarmatian shoare restrains
The Pontick floods, we know a people dwell;
Where women in bold deeds of armes excell:

Who

Who mannage steeds, subdue the stubborn Bow;
And severall use of every weapon know.
Some, like *Diana*, painted quivers beare:
Minerva-like, some arm'd with shield and speare:
As if descended from th'impoverisht skies;
Or strove to imitate those Deities.
Such are to women men; to men a mirror:
And well besit the field, were't but for terror.
So should our dames, the one-half of our might,
For honour, freedome, and their children fight.
Their weapons therefore let them exercise;
And dance in armour: learn how to surprize;
To order battells; to assaile, retire,
Remove, or fortifie, if need require.
So either they the citie may defend,
While on the foe we all our forces bend:
Or, if unequall multitudes oppresse,
Put armour on; and succour our distresse.
A maime it is unto the publike state,
That women should become degenerate
By sloth and servill breeding: of lesse sprite
Then feeble birds, who for their young ones fight
With ravenous beasts: but to the altars fly,
Half dead with feare; and intimate thereby,
That none, by wide Earth nourisht, are so base,
And poore in spirit, as our humane race.

But return we to the fable. Joyfull Meleager first espied the wound which the virgin gave. A lovers eyes are alwayes intentive on the beloved: laying hold upon every occasion to extoll and divulge their praises. Who now killing the Bore, presents her with the spoyle: and attributes to her merits what was due to his own. Pausanias writes that a tusk of this Bore, being half an ell in length, was brought out of Greece by Augustus Cæsar, and hung up for a wonder in the Temple of Bacchus, which stood in his gardens: there placed perhaps as the spoyle of an enemy; since the Bore is so great a destroyer of Vineyards. Now Plexippus and Toxeus Meleagers uncles by the mother, envying that a woman should carry the honour; took the gift from Atalanta, and the rights from their Nephew: who slew them both in his rage for the disgrace they had done her: an injury, to a lover implacable and mortall. The like befell to the surviving Horatio: who, after his victory over the three Curatii, returning in triumph, and meeting with his sister, who frantickly upbraided him for the losse of her lover (one of the slain brethren) impatient to have his glory and the publique acclamations blemished by her unreasonable griefe and revilings; stabb'd her to the heart (for as love in her, so ambition in him, forgot all the bonds of nature) and from a triumph was presently drawn to a trial for his life, as a murderer: although he sped better then our unfortunate Meleager. For Althæa was then sacrificing to the Gods for the victory of her son, when newes was brought her of the slaughter of her brothers: in whose person our Poet hath unimitably described the miserable conflict between the affections of a sister and a mother: but the former prevails, and her son must suffer by her vengeance. This may seeme strange, and contrary to opinion: yet we reade in Herodotus, that Darius, having left it to the choice of the wife of Intaphernes, whether her son or her brother should be delivered out of prison; she elected the freedom of her brother.

Althæa now throwes the fatall brand into the fire: wherewith the life of Meleager consumes, and extinguisheth. This it should seeme she effected by witch-craft: the brand perhaps being carved with his image. Plato speakes of the waxen images that were made by Magitians; which our latter ages have more amply discovered; wherewith they wrought on the lives of the presented. One I will relate from Buchanan, in that it so parallels this of Meleager. Duff, the threescore and eighteenth King of Scotland, laboured with a new and unheard of disease: no cause apparent, all remedies bootlesse; his body languishing in a perpetuall sweat, and his strength apparently decaying. Insomuch as suspected to have beene bewitched: which was increased by a rumor that certaine witches of Forrest in Murry practised his destruction; arising from a word which a girle let fall, that the King should dye shortly

shortly. Who, being examined by Donald, Captain of the Castle, and tortures shown her, confessed the truth; and how her mother was one of the assembly. When certain souldiers being sent in search, surprised them a roasting the waxen Image of the King before a soft fire: to the end, that as the waxe melted by degrees, so should the King dissolve into sweat by little and little, and his life consume with the consumption of the other; as here is described in the death of Meleager. The image broken, and the witches executed, it is reported that the King recovered his health in a moment. Pisto hastned by such diuvelish means the untimely death of Germanicus. There were found, saith Tacitus, pull'd out of the ground, and from hollow walls, the reliques of humane bodies; charmes and inchantments; the name of Germanicus ingraven on sheets of lead; ashes half burnt, and tempered with putrifi'd blood; with which forceries it is beleeved that souls are dedicated to the Powers Infernall. But Homer will have the death of Meleager to proceed from magicall imprecations.

*Hæc ita accubabat, etiam cruentum animam
digne is,
Propter immolationem, rati sunt quæ dæi
Multum dolens supplicat, et propter fratrum
dum.
Mæstem autem, et eorum multa matrem
manibus, et
Immanem Phryonem, et rati sunt Proserpinam,
In gremio concidit, et rati sunt autem, et
Vt filio daretur, et rati sunt autem, et
rati sunt Erinnys
Erinnys et Erinnys, et rati sunt autem, et
bani. Iliad. lib. 9.*

He, by his frantick mother curst, retires;
And inly burnes with discontented fires.
She vengeance for her slaughtered brothers threats:
With impious hands the foodfull Earth she beats;
Invoking Pluto and sad Proserpine
(Fixt on her knees, her eyes drown'd in their brine)
To take her sons loth'd life. Which ô, too well
Implacable Erinnys heard from Hell.

Nidorus also reports, how he saw a witch who could kill with cursing: and no doubt but the diuvel is ready, if performed, to accomplish any thing that may tend to the destruction of man. The curses and imprecations of Parents are often ratified by the diuine Iustice: to be trembled at, when causelesse; but upon preceding demerits ever ominous and fatall. So Meleager dyes by the impietie of his mother: by her desperate hands on her self revenged. Her daughters distracted with griefe for the losse of their brother, were all converted (saying Gorgæ and Deianira) into a kinde of fowle which are called Meleagrides: taken by some for Ginny Cocks, or Turkies: by the description of others resembling a Hawk; black of colour, and feeding only on seeds; which at certain seasons of the yeer, from Africa flye into Bœotia, and in multitudes frequent the place where Meleager was intomb'd; screaming, and tearing one another. Fained for this to have been his transformed Sisters, and yearly to lament at his sepulchre.

Theseus, with his friend Perithous and Lelex, returning from the death of the Calydonian Bore, are entertained and feasted by the river Achelous: who tells of his converting of five Nymphs into as many Ilands, for forgetting him at their sacrifices: declaring how the neglect of diuine duties are seldome unpunished. And anciently men by the Answers of the Oracles, were often commanded to sacrifice to Achelous: as defiguring the puritie and vertue of water; from whence all things were supposed to have had their originall; he being taken of old for the water in generall: as appears by this of Virgils, in imitation of Orpheus.

*Liber et alma Ceres, vestes si munere tekus
Cælestium pinguis glandes mutavit arista
Pecunia; iuuentu Acheloi nascuntur uva.*

Bacchus and Ceres; If the Earth hath born,
By you, instead of akornes, strengthning Corn
And mingled Acheloan cups with wine.

Now rivers were honoured for Gods, not only in that so diversly beneficiall to mortalls; but in regard of their perpetuall motion and succession of waters, without any visible supply or originall. These Ilands, the Echinades (so called of their abounding with Vrchins) lye at the mouth of this river; which flows from Pindus, and divides Ætolia from Acarnania: named formerly Thoas; and after Achelous, of an Ætolian King therein drowned. They are said to have been by him converted into Ilands; because those parcells of land were worn and born from the continent by the violence of his waters: as the Nymphs were fained to neglect their sacrifice, when through a mightie drouth they could not pay their accustomed tribute to that River.

He tells with different passion of another Iland, a little more remote; into which Perimele, whom he had de-irginated (and therefore thrown into the river by her father) was, by his petition unto Neptune, converted. From which we may gather, that no shame is so great, or ingenders a deadlier hatred in parents, then to have their blood contaminated by the lust of their issue. Who so offend

MELEA-
GERS ST-
RONS.

ECHINA-
DES.

PERIME-
LE.

offend at this day in Italy are commonly made away by their brothers or neereſt of kindred: whereof the Dutcheſſe of Melfi affords a memorable example. Now why Perimele is ſaid to have been made an Iſland by Neptune, proceeds from a naturall reaſon: ſuch newly appearing, either by receiſe of the Sea; or by violent windes impriſoned in the ground underneath; which ſtrugling to burſt forth, liſt up the reſiſting Earth above the ſuperficiſ of the water, as not long ago the New Mountaine roſe out of the ſea at the bottome of the Bay of Puteolum. And there are two Iſlands of the Azores, amidſt the great weſtern Ocean, in ſight and not many leagues diſtant, called Flores and Corves; whereof it is credibly reported, that the one was diſcovered by the Spaniard many yeers before the other: which approves the former aſſertion.

Prophane Perithous derides Achelous; and denies that the Gods have any ſuch power, as to take away our old, and give us new figures: who is reprehended by religious Lelex;

Heavens power, immense, and endleſſe none can ſhun;

(Said he) and what the Gods would do, is done.

Confirming this by the ſtory of Philemon and Baucis: the patterns of chaſt and conſtant conjugall affections: as of content in povertie; who make it eaſie by bearing it cheerfully. A condition as full of innocency, as ſecuritie: and no mean bleſſing, if we could but think ſo.

A turfe, more ſoft then coverlets
Of Scarlet, peacefull ſleep begets.
The guilded roof Repoſe affrights:
And purple cauſeth wakefull Nights.
O could we of the mightie know,
What boſome Feares high fortunes throw
On thoſe they flatter! *Aeolus* raves
Not ſoupon the *Brutian* waves.
The Poore poſſeſſe ſecurer Souls:
Although they drink in Beechen boles,
Yet tremble not their hands with feare.
Although unbought, and courſe their cheare,
Their eyes are on no terrors fixt.
Blood is in golden Goblets mixt.
A wife to a mean husband wed,
Though not the bountie of the Red-
Rich ſea in carquenets ſhe weares,
Nor orient pearle ore-charge her eares;
Nor robes, as far from coſt as pride,
Be twice in *Tyrian* purple dide;
Nor by *Meonian* needle wrought,
With ſilke from fartheſt *Seres* brought,
Subjacent to the Suns up riſe;
But every hearb her woollen dies,
Courſe-woven, of a home-ſpun thred;
Yet warmes ſhe no adulterate bed.
Their ſouls *Erinnys* torch affright,
Whoſe births are crown'd with ſumptuous Rites.
The poore themſelves unhappy call,
Vntill they ſee the happy fall.

Ceſſet Tyrio molles oſtra,
Silet impavida ducere ſomnas.
Aurea rumpunt teſta quietem,
Vigileſq; trahit purpura nodos.
O ſi poſſent poſſeſſa diſcunt,
Quanto ſitui ſublimis agit
Fortuna mecum! *Bruttia Caro*
Pulſante fretum miſtor unda agit.
Tediora pauper ſcitum gerit.
Tacet e parula pocula ſaga,
Sed non trepida tenet ipſa manu.
Carpit faciles viſeſq; cibos,
Sed non ſtrictos reſpicit oſes.
Aurea miſcet pocula ſanguis.
Cuius modico nupta marito
Non diſpoſito clara monili
Gefas pelagi dona rubentis,
Nec gemmiſeras detrahit aures
Lazu Eoa lectus in anda;
Nec Sidonia molli abeno
Reperita bibit lana rubores;
Nec Maonia diſtinguit acu
Qua Phœbeu ſubditus Euris
Legit Eou Ser arboribus.
Qualibet herba cinere colas,
Qua indoluit nervere manus:
Sed non dubitat ſover illa toros
*Sequitur dira lampide *Erinnys**
Quorum populi colere diem
Nec ſibi felix pauper habetur
Niſi felices cecidiſſe vident.
Sen. Herc. Oct.

Thoſe cannot want much, who deſire but a little: nor they ever have enough, whoſe deſires are unbounded. Neither are means wanting to the poore to be hoſpitable; when they afford what they have, and entertaine with alacritie: as Jupiter and Mercury, diſguized in humane formes, are here at the humble Cottage of Philemon and Baucis, by others every where excluded whoſe homely and heartie entertainment is moſt conceſſedly expreſſed by our wittieſt of Authors. They diſcovered their Gueſts to be Gods by the wines replenſhing of it ſelfe in the cup, as often as emptied; and fall to adoration. Soupon the miraculous cure of the Cripple, the *Lyſtrians* cryed out that the Gods were come downe amongſt them in the likeneſſe of men: calling Barnabas, Jupiter, and Paul, Mercury, in regard of his eloquution: who might have robbed thoſe Gods of their honours, and by the furtherance of their owne Priests, if they would have conſented. But this our fable was deviſed to deterre from

inhumanitie, and perswade to hospitalitie: when the disguised Gods not seldome converse with men, and in recompence of their charitie and devotion, snatch them from a generall destruction. Which may be alluded (if rather not taken from thence) to the history of Lot. Lot received two Angels, and Philemon two Gods (by the rest of the citizens uncivilly intreated) in the shapes of men, and feasted them in their houses. The Angels revealed themselves to the one, and the Gods to the other, together with their intentions of destroying those places for the impietie of the inhabitants. The Angels conducted old Lot and his wife out of Sodom; so these Gods old Philemon and Baucis; that they might not perish with the rest of their citizens: The site of Sodom, the town being burnt with fire from heaven, was turned into a lake; and so was this Phrygian Citie: the names of Gods and Angels confounded by the Poets, held the ministers to that supreme Power, their father and director. But the fiction proceedeth? declaring how their poore cottage was only preserved; and changed by the remunerating Gods into a glorious Temple. As the body is the Temple to a vertuous soule; so is that house to the body, where religion and pietie is exercised. The Gods bid them aske what they would: who, after a short consultation, desire that they might have the custody, and during their lives live as priests in that Temple: which is, not to change their contented condition; but to spend their old age at home, as in the temple of the Gods, in prayer, and devotion. As this part of their petition was full of zeale; so was the following of mutuall affection: That since they had lived ever lovingly together; they might together dye; nor either survive to grieve for the other. A happy life: a death to be envied. Nor could the Gods deny a request so full of divine and humane pietie: who now in the extremitie of age, convert them both at one instant into flourishing trees before the stayres of the Temple, that the memory of the good might have a sacred respect, and be never forgotten: whereon the religious hang garlands; that is, celebrate their praises; reverencing their memories, who had so revered the immortals.

PROTEVS.

This story told, Achelous seconds the same with the transformations of Proteus. Diodorus writes, how the Egyptians (the line of Menis failing in the fifth descent) elected Cetes, called Proteus by the Grecians, for their king, hard upon the time of the Trojan warres. A man who was said to excell in knowledge; and to have changed himself into sondry shapes; now seeming a beast, now a tree, now fire, or what else he pleased; as registred in the records of the Egyptian Priests: attaining to that skill by his continuall conversation with Astrologians and Magicians; of whose strange, and not inferiour performancies, the sacred Scriptures do testifie. In memoriall of whom the succeeding kings wore the shapes of Lions, Bulls, and Dragons, on their heads, as markes of regalitie: sometimes trees, fire, and fragrant oynments; either for ornament, wonder, or Superstition: from whence the Grecians derived their fiction. But Proteus rather was a wise and politique prince; who could temper his passions, and shape his actions according to the varietie of times and occasions, in the administration of government: now using clemency, and again severitie; said therefore to convert into water, into fire; sometimes a fruitfull tree, then a terrible beast; of his rewarding vertue and punishing offences: now proceeding by force like a Lion; and now like a Fox with subtiltie and stratagems. For those of high undertakings are to have a versatile wit, that can accommodate themselves to all times and dispositions. Such Alcibiades: in Sparta, homely in his diet, austere and laborious; in Iorica voluptuous and dissolute; in Thrace, drinking hard, or on horseback; and in Persia, sumptuous and magnificent. Alciat applies this fable to the uncertaintie of Antiquitie:

*Pallenas senex, cui forma est istrica, Proteu
Quai mala membra viri fere, modo membra
fera:
Dic age, qua facies ratio te vertit in omnes,
Nulla sit ut vario certa figura tibi?
Signa vetustatis, primævis & prætera seculi:
De quo quisq; suo somnia arbitrio.
Alciatus.*

Old Proteus, player-like Pallenian,
That now appear'st a beast, and now a man;
Say, wherefore do'st thou vary thy disguise?
Nor ever seem'st the same to mortal eyes?
Antiquities true character I show:
Whereof all dreame at will, but nothing know.

Proteus physically is taken for the First Matter, converting into all diversitie of formes; which againe resolve into their own originall: and said to be the sonne of Neptune, because the operation and dispensation of Matter is exercised chiefly in liquid bodies. So is he taken for aire, (and therefore said to rest in a Cave, which is under the celestiall Concave) which ariseth from extenuated water: by whose secret operation both plants and living creatures are produced from the self same Matter, and the matter it self converted into Elements; which the Ancient expressed by Proteus his multiplictie of changes.

ERISICH-
THON.

Achelous proceeds with the story of Metra, the daughter of Erisichthon. A man who contemned the

the Gods, nor ever-sacrificed on their Altars: who now had cut downe the sacred Grove of Ceres: For Groves were ever consecrated by the Ancient to some Deitie or other. Because such shady and delightful places affected the minds, and reduced it to sequestred contemplations; composing the thoughts, and inspiring a secret propensity to devotion, begetting an apprehension of some latent and invisible Power. In every good man, saith Seneca, there inhabits a God; but what God, is uncertaine. If thou light on a thick Grove, adorned with ancient trees of unusuall height; which deprive thee of the sight of heaven with their interwoven branches: the stately talenesse of the woods, the secrecie of the place and admiration of that darke and continued shade, present to thy belief the presence of some Deity. But what, if well applied, might nourish devotion, was converted by abuse to Idolatry: wicked Spirits most haunting such places, as conduced to divine contemplation, that they might pervert it to their service. The Jews were oft guilty of this superstition; who made those Groves the festiual bowers of their Idols: exclaimed against by the Prophets, and hewn downe by their best Princes. Yet continued in such estimation among the heathen; that to offer them any violence was reputed a sacriledge so fearefull, as would instantly draw downe the divine vengeance: as here exemplified in Erifichthon; who not onely violated the Grove of Ceres, but laid the axe to the root of that stately Oake which was in particular consecrated unto her; and, as appeareth, gave Oracles like that of Dodona: being garnished with tables, hung up by such as there had payed their vov'es either for their recovery of health, or delivery from dangers; wherein the manner of both were painted. An ancient custome among the Pagans, and now in use; as is to be seene, and not seldome in statue, through-out all Italy; especially in the Churches of those Saints who are chiefly celebrated for miracles; where one hath hardly roome to hang or stand by another. This Oake is described to be fifteene cubits in circuit, and of an answerable altitude. Perhaps a Poeticall Hyperbole: yet over-topt both by an Historian and a Philosopher. For Bembus writes in his Venetian History that trees were found under the Antartick Circle, which twenty men could not fathome: and Cardan, that there is a tree in the Indies called Ceiba (by the Spaniards Gorda) which riseth in three disjoyned stems from the earth, every one twenty feete in compasse, and distant below as far from each other; insomuch as a cart well laden might drive betweene either: but when they unite in the bole, which is above fifteene feet from the ground, the tree is no lesse then five and forty feet in circumference; and from the bottome of the united trunk to the thrusting out of the branches, foure-score; having a top of an incredible extention: which so huge a magnitude, saith he, proceeds from the fecunditie of the soile, the vigor of the Sun, and nature of the tree; for the wood thereof is light, partaking little of earth, and abounding with moisture. But this of ours is violated by the sacrilegious Erifichthon; bloud gushing from the gashes as it were from a wound: when the included Dryad, now dying, prophecies of his destruction. For those Nymphs were supposed to have the tuition of trees; to be borne, and to dye, with them. Whereof Apollonius, speaking of the unfortunate Paræbius:

DRYADES

He suffer'd for his Sire: who durst provoke
The Dryades, by cutting down their Oke.
The Nymph full oft petition'd him with teares
To spare her Tree, of equall birth and yeares;
Since both their lives did flourish in that bole.
But no intreats could his rash youth controule;
Who hewes it downe. The Nymph reveng'd her fall:
To him, and to his issue, tragicall.

Stultique sui parat dedit ille parentis
Caderet ut solus quicquam in montibus olim,
Fertur Hamadryadum Nympha precessu quat-
relas.
Sapient illa quidem supplex hunc voce rogavit,
Ne truncum quicquam consideret, ipsa coeva
Quod foret, amantemque videret in arbore
vita.
Vixit hic fecit, dixit juvenilibus annis:
Prosternit Quercum & fanejam quam sibi
Nympha
Pignorisque sui fecit.

They are called Dryades, and Hamadryades; because they begin to live with Oakes, and perish together. If these be meer fictions; then were they invented by superstitious antiquity, to beget a reverend feare of the Gods, by informing that they were every where, and in every creature. But if beleev'd by the divulgers, then were they Divels that appeared, and spake out of trees, unto mortals: as that of the Dodonian Oake, which will admit of no contradiction. This, tottering with innumerable blowes, now crusheth the under trees in his downefall. So great men fall not alone; but with their ruine rinate their dependants. Sejanus his followers, after his fall, were questioned in such multitudes, that it deterr'd the Historians to record them.

The Dryades mourning for the losse of the Tree, and death of their Sister, joynly complaine unto Ceres: who resolves to destroy Erifichthon by famine; of all deaths the most miserable. And in that she her selfe might not approach that Hag (for what hath plenty to doe with hunger?) She sends unto her one of the Oreades; so called, in that borne and conversing on Mountaines, whereof they are the Presidents, and attendants on the Virgin Huntresse.

Oreades.

As

*Quid sit hunc, aut per hunc Ceres
Liberet Diana coarctat: quam mille fecit
Hinc quoque in glomeratis Oreades.
En. lib. 4.*

As when *Diana*, prest to revels, crownes
Eurota's banks, or *Cynthus* lofty Downes;
Troopes of *Oreades* about her throng.

These were said to be the first that diverted men from the eating of flesh; giving an example by feeding on Chestnuts and Akornes. When one of them, named *Melissa* finding by chance a combe full of honey, gave a taste thereof to the rest of the Nymphs: who delighting in the sweetnesse, and rejoycing in the invention, cal'd the Bees themselves *Melissa's* in her honour. Wherefore certaine Priests in the names of those Nymphs were anciently admitted to the solemnities of *Ceres*: in that they, as *Ceres*, gave unto man a better kinde of sustenance. From hence proceeded their affinity. The Nymph delivers her message to *Famine*; whom she found in the farthest extent of *Scythia*, accompanied with *Palenesse* and *Trembling*: the effects of hunger and cold, as the latter is the cause of the barrennesse of that Countrey; so far removed from the Sun, the fountaine of heat, and fruitfull productions. Yet this meager Fury, for the punishment of man, not seldome visits the most fertill Climats: as she did our Island in the reigne of *Edward the Second*; when horses, yea men and children, were stolne for food: and what more horrible; those theeves committed to prison, were torne in peeces, and eaten halfe alive, by those who had been longer in durance. But no life can be added to this figure of *Famine* here painted by our Poet: who now breathes her venome into the bowels of sleeping *Erisichthon*; who dreames of eating, and chawes the aire with his labouring jawes. Awaked with hunger, by feeding he increaseth his appetite; and consumes his whole patrimony on his belly. Wood of *Hollingborne* in *Kent* would have starv'd him sooner had he beene of his family: who being a landed man, and a true labourer, could hardly compasse better food then the livers of *Bullocks*. He hath devoured at one meale as much as was provided for twenty men. I have heard those say that knew him, how he eat a whole hog at a sitting: and at another time time thirty dozen of *Pigeons*. Now beggerly *Erisichthon*, having consumed all but his hunger, was forced to sell his daughter for foode: who often deceiving her severall Masters by the changing of her shape, returned againe; and so for a while prolonged the life of her miserable father. But that not sufficient, he devours his owne flesh; and feeds his body by diminishing it. *Erisichthon* is said to have beene a prodigall Glutton; and by his vast expences to have reduced himselfe unto beggery; insomuch as he was glad to prostitute his daughter for his sustenance: who had horses, oxen, sheepe, and the like provisions, given her by her Lovers: whereupon it was reported scoffingly, that *Metra* was changed into those severall creatures. For in those dayes, having little use of silver or gold, they made cattle their money (called *Pecunia* of *Pecus*) which they gave in dowry, and exchanged for other commodities. Whereof *Homer* on the death of *Iphidomas*:

METRA.

*Sic in quadam thic lapsus, demisit arcam
fenuum.
Miseri proci a deserta uxore, et uxor
auxiliante
Invenit, cuius nullam voluptatem vidit mul-
ta a. dederat,
Primum centum boves dedit, deinde quoque
mille promissit
Capras simul & oves quae multa pasceban-
tur.
Il. l. 11.*

*Tum vero Glaucus Sarpedides mentem extulit
Inpetit.
Qui cum Tydide Diomede arma permutavit,
Aut a coru, 100. bovas valentia, 9. bovas
valentibus.
Il. l. 6.*

There fell, and slept a brazen sleepe, in aid
Of *Troy*; farre from his Spouse, as yet a maid;
Nor reapt the pleasure of his love, that howre
Bereft of all: yet much had given in dowre,
A hundred Beeves; Sheepe, Gotes, a thousand more
Had promis'd her; his fields inricht with store.

And againe,

Love, *Glaucus* minde, inlarg'd: who *Diomed* gave,
For armes of brasse, his armes of burnisht gold:
Those for nine Steeres, these for a hundred fold.

We read that *Judah* sent such a reward to his mistaken daughter in law *Thamar*. This punishment of *Erisichthon* may perhaps have beene a Wolfe in his breast: as unsatiable as uncurable, if not taken in time; eating into the body untill it gnaw on the heart. There be also those who have a dog-like appetite, ever hungry, and never thriving: of which disease *Eusebius* reports that *Herod*, the cruell murderer of the Innocents, pined, and perished. But the fable affordeth this morall: that none who despise the Gods, or neglect their service, can long avoid domesticall calamities: Miserie being alwaies the companion of Impiety: and that an impudent man must of necessitie fall into many disasters. As irreligious and foolish *Erisichthon*; who having consumed his estate in gurmardizing, was constrained to feed his hunger by base and infamous courses; which faile in the end, and suffer him to famish.

UPON



OVIDS

METAMORPHOSIS

The Ninth Book.

THE ARGUMENT.

A Serpent Achelous ; now a Bull :
 His severed Horne with plenty ever full.
 Lichas a Rock. Alcides sunke in flame,
 Ascends a God. The labour-helping Dame
 A Weefel. Lotis, flying lust, becomes
 A tree : the like sad Dryope intombs.
 Old Iolaus waxeth young agen.
 Callirrhoe's Infants suddenly grow Men.
 Byblis a weeping Fountaine. Iphis, now
 A Boy, to Isis paies his maiden Vow.

^a The son, the
 son of *Neptune*,
 the son of *Neptune*,
 the river
ACHELLOUS
 AND
HERCULES.

^c *Oeneus*,
Hercules,
^e *Luno's*.

^f A colour
 attributed to
 Rivers, in
 regard of the
 green banks
 and over-
 shadowing
 trees, refle-
 cted by the
 water.

HE, ^a who his high descent from *Neptune* draws,
 Of his so sad a sigh demands the cause, (ceeds :
 And maimed brow. When thus ^b the God pro-

His dangling curls impal'd with quivering reeds.
 A heave task you impose : his owne disgrace
 Who would revive ? Yet was it not so base
 To be subdued, as noble to contend :
 And such a victor doth my foyle defend.
 Have you not heard of faire-cheekt *Deianire* ?
 The envi'd hope of many : the desire
 Of all that knew her. We, with others, went
 To *Oeneus* Court, to purchase his consent.
^c *Parthions* sonne, make me thy sonne in law ;
 I, and ^d *Alcides* said : the rest with-draw.
 He, with his father *Iove*, his Labours fame,
 And ^e Step-dames vanquish't tasks, inforc't his clame.

'Twere shame, said I, that deathlesse Gods, to men
 Who dye, should stoop. (A God he was not then)
 These ever-living waters I command,
 That winde in endlesse currents through thy land.
 Thy Son no stranger is, if I be He :
 But of thy countrey and a friend to thee.
 And be 't no prejudice ; that *Luno's* hate,
 Nor punishing imployments presse my fate.
 If from *Alcmena* you your being drew :
Iove's your false father, or the crime is true.
 You seek a father in a mothers shame,
 Or be not *Iove's*, or take a bastards name.

He, all this while, with eyes that sparkle fire,
 Vpon me frownd : and weakly rules his ire.
 Then onely said ; My hand my tongue exceeds :
 Wime thou with words, so I subdue with deeds.
 With that, fell on. To speak so big, and shrink,
 I shame : and let my ^f wave-greene mantle sink ;

My armes oppose, my hands for seizure prest ;
 And every fitted part for fight addrest.
 He throws ^g dust on me with his hollow hand :
 And I againe besprinkle him with sand.
 Now catches at my neck, now at my thighes ;
 Or proffer makes : and every lim applies.
 But me my waight defends ; in vaine he strives.
 Much like as when a roling billow drives
 Against a rock : the rock repels his pride ;
 By his owne poisure firmly fortin'd.
 Both for a while with-drew : againe we meet,
 And strongly keepe our stands ; feet joyned to foot.
 With that I rush't upon him with my brest.
 My fingers, his ; my brow his fore-head prest.
 So have I seene two Bulls with horrid might
 Together close ; the motive of their fight
 The fairest Cow in all those fields : the Heard
 With feare expecting which should be preferr'd.
 Thrice *Hercules* did all his force incline
 (As oft in vaine) to free his brest from mine.
 The fourth assay my strong imbrace unbound :
 And from my grasping armes his body wound.
 Then turning me about (truth guides my tongue)
 Vpon my back with all his burden hung.
 If I have faith (this ly can finde no way
 To praise) on me, me thought a mountaine lay.
 Scarce could I clasp my armes, all froth'd with sweat :
 Scarce from his gripes could I my body get.
 Still pressing on, he gives nor time to breathe
 Nor gather strength : my powers my trust deceave.
 At last, his yoking armes my neck command :
 When, puld upon my knees, I bit the sand.
 My native slight my weaker force supply'd :
 I from him like a lengthfull Serpent glide.

^g To take
 the better
 hold.

Now

Now in contracted folds I forward sprung :
 Horridly hissing with my forked tongue.
 He laughs ; and flouts my cunning in this sort :
 To strangle Serpents ^a was my cradles sport.
 Though other dragons to thy conquest bow :
 To dire ^b *Lernean Hydra* what art thou ?
 Her wounds were fruitfull : from each sever'd head ;
 Each of her hundred necks two fiercer bred :
 More strong by twining heires. These thus remu'd
 And multiply'd by death, I twice subdu'd.
 VVhat hope hast thou, a forged Snake, to scape ?
 That fight it with others armes ; and begst thy shape.
 This said ; my neck his grasping fingers clincht ;
 And scru'd my throat ; as if with pincers wrinct :
 While from his gripes I strove my jawes to pull.
 Twice over-come ; now, like a furious Bull,
 Once more his terrible assaults oppose.
 His armes about my swelling chest he throwes,
 And following, hales : my horne (my head turn'd round)
 Fixt on the earth ; and threw me on the ground.
 My brow (that not sufficing) dis-adornes :
 By breaking one of my ingaged hornes.
 The ^c *Naiades* with fruits and flowers this fill :
^d VVherein abundant plenty riots still.
 Here *Achelous* ends. One lovely faire,
 Girt like *Diana's* Nymph, with flowing haire,
 Came in ; and brought the wealthy Horne ; repleat
 VVith Autumnes store, and fruit serv'd after meat.
 Day sprung ; and mountain shewn with early beams ;
 His Queets depart : nor stay till peacefull streames
 Glyde gently downe, and keepe their bounded race.
 Sad *Achelous* now his rustick face
 And maymed head within the current shrouds.
 This blemish much his former beauty clouds :
 All else compleat. The dammage of his browes
 He shades with flaggie wreaths, and fallow boughes.
 But *Deianira*, *Nessus*, was thy wrack :
 A deadly arrow piercing through thy back.
^e *Ioves* son, with his new wife ; to *Thebes* his course
 Directing ; came t' *Enneus* rapid fource.
 The big-twolne streames increast with winters raine,
 And whirling round, their passage now restraine.
 For her he feares : feare for himselfe abhor'd.
 When strong-lim'd *Nessus* came, who knew the Ford,
 And said ; I safely will transport thy Bride :
 Meane-while swim thou unto the other side.
 To him ^f *Alcides* his pale wife betakes :
 VVho, fearing both the flood, and *Nessus*, quakes
 Charg'd with his quiver, and his Lions skin
 (His club and bow before throwne over) in
 The Heros leapes, and said ; How ever vast,
 These waves, since undertaken, shall be past.
 And confident, nor seekes the smoothest wayes :
 Nor by declining entertaines delays.
 Now over ; stooping for his bow, he heard
 His wives shrill shriekes ; and *Nessus* saw, prepar'd
 To violate his trust. Thou ravisher,
 VVhat hope said he, can thy vaine speed confer ?
 Holla, & thou halfe a beast ; with-hold thy sight :
 I with thee heare ; nor intercept my right :
 If no respect of me can fix thy trust :
 Yet, let thy ^h Fathers wheele restraine thy lust.
 Nor shalt thou scape revenge ; how ever fleet,
 Wounds shall or e-take thy speed, though not my feete.

The last, his deeds confirme ; for as he fled,
 An arrow struck his back : the barbed head
 Past through his brest. Tug'd out, a crimson flood
 Spouts both waies ; mixt with ⁱ *Hydras* poy's'nous blood.
 This *Nessus* took ; and softly said : yet I,
^k *Alcides*, will not unrevenge'd dy.
 And gave ^l his Rape a robe, dipt in that gore :
 This will (said he) the heat of love restore.
 Long after (all the ample world possest
 With his great acts, and *Innoes* hate increast)
 From raz'd ^m *Oecalia* halting his remove,
 To sacrifice unto ⁿ *Cenaan* love :
 Fames bakings *Deianira's* eares surpris'd
 (Who falshood adds to truth, and grows by lies)
 How *Iole*, ^o *Amphitryoniades*
 With love intral'd. Stung with this strong disease
 The troubled lover credits what she feares.
 At first she nourisheth her grieve with teares :
 Which weeping eyes diffuse. Then said ; But why
 VVeep we ? the strumpet in these teares will joy.
 Since she will come, some change attempt I must ;
 Before my bed be stained with her lust.
 Shall I complaine ? be mute ? shift houses ? stay ?
 Returne to *Calydon*, and give her way ?
 Or call to minde that I am sister to
 Great *Meleager*, and some mischief doe ?
 VVhat injur'd woman ; what the spleenefull woe
 Of jealousie ; by harlots death, can show ?
 Her thoughts, long toy'd with change, now fixed stood
 To send the garment dipt in *Nessus* blood ;
 To quicken fainting love. The Present she
 To *Lycas* gave (as ignorant as he)
 And her owne sorrow. VVho with good intent
 And kinde respects, the robe t' her husband sent.
 Which now the unsuspecting Heroe wore :
 Wrapt in the poyson of ^p *Echidna's* gore.
 VVho praying, new-borne flames with incense fed :
 And bowles of wine on marble altars shed.
 The spreading mischief workes : with heat dissolv'd,
 The manly limmes of *Hercules* involv'd.
 VVho, whilst he could, with usuall fortitude
 His grones suppress. All patience now subdu'd
 VVith such extreames ; the altar downe he flings :
 And shady ^q *Oeta* with his clamor rings.
 Forth-with, to teare the torture off, he strives :
 The riven robe, his skin that lines it, rives ;
 Or to his limmes unseparably cleaves ;
 Or his huge bones and sinews naked leaves.
 As fire-red Steele in water drencht ; so toyles
 His hissing blood, and with hot poyson boyles.
 No meane ! the greedy flames his entrails eat ;
 And all his body flowes with purple sweat :
 His scorched sinewes crack, his marrow fries.
 Then, to the stars his hands advancing, cries.
 Feast, *Inno*, on our harmes. O, from on high
 Behold this plague ! thy cruell stomach cloy.
 If foes may pitty purchase (such are we ;)
 This life, with torments vext ; long sought by thee ;
 And borne to toyle, receive. For death would prove,
 To me a blessing : and a Step-dames love
 May such a blessing give. Have I this gain'd,
 Foraine *Buirs* ; who *Ioves* temple stain'd
 With strangers blood ? That from the earth earth-bred
Antaus held ? VVhom *Geryons* triple head,

a Two sent
by two to
destroy him
in his cradle
b See the
Comment.

c Water
Nymphs
d *Copie Cornu*

Nessus.

e Hercules.

f Hercules, so
called of his
strength.

g A Centaur.
h *Inno*, said
to be
torn in
Hell on a
cattle
wheele, for
attempting
two : who
deceived him
with a cloud
in her like-
ness ; on
whom he
begot the
Centaur.

i With which
Hercules ar-
rows were
infected.
k *Hercules*.
l *Deianira*.

Hercu-
les.

m A City of
Euboea, which
he took
with the
slaughter of
Eurytus and
his sonnes,
for denying
him his
daughter
Iole, whom
he bore a-
way with
him
n So called
of a pro-
montory in
Euboea, where
he had his
altar.
o *Hercules*;
begotten by
love in the
shape of
Amphitryon
Alcides
husband.

p *Echidna* :
whose mo-
ther was
Lecythæa.

q A moun-
taine of *Thes-
saly* famous
by the death
the funeral
pyre and Se-
pulcher of
Hercules. But
how could
he who even
now sacrific-
ed in *Eu-
boea* be so
suddenly
transported
to the Con-
tinent? *Dio-
dorus* writes
that after
the poyson
began to
worke, he,
diminishing
his army's
came to *Thes-
saly*. His tor-
ment increas-
ing, he sent
Iole to
Delphos to
consult with
Apollon about
his recove-
ry ; and in
the meane
time ascend-
ed the moun-
taine where
he caused
himselfe to
be burnt
alive.

r Of these
his severall
exploits see
the com-
ment.

Nor

Nor thine, *o Cerberus*, could once dismay?
These hands, these made the *Cretan* Bull obay:
Your labours, *Elis*; smooth *Smyphalian* floods,
Confesse with praises; and *Parthenian* woods.
You got the golden belt of *Thermodon*:
And applas from the sleepleffe Dragon won.
Nor cloud-borne *Centaur*s, nor th' *Arcadian* Bore,
Could me resist: nor *Hydra* with her store
Of frightfull heads, which by their losse increast.
I, when I saw the *Thracian* Horses feast
With humane flesh, their mangers over-threw:
And with his steeds, their wicked Master flew.
These hands the *Nemean* Lion chokt: these queld
Huge *Cacus*, and these shoulders heaven up-held.
Ioves cruell wife grew weary to impose:
I never to performe. But *o*, these woes,
This new found plague, no vertue can repell;
Nor arms, nor weapons! Hungry flames of hell
Shoot through my veins; and on my liver prey.

^a Who had unjustly imposed his many labours.

^a *Eurytheus* yet triumphs: and some will say
That there be Gods! Here his complaints he ends;
And high-raised steps or lofty *Oeta* bends,
Hurried with anguish: like a Bull, that beares
A wounding javelin; whom the wounder feares.
Oft should you see him quake, oft grone, oft striving
To teare his garments; solid trees up-riving,
Inraged, with the mountaines, and then reares
His scorched armes unto his fathers speares.
Hid in a hollow rock, he *Lycas* spies:
When torture had possest his faculties
With all her furies. *Lycas* didst thou give
This horrid gift, said he? Think'st thou to live:
I dying by thy treason? While he quakes,
Lookes glistly pale, unheard excuses makes;
While yet he spake, while to his knees he clung;
Caught by the heeles, about his head thrice swong,
^b Him into deepe *Euboean* lurge threw;
(As engines stones) who hardened as he flew.
As falling shoures congeald with freezing windes
Convert to snow; as snow together bindes,
And rousing round in solid haile descends:
So while the aire his forced body rends,
Bloodlesse with terror, all his moisture gone;
That age reports him chang'd to rugged stone:
And still within *Euboea* gulphy deepes:
A finall rock lies, which mans proportion keepes:
Whereon the mariners forbore to fall,
As if't had fence. And this they *Lycas* call.

LYCAS.

^c Some say he threw him from the *Cretan* Promontory, where he came unto.

^d *Hercules*.

^e For without the arrows of *Hercules* Troy could not be taken: brought thither before when *Hercules* sackt that city in the dayes of *Lamachus*.

^f *Jupiter* the son of *Saturne*.

But thou, *o Ioves* God-like son (a Pyle with store
Of trees advanc't, which lofty *Oeta* bore)
Thy Bow and ample Quiver^d wherein ly
Those arrowes, that againe must visit Troy)
Bequeath't to *Peans* Heire: who catching fire
Puts to the Pyle. While greedy flames aspire;
Thou on the top thy Lions spoyle didst spread:
And lay't thereon (thy club beneath thy head)
VWith such a looke; as if a crowned Guest
Amidst full goblets, at a mirthfull feast.
Now all embracing flames a crackling made:
And their Contemners patient limmes invade.
The Gods much thought for Earths Defender tooke:
When thus *o Saturnus*, with a cheerefull looke:
This griefe, you Gods, is our delight: with all
Our soule we joy, that such a people call

Vs King and Father; who so gratefull are,
And of our progeny expresse such care:
For though his noble acts deserve as much;
You us oblige. But lest vaine terrors touch
Your loyall hearts; let not these flames displease:
Who conquered all, shall also conquer these.
^g *Vulcan* shall but his mothers part subdue:
For that's immortall which from us he drew;
And can nor taste of death, nor stoop to fire.
Which, freed from earth, shall to our joyes aspire.
This all your Deities I think will please.
If any grudge such grace to *Hercules*,
Nor would his honour; let them envy still:
They shall confirme our act against their will.

The Gods assent. And *Iuno*'s selfe accords;
At least in show: yet *Jupiters* last words
Vntimoth her forehead with observ'd distaste.
VWhat flame could vanquish, ^h *Mulciber* doth waste.
And *Hercules*, not knowne by face, remains;
VWho nothing of his mothers forme retains:
Now onely *Iove*-like. As a snake his yeares
Casts with his skin, and brightly young appears
VWith glittering scales: so, the *Tyrinthian*,
Having put off the habit of fraile man,
Shines in his better part, and seems more great:
With awe-insufing majesty repleat.
Rapt in a chariot by almighty *Iove*,
Through hollow clouds, unto the starrs above.
^k Preit *Atlas* feels his waight. *Eurytheus* ire
Ends not in death: his hatred to the Sire
Pursues his race. *Alcmena*, worne with care;
Had ^l *Iole* to whom she might declare
Her old-wives; lints, her sons hard labours (known
Through broad-spread Earth) his fortunes, and her own.
Her ^m *Hyllus*, by *Alcides* testament,
Took to his bed, with loves unfors't consent;
And filld her womb with generous feede: when thus
Alcmena: Be the Gods propitious,
And quick in working, when thy time drawes neare
To call ⁿ *Ilithyia*, whom sad mothers feare:
To me made difficult by *Iuno*'s sight.
For ten accomplisht signes did now excite
My travell to *Alcides* birth; whose waight
My belly stretcht: which bare so great a freight,
That you might sweare it was begot by *Iove*:
VWhen with intolerable paines I strove.

Now also, speaking, horror chills my heart:
And griefes remembred addes to griefe a part.
Seaven nights, seaven dayes, thus rackt; with anguish
My hands upheld, with out-cries, I desir'd
(^o *Lucina*'s aid, my burden to untie.
She came indeed, but pre-corrupted by
Ioves wife, to execute her deadly hate.
Hearing my groanes, she fate before the gate
On yonder Altar: her right knee upholds
Her crosse left ham; whose fingers knit in folds
Delay'd delivery: and with mutter'd spels
Of secret powre, the pressing birth repels.
I strive; and raving, task ungratefull *Iove*:
Desire to die; and breath complaints might move
Relentlesse fuints. The ^p *Cadmean* Dames were there;
Who pray for me, and comfort my despaire.
Red-hair'd *Galanthis*, one of meane descent;
In all employments stoutly diligent,

A a

Beloved

^g The God of fire here taken for fire is selfe.

^h *Vulcan*, or fire.

ⁱ *Hercules*, of *Tyrinthia*, a city of *Peloponnesus*, where he was fostered.

^k Supposed to support the Heavens.
^l The daughter of *Eurytheus*, brought by *Hercules* from *Euboea*.
^m *Hercules* son by *Demeter*.

ⁿ A name of *Lucina*, in that assistant at the Labours of women.

^o The Goddess of child-birth, so called in that she brings them to light.

^p *Teban* of which city *Cadmus* was the founder.
GALANTHIS.

Beloved for her dutie ; doth misdoubt
Malicious *Inno*. Puffling in and out,
She saw the Goddesse on the altar sit ;
Her armes al out her knees her fingers knit.
What ere you be, rejoyce with us, she said ;
Joy fall *Alcmena* hath her belly layd.
The Goddesse, ruling child-birth, starting, rose :
And parting her linckt fingers, eas'd my Throwes.

They say *Galanthis* laugh't at this deceit :
Whom straight the flouted Goddesse, in a fret,
Drags by the haire ; nor suffers her to rise :
Forth-with her arms convert to legs and thighs :
Agility and colour still abide :
Her shape transform'd. In that her mouth supply'd
Help to that child-birth, at her mouth she beares.
Nor now our still-frequented houses feares.
This said, she fighes for her old servants sake :
To whom^b her daughter likewise fighing, spake.

You, Mother, sorrow for no kinreds fate.
But what if I the wondrous change relate
Of my poore Sister ? Teares, and sorrow seaze
My troubled speech. Of all^c th' *Oechalides*
For forme few might with *Dryope* compare ;
The onely childe her dying mother bare :
I borne by a second wife. Her virgin flowre
Being gathered by^d that over-matring powre,
Who in *Delos*, and in *Delphos* doth reside ;
Andramon weds her : happy in his Bride.

A Lake there is, which shelving borders bound,
Much like a shore ; with fragrant myrtles crown'd.
Hither came simple *Dryope*, (what more
Afflicts me) to those Nymphs she garlands bore.
Her armes her childe, a pleasing burden, hold ;
Who suckt her breasts : not yet a twelve-month old :
Hard by the lake a flowry Lotus grew,
(Expecting berries) of a crimson hew.

Thence pulling flowers, she gave them to her son
To play with all ; so was I like t have done :
For I was there. I saw the blood descend
From dropping twigs : the boughs with horror bend.
And heard, too late ; how that a Nymph, who fled
From lustfull^e *Priapus* ; to quit her dread,
Assum'd this shape : the name of *Lotus* kept.
My Sister, this not knowing backward stept ;
And would depart, as soone as she had pray'd :
But rootes her feet, for all her struggling, stay'd.
Who onely moves above. The bark increast :
Ascending from the bottome to her breast.

This teen; she thought t have torne her haire ; but teares
Leaves from their twigs ; her head green branches beares.
The childe *Amphizus* (for his grand-father
Eurytus, did that name on him confer)
Now findes his mothers breasts both stiffe and dry :

I, a spectator of thy tragedy,
Deare sister, had in me no powre of aid.
Yet, as I could, thy growing trunk I stayd,
Clung to thy spreading boughs ; and wist that I
Intomb'd with thee, might in thy Lotus ly.
Behold, *Andramon* comes ; with him, her Sire ;
(Both wretched I) and for *Dryope* inquire :
When I for *Dryope* the Lotus shew'd.
They kisses on the yet warme wood bestow'd :
And, growling on the ground, her rootes embrace.
Now all of thee, deare Sister, but thy face

Th' incroaching habit of a tree receives.
VWith teares she bathes her new created leaves.
Who, while she might, while yet a way remain'd
For speaking passion ; in this sort complain'd.

If Credit to the wretched may be given ;
I sweare by all the Powers inbow'd in Heaven,
I never thus deserv'd. VWithout a sin
I suffer : innocent my life hath bin.
Or if I lye, may my greene branches fade :
And, feld with axes, on the fire be laid.

This Infant from his dying mother beare
To some kinde Nurse : and often let him here
Be fed with milke ; oft in my shadow play.
Let him salute my tree ; and sadly say.
(When he can speake) This Lotus doth containe
My dearest mother. Let him yet reframe
All lyes ; nor ever dare to touch a flowre :
But think that every tree inthrines a Powre.
Deare Husband, Sister, Father, all firewell.
If in your gentle hearts compassion dwell,
Suffer no axe to wound my tender boughes ;
Nor on my leaves let hungry cattaile broule.

And since I cannot unto you decline,
Ascend to me ; and joyne your lips to mine.
My little son, while I can kisse, advance.
But fate cuts off my failing utterance.
For now the softer rine my neck ascends :
And round about my leavy top extends.

Remove your hands : without the help of those,
The wrapping bark my dying eyes will close.
So left to speak, and be. Yet humane heart
In her chang'd body long retain'd a feat.

While *Iole* this story told ; her eyes,
Fill'd with her teares, the kinde *Alcmena* dryes ;
And weeps her selfe. Behold, a better change
VWith joy defers their sorrow : nor lesse strange.

For^f *Ioleus*, twice a youth, came in :
The doubtfull downe now budding on his chin.

Faire^h *Hebe*, at her Husbands sute, on thee
This gift bestow'd. About to sweare that she
VWould never give the like ; wifeⁱ *Thetis* said,
Forbeare ;^k Waite rayes in *Thetis* 's discord way'd :

And^l *Capaneus* but by love alone
Can be subdu'd. The brothers then shall grone
With mutuall wounds. The sacred^m Prophet lost
In swallowing earth, alive shall see his Ghost.

Hisⁿ Sons red hands^o his mothers life extract
T appease his Sire : a just yet wicked fact.
Rapt from his home and senses, with th' affright
Of staring furies, and his mothers Spite,
Vntill^p his wife the fatall gold demands :
Her husband murder'd by^q *Phedias* hands.

Then *Acheloian Callirhoe*
Shall *Iore* importune, that her infants may
Be turn'd to men : and due revenge require
(As he, for his) of those who slew their fire ;
Her prayers shall win consent from *Iore* : who then
Will bid thee make *Callirhoe* 's children men.

This, *Thetis* with prophetick rapture sung.
Among the Gods a grudging murmur sprung,
VWhy the this gift should not to others give.
Aurora for^r her husbands age doth grieve ;
Ceres complains of^s *Iasius* hoary haire ;
Vulcan would^t *Erichonius* youth repaire ;

f An ancient
custome for
the recreat
in blood or
affection to
close the eyes
of the dying.
TO LEAVE.
g The son of
Ioleus, who
was *Alcmena*
was borne by
her.
h The God-
des of youth,
espoused in
Heaven unto
Hebe.
i The pro-
phetick
Goddesse of
Equity.

CALLIRHOE
HOE
CHIEF
DEEN.
k See the
Comment.
l Slave by
lightning
in *Evangelis*
& *Polycletus*.
m *Amphizus*
name.

n *Alcmena*,
p *Eriphila*,
who had be-
trayed her
husband to
the sea was,
wherein he
fore-knew he
should pe-
rish, for
Hermion's
carnage : a
jewel belong-
ing to the
house of
Alcmena.

o *Alcibiades*
the daughter
of *Phedrus*,
whom he
won with the
carnage, fatal
to all
that wore it.

p *Amphizus* &
Teneris the
sons of *Phe-
bus*, who
slew *Alcmena*
for repudi-
ating their
sister *Alcibi-
ades* & mar-
rying with
Callirhoe the
daughter of
Alcmena.

q *Alcmena*
having slain
his mother
for betray-
ing his fa-
ther.
r *Tithonus*.
See the com-
ment on the
13 book.
s The sonne
of *Jupiter*
and *Eleitha*,
by whom
Ceres had
Plutus.
t Of whom
in the second
book.

And

a Who long
after begat
Enos on
Venus.

b The three
sons of In-
per; who for
their justice
were fained
to judge the
fables in an-
other world.

c The son of
Deio by
Apollon.

d Miletum.

Byblis.
e The son of
Miletus, who
was the son
of Apollon.

f Cupid.

And cares of time to come in *Venus* raigne,
That her ^a *Anchises* might wax young againe.
All sue for some : seditious favour strove
In height of tumult ; thus suppress by *Love*.

What mutter you ? Or where is your respect ?
Think you, you can the powre of Fate subject ?
Old *Ioalus* was by fate renew'd :
By fate *Callirrhoe's* babes shall be indew'd
With youth : not by ambition, nor by warre.
Even we, that you may better brook it, are
Prescrib'd by Fate. Which could we change; not thus
Should time suppress our God-like ^b *Æacus* :
Eternall youth should ^b *Rhadamanthus* crowne :
Nor should our ^b *Minos* lose his old renowne ;
Despised now through age : who heretofore,
VVith such a brave command his scepter bore.

These words of *Love's* the yeelding Gods asswage ;

Sith *Rhadamanth* and *Æacus*, with age
Decline : and *Minos*, whose youths active flame
Made mighty nations tremble at his name.
But now in minde and body impotent,
^c *Deionides Miletus* fear'd ascent
T' his throne suspects ; adorn'd with youth, and style,
Of *Phabus* son : nor durst his feares exile.

But thou, *Miletus*, of thy owne accord
Forsookst thy native home : and now aboard
Through deepe *Ægean* seas to *Asia* came :
Erecting there ^d a city of thy name.
He, as the Nymph *Cyane* (excellent
For beauty) daughter to *Meander*, went
Along his winding banks, compress her there :
Who *Byblis* at one birth with *Cannus* bare.

Byblis example lawlesse love reproves :
Byblis ^e *Apollineian Cannus* loves,
Not as a sister should a brother doe :
Nor at the first her owne affections knew.
Nor thought it sin so eagerly to kisse :
Nor by imbracing to have done amisse.
Whom shadow of false piety beguiles ;
Love by degrees corrupts. Her dresse, and smiles,
She frames t' attract ; to seeme too faire desires :
And envies whom so ever he admires.
Yet knowes not her disease : no wishes rise
In sighes as yet ; and yet within she fries.
Now calls him Lord ; the due of blood disclaim'd :
VWho would be *Byblis*, and not sister nam'd.
Nor waking durst she harbour in her brest
A wanton hope : but in dissolving rest
Her lover oft enjoys ; her senses keepe
A festivall ; yet blushes in her sleepe.
Sleepe fled ; long mute ; her dreame againe renues
By repetition : which she thus pursues.

Woe's me ! what bode these fantasies of night !
If true, how wretched ! why should such delight ?
His heavenly forme by envy is approv'd :
VWho might, if not a brother, be lov'd ;
And merits my affections (O too well)
If I were not his sister : there's my hell !
VWhile waking, I endeavour no such ill,
May these bewitching dreames enchant me still !
No Spie could blab that imitated joy.
O *Venus*, and with thee, ^f thou winged Boy !
What pleasure, what content, had I that night !
How lay I all dissolved in delight !

With how much joy remembered ! short those joyes ;
And hastie Night our happinesse envies.
Would I could change this wretched name of mine !
Or he the intrest in his bloud resigne !
How well, O *Cannus*, might our father be
A father in law, or to thy selfe, or me !
O would to *Love* we all in common held,
Except our birth ! though mine his birth exceld !
Who then (O fairest !) wilt thou make a mother ?
How ill hath Nature linkt us to each other !
Still must thou be my brother ; what I hate,
I onely have. What then prognosticate
These flattering visions ? VVhat in these extreames,
Can dreames availe ? or is their waight in dreames ?
The Gods forbid ! Yet Gods their Sisters wed.
Saturne and *Ops* had both one wombe and bed.
So *Tethys* with *Oceanus* ; so *Love*
Combines with *Juno* in externall love.
Gods have peculiar lawes : how dare I draw
From them examples, bound t' another law ?
Die, die, forbidden flames ; or let me die.
Then may my brother kisse me when I lye
On fable herse. Besides, the joynt consent
This craves of two. Say it should me content :
He may abhorre it. Yet ^s *Æolides*
Imbraced his. Whence spring such proofes as these !
O whether rapt ! you wicked flames, remove :
A brother, as befits a sister, love.
Yet should he first affect, perhaps I then
His love might cherish, and affect again.
Then shall I, who would not his sute reject,
Sue first ? What, canst thou speake ? thy thoughts detect ?
I can : Love prompts. If shame my speech suppress ;
Yet letters may my hidden flames confesse.

This pleas'd her ; and a little satish'd
Her doubtfull minde. VVhen rais'd on her left side,
And leaning on her elbow ; Hap what may,
VVe will (said she) our frantick love display.
O, whither slide I ! O what flames excite
These thoughts ? then fits her trembling hands to write :
One holds the wax, the ^b style the other guides.
Begins, doubts, writes, and at the tables chides ;
Notes, razes, changes oft, dislikes, approves,
Throwes all aside, resumes what she removes ;
Her will she knowes not ; no compofure brookes :
Soft shame and impudence strive in her looks.
She had writ Sister : that, as most unfit,
Defacing ; took the tables, and thus writ.

Health to her onely Love that Lover sends ;
Whose health alone upon your love depends.
To tell you who I am ; alas, I shame.
If you would know my sute : without a name
O let me plead, nor be for *Byblis* knowne,
Vntill my hopes be to assurance growne.
Pale colour, leanneffe, ruthfull looks, wet eyes,
Long sighes which from concealed passion rise,
Frequent imbracements, and (if you so much
Observed) kisses of too hot a touch
To sute a sisters coldnesse : these exprest
The deepe distemper of my wounded brest.
And yet, although my soule the wound sustain'd,
Although in me a fiery fury raign'd ;
Heavens witnesse, that I might at length be well,
I try'd the utmost ; striving to repell

^g *Macarius*
the sonne of
Æolus, who
lay with his
Sister *Ca-*
nace.

^h The yron
pin, where-
with (as
now) they
anciently
writ on ta-
bles covered
with wax :
from whence
what is ele-
gantely in-
dited is cal-
led a good
style.

The violent darts of *Cupid*: and fure more
Then you would think a woman could, I bore.
Against my will, I now become your slave:
And with afflicted language pitty crave.
You may preserve; you onely can undoe:
Chooſe which you will. Nor ſues a foe to you;
But who, too neere ally'd, would neerer joyne:
And in a ſtricter league of love combine.
Let old men know what's lawfull, good, or ill:
And to their froſty rules ſubject their will.
Raiſe *Venus* fits our yeares. Yet know not we
Intangling lawes: let us think all things free,
And imitate the Gods. Paternall awe,
Reſpect of fame, nor feare can us with-draw:
Alone all diffidence lay aſide.
Our eaſie ſtealths a brothers name will hide.
VVe may in privat talk; converſe, and kiſſe,
VWho ever by. What wants to crowne our bliſſe?
O pitty me, who have my love conſeſt;
Nor would, had not my utmoſt ardor preſt:
Left thy remortelleſſe crueltie be read
Vpon my monument, when I am dead.

The wax thus fill'd with her ſuccelleſſe wit;
She verſes in the utmoſt margent writ.
Then ſeales her ſhame: her parched tongue deny'd
To wet her gemme; which weeping eyes ſupply'd.
She, bluſhing, calls a ſervant of knowne truſt
And flattering him awhile; My friend, thou muſt
See theſe with care, and ſecrecie, conſaid
To my (there pauſ'd, and after) brother, ſaid,
In their delivery the tables fell:
She, at that Omen, ſtarts; yet bids farewell.
The wary meſſenger attends his time:
And gives to *Cannus* her infolded crime.
Amaz'd *Meandrius* high in choler grew:
And on the ground the halfe-read tables threw.
About to ſtrike; Thou wicked inſtrument
Of horrid luſt, ſaid he, by flight prevent
My ſwords revenge: but that our infancy
Thy death would publiſh; villan, thou ſhouldeſt dy.
He, frighted, flies; and to his miſtreſſe beares
The wrath of *Cannus*. *Byblis* quaking heares
Her ſad repulſe: a death-reſembling cold
Beſeig'd her heart, and vitall heat controld.
Yet, with her ſoule, her ſantick love returns:
Who, with ſcarce moving lips, thus ſoftly mournes.

And worthily. Why, o too raſh I have I
Diſclos'd this wound? affections ſecrecie.
VWho would ſo ſoone to heady lines commit?
I ſiſt, with ambiguous words it had been fit
T' have felt his thoughts; and train'd him to purſue.
I ſhould have noted how the weather grew;
And choſen a ſafe Sea: but now my ſailes
Swell'd, ſperately with unexpected gales.
Now borne on cruſhing rocks, the floods or'e-beare
My ſinking barke; nor can I back-ward ſteere.
Could not that Omen check the cheriſht ſcope
Of my deſires; when, with our blaſted hope,
The tables fell? ſhould I not have aſſign'd
Another day; or wholly chang'd my mind?
O no, the day. This Heaven fore-ſhe-w'd by ſad
And ſure preſages; had not I beene mad.
My ſelfe, before my letters, ſhould have ſu'd;
And lively love expreſt: he ſhould have view'd

My moving teares; a Lovers pleading eyes:
More could I have ſpoke then letters can comprife.
About his neck my armes I might have wound;
And, had he caſt me off, appeare to ſound;
Clung to his feet, and groveling, life implore.
This paſſion might have acted, and much more:
Whereof, though each particular had fail'd;
Yet altogether joyn'd might have prevaild.
Perhaps the blame-deſerving meſſenger
In choiſe of time, or circumſtance, did erre:
Nor took him, when his minde was pleas'd and free.
This wrackt my hopes. Wor of no Tygreſſe he,
Nor Lionelle, was borne: his gentle breaſt
Rough flint, hard ſteele, nor adamant inveſt.
He muſt be won: no ſowre repulſe ſhall make
My ſute ſurceaſe, till life my breaſt forſake.
The beſt, if what is done were to begin,
Is not t' attempt: next, what w' attempt, to win.
I or never would he, though I ſhould ore-ſway
My ſtrong deſires, forget this lewd aſſay.
Deſiſting, would I conde-mne my love for light;
Or that I tri'd to intrap him by this ſlight:
Or may conceive that brutiſh luſt did move
Theſe extaſies; and not the God of love.
Nor can I but have had a wicked mind;
My will polluted; which my hand hath ſign'd.
No giving back can make me innocent:
Nought can I adde to ſinne, Much to content.

This ſaid; one thought another doth controule:
So great a diſcord wracks her wavering ſoule!
Diſlikes; yet acts: who never ſatiſfi'd;
(Accuſt) attempteth, to be oft deni'd.
This ſcene, he ſies his countrey for her crime:
And builds a City in a forraigne clime.
When wofull *Byblis*, raving through deſpaire,
Her garments, from her bruited boſome tare;
Striking her armes through fury, and proclames
In high diſtraction, her inceſſuous flames.
Hopeleſſe, her hated manſion ſhe eſchues:
And frantickly, her brothers ſight purſues.
And as *ſmarrion Bacchanals* (great d ſon
Of *Semele*) ſtruck with thy *Thyrius*, run
In thy *Triennials*: ſo *Bubafian* Dames
Saw howling *Byblis* hurrying ore their plaines.
From theſe the wanders through the *Carian* bounds,
The warlike *Lelages*, and *Lycian* grounds:
Cragus, *Lymira*'s ſtreames; the ſilver waves
Of *Xanthus* paſt; and where *Chimera* raves
On craggy rocks; with Lions face and mane,
A Coates rough body, and a Serpents traine.
The woods were paſt: when thou, o *Byblis*, faint
With long purſuit, and paſſions ſtrong constraint,
Sunk it downe; thy ruſſed haire on earth diſplaid:
Thy face upon the withered leaves low-layd.
The kinde *Lelegian* Nymphs oft in their armes
Attempt to raiſe her: and with powerfull charmes
Of counſell, ſtrive to cure her love-ſick minde.
Which at her deafned heart no entrance finde.
She, graſping the green ruſhes, ſilent lyes:
And bathes them in the rivets of her eyes.
The *Naiades* thruſt under theſe a ſpring:
Their bounty could not give a greater thing.
As pitch diſtilleth from the barks black wound,
As tiſſe *Bitumen* iſſues from the ground;

a *Cannus*, the
ſonne of
Cannus,
daughter to
Meandrius.

b In *Caria*;
called *Cannus*:
a un-
healthfull in
the Summer
and Au-
tumn.

c *Tracian*
women (ſo
called of *Tracia*;
a
mountaine
in that coun-
try) which
celebrate his
feſtivals.
d *Bacchus*.
e A javelin
covered
with Ivy,
here taken
for his fury.
f *Bacchus*
feſts; in
that ſolem-
nized every
third yeare.
g Of *Bubafian*
a Province
in *Caria*.
h A River
of *Lycia*;
and not that
by *Troy*.
i See the
Comment.
k The wa-
ter Nymphs.
l A clammy
and combu-
ſtible mine-
rall.

As floods, which frosts in icie fetters bind,
Thaw with th' approaching Sun, and Southern wind;
Even so ^a *Phæbian Byblis*, spent in teares,
Becomes a living fountain, which yet beares
Her name: and under a black Holme that grows
In those rank vallies, plentifully flows.

The fame of this so wonderfull a fate
Had ^b fill'd *Crete's* hundred Cities; if of late
The change of *Iphis*, generally known,
Had not produc'd a wonder of their own.
For *Phæstus*, neer to *Gnosus*, fostered
One, *Lydas*, of un-noted parents bred:
How'ever, free. Nor did his wealth exceed
His parentage: yet both in word and deed
Sincerely just, and of a blamelesse life.
Who thus bespake his now down-lying wife.
Two things I wish: that you your belly lye
With little pain; and that it prove a boy.
A daughter is too chargeable, and we
Too poore to match her. ^c If a girl it be,
I charge, what I abhorre (o Pietie
Forgive me!) that, as soon as born, it die.
This having utter'd; and the Commanded wept
And the Commander; teares no measure kept.
Yet *Teletusa* still with fruitlesse praire,
Desires he would not in the Gods despaire.
But he too constant. Now her time was come,
And the ripe burden stretcht her heavy womb:
When ^d *Inachis*, with all her sacred band;
In dead of night, or stood, or seem'd to stand
Besides her bed. Her brows a crown adomes,
^e With eares of shining corn, and *Cynthia's* hornes.
Barking ^f *Anubis*, and ^g *Bubastis* bright,
Black ^h *Apis* spotted variously with white,
ⁱ He whose mouth-sealing finger silence taught,
^k *Tymbrells*, ^l *Osiris* never enough fought,
And ^m *forrein* serpents, whose dire touch constrain
A deadly slumber, consummate her train.
Then (as if seen awake) the Goddesse said:
My *Teletusa*, be not thus dismay'd;
Reject these eares, thy husband disobay:
And when ⁿ *Lucina* shall thy belly lay,
Toster what ere it be. A Deitie
Auxiliary to Distresse am I;
Ready to help, and easily implor'd:
Nor shall it grieve thee that thou hast ador'd
Vngratefull *Isis*. This admonish'd,
She leaves the roome. When, rising in her bed,
Her hands to heaven glad *Teletusa* threw:
And humbly prayes her vision may prove true.
Increasing throws at length a girl disclos'd.
Both by the father and the world suppos'd
To be a boy; so closely hid: and known
But to the mother, and the nurse alone.
^o He paies his vows, and of his Fathers name
It *Iphis* calls; which much rejoyc't the dame.
To each sex common: nor deceives thereby:
VWho still with pious fraud conceales her lie.
A boy in show; whose looks should you assigne
To boy or girl, love would in either shine.
At thirteen yeers her Father her affide
To yellow-trest *Iambe*: she the pride
Of *Phæstian* virgins for unequal'd faire:
Telestes daughter, and his onely heire,

Like young, like beautifull, together bred,
Inform'd alike, alike accomplished:
Like darts at once their simpl: bosomes strike;
Alike their wounds; their hopes, o far unlike!
The day they expect. *Iambe* thought time ran
Too slow; and takes her *Iphis* for a man.
Poore *Iphis* loves, despaire; despaire ejects
Far fiercer flames: a maid, a maid affects.

What will become of me (the weeping said)
Whom new, unknown, prodigious loves invade!
If pittifull, the Gods should have destroy'd:
Or else have given what might have been injoy'd.
No Cow a Cow, no Mare a Mare pursues:
But Harts their gentle Hindes, and Rams their Ewes.
So Birds together paire. Of all that move,
No Female suffers for a Female love.
O would I had no being! Yet, that all
Abhor'd by Nature should in *Crete* befall;
^p *Sol's* suit-incensed daughter lov'd a Bull:
They male and female. Mine, o farre more full
Of uncouth fury! for she pleas'd her blood;
And stood his errour in a Cow of wood:
She, for her craft, had an adulterer.
Should all the world their daring wits confer:
Should *Dadalus* his waxen wings renue,
And hither fly; what could his cunning do?
Can art convert a virgin to a boy?
Or fit *Iambe* for a maidens joy?
No, fixe thy minde; compose thy vast desires:
O quench these ill advis'd and foolish fires!
Think of thy sex, or even thy self abuse:
What may be, seek; and love as femals use.
Hope wings desire; hope *Cupids* flight sustains:
In thee thy Sex this deads. No watch restrains
Our deare imbrace, nor husbands jealousies,
Nor rigorous Sires; nor she her self denies:
Yet not to be injoy'd. Nor canst thou be
Happy in her; though men and Gods agree!
Now also all to my desires accord:
What they can give, the easie Gods afford;
What me, my father, hers, her self, would please;
Displeaseth Nature; stronger then all these.
She, she forbids. That day begins to shine;
Long wisht! wherein *Iambe* must be mine:
And yet not mine. Of mortalls most accur'd!
I starve at feasts, and in the river thirst.
^r *Inno*, o *Hymen*, wherefore are you come?
We both are Brides: but where is the Bride-groome?

Here ended. Nor lesse burnes the other Maid;
Who, *Hymen*, for thy swift apparance pray'd.
Yet *Teletusa* feares what she affects:
Protracting time: oft want of health objects;
Ill-boading dreames, and auguries oft flames;
But now no colour for excuse remains.
Their nuptiall rites, put off with such delay;
Were to be solemniz'd the following day.
When she unbinds, hers, and her daughters haire;
And holding by the Altar form'd this praire:
Isis; ^s who *Paratonian*, ^t *Pharos* Ile,
Smooth ^u *Marcotis*, and seven-channel'd ^v *Nile*,
Chear's with thy presence: thy poore suppliants heare:
O help in these extreames, and cure our feare!
Thee Goddesse, thee of old; these ensignes,
Have seen, and know: thy lumps, attendancie,

And

^a Of her
Grandfather
Phæstus.

^b Her father
lately of
Crete.
Iphis.

^c It was usu-
all among
the Grecians
to expose, or
make those
children a-
way, which
they would
not, or were
not able to
foster.

^d To the
daughter of
Inachus, after
describ'd by
the *Aegypti-
ans*, and cal-
led *Isis*.
^e Taken also
for the
Moone, as
the Moone
for *Ceres*.

^f *Mercury*:
worshipp'd
by the *E-
gyptians* in
the forme of
a dog.
^g *Dionys* so
named of
Isis, a ci-
tie in *Europe*,
where she
had her
Temple.
^h An Oxe, a-
dored by the
Egyptians.
ⁱ *Harpocrates*,
the God of
Silence.

^k *Sistrum*: a
lowd instrum-
ent pecu-
liar to the
Egyptians.
^l The hus-
band of *Isis*:
see the
Comment.

^m *Apis*,
which the
Egyptians
worshipp'd.
ⁿ The God-
desse of
Child-birth.
^o *Lydas*.

^p *Phæstus*.

^q As well as
others, by
seeming
what thou
art not.

^r Invok'd at
Nuptials.

^s A citie in
Europe, con-
secrated to
Isis.
^t Adjoyning
now to *A-
lexandria*.
^u A Lake not
far distant
from the
river of *E-
gypt*.

a. 3. 4.

And founding ^a Timbrells : and have thee obey'd.
 To me, impunity : life, to this maid,
 Thy saving counsell gave : to both renue
 Thy timely pittie. Teares her words pursue.
 The Goddess shakes her Altar ; when the gate
 Shooke on the hinges : homes that imitate
 The waxing Moons, through all the Temple flung
 A sacred splendor : noyse-full Timbrells rung.
 The Mother, glad of this successefull signe,
 Though not secure, returns from *Isis* shrine.
 Whom *Iphis* follows with a larger pace
 Then usuall ; nor had so white a face.

Her strength augments ; her look more bold appears ;
 Her shortning curls scarce hang beneath her eares ;
 By farre more full of courage, rapt with joy :
 For thou, of late a Wench, art now a Boy.
 Gifts to the Temple beare, and ^b *Jo* sing !
 Sing Joy ! Their gifts they to the Temple bring ;
 And adde a title ; in one verse display'd :
 What *Iphis* vow'd a Wench, a Boy he pay'd.
 The Morning Night dismasks with welcome flame :
^c When *Iuno*, *Venus*, and free *Hymen* came
 To grace their marriage ; who, with gifts divine,
Iphis the Boy, to his *Lanthe* joyne.

^b An acclamation in triumph.

^c Deities propitious to marriage.

VPON

17

VPON THE NINTH BOOK OF
OVIDS METAMORPHOSIS.

AChelous, esteeming it no disgrace to be over-come by such an adversary, relates his contention with Hercules for the Love of Deianira. Such a complement Hanniball in Livy bestowes upon Scipio: My comfort is, that by thee I am inforced to sue for a peace. Achelous in strength inferior, flies to his slights, and converts himself into a Serpent: subdued by Hercules with a scoffe; as the exercise and conquest of his infancy. For Juno is said to have sent two serpents to destroy him in his cradle; who strangled them both before he was so old as to know them: the Grecians naming him Hercules of the glory he had achieved by Juno; by which they would have us to know, that those who are markt for great actions, and are covetous of a vertuous praise; should betimes, and as it were from their cradles, accustome themselves to dangers; and exercise their fortitude in subduing of pleasures; which infeeble the minde, and destroy it with serpentine imbracements. Nor is pleasure and lust unaptly expressed by serpents; not onely for their naturall subtiltie and inveterate hatred to man; but also for their inbred lasciviousnesse: the female viper (our Adder) according to Pliny, out of a frantick delight, biting off the head of the Male in the time of their coiture. And we read in Plutarch that sometimes Serpents have been in love with women, manifesting all the signes of a wanton affection. As one with a maide of Ætolia, which nightly crept into her bed, gliding to and fro, and winding about every part of her body; retiring alwayes about the dawning of the Day. This observed, the maide was forthwith removed by her Guardians. The serpent missing her for divers dayes together, at length found her out: who now not loving and gentle as accustomed, but horrid and full of danger, leapt upon her, pinnioning her armes with his folds, and lashing her thighs with the remainder of his length: yet with such an anger as seemed to be mixt with indulgency, as rather intending to chastise, then to hurt her. A Serpent was said to have been found about Olympias bed, that night wherein she conceived with Alexander; which gave a colour to the claime of his descent from Jupiter. The like the Romanes divulged of Scipio Africanus, both reports no doubt but proceeding in part from the Serpents amorous inclination. The Scythians painted Araxa, a woman infamous for her lust, with the tayle of a serpent. But Achelous, well-nigh suffocated by Hercules in that counterfeit shape, now puts on the forme of a furious Bull: but speeds no better then formerly; having one of his hornes broken off by the Conqueror, which the Naiades replenish with fruits and flowers, ever after called the Horne of Plentie. These Nymphs take their names from fluency; supposed of old to be the Deities of springs and originalls of Rivers: being indeed that moysture of the Earth which so much conferres to fertilitie and propagation: thus delivered by Orpheus.

ACHELOUS
VS CON-
TENTION
WITH
HERCV-
LES.

Naiades.

Lyas Nurfes, whom the Earth imbowers,
Fertill and frolick in your fruits and flowers;
Who cattell feed, and men sustaine with feasts:
Ceres and Bacchus nourisht by your breasts.

Nutrices Bacchi, quibus est occulta domus; qua
Fructifera & laeta praeorum floribus efflu:
Pascent & pecudes, & opem mortalibus ipsae,
Cum Cerere & Baccho vitam potatui alantur.
In Hymn.

And therefore aptly here fained to bring in the Horne of Abundance to Achelous his table. Divers of the Romane Emperours stamped this on their Coynes: some expressing thereby (as appeared by their Inscriptions) Liberalitie; others Felicitie, Concord, Peace, and Plentie; or what so ever was delightfull or profitable to man. Now the strife between the Ætolians and Acarnanians (whose Countreyes are watred by that River) concerning their bounders (arbitrated for want of umpires by the sword, wherein the stronger prevailed) was the ground of this fiction of Hercules his subduing of Achelous: Deianira the daughter of Oeneus (for it should seeme the Ætolians had the better) thereward of his victory. Achelous is said to convert himself into a Serpent; because of the wrigling and many flexures of his Current: as into a Bull, for the bellowing of waters, and their violent Course, when raised by raine. But Hercules is said to over-come his fury and to breake off one of his hornes: in that, to gratifie his father in law, he restrained the river with banks, extenuating his force by digging of sundry trenches, and draining those grounds which his overflowses had surrounded; whereby they became extraordinary fruitfull; which here is deciphered by the horne of Plentie. This fable hath also a relation to the condition of warre: Hercules, the stronger, and invading partie, proceeding with maine strength and expedition: Achelous, the weaker, and invaded, by delay and pollicie; who changeth the forme and order of his fights according to occasion; now like a subtil Serpent,

avoiding,

avoiding, or with stratagems circumventing his enemies; now like a furious Bull upon advantage assailing. When beaten in battle, he is enforced to retire unto his holds of strength; and leave the riches of his Countrey (the horne of Plenty) to the spoyle of the Conqueror.

NESSUS.

Hercules returning with Deianira to Thebes from Calydon, have their passage impeached by the swelling of Eunus: to whom the Halfe-horse Nessus, as acquainted with the ford, doth tender his service; and undertakes to transport his wife, while he himselfe swom over: who now being landed on the other side, the perfidious Centaure attempts to ravish her; but is prevented, and his speed overtaken, by a mortall wound received from his arrow. This Nessus was one of those who fled from the Battle betwene the Centaures and the Lapethites (which is in the twelfth book related by Nestor) wherein Hercules was a principall actor: who now contrary to humane policy, gives credit to a reconciled enemy; wherein an Italian would never have offended, who rather hate whom they have injured, as ever suspecting them. But credulity proceeds from a mans owne integritie: a vice more honest then safe; the overthrow and death of the Great Duke of Burgundy, who committed a maine part of his army to an Earle whom he had formerly stricken; the respects and services of such, being no other then a maske to disguise their treacheries. Nessus, though dying, meditates on revenge, and gives Deianira a garment dipt in his blood, infected by the impoysoned arrow, as a receipt to revive in the wearer decayed affection. A pretence to tempt a womans acceptance, who are either too effeminate, or too apt to be jealous. Not considering withall that it was the gift of an enemy, which ever tends, as this did, unto mischief. But more circumspect was that Trojane, if he could have beene beleevd:

Times Danaos de dona ferentes
Virg. Æn. l. 2.

The Greeks, though bringing gifts, I feare.

HYRCL.

For Hercules, having now fil'd the world with the fame of his actions, was about to sacrifice unto Cœnean Jupiter: when newes was brought to Deianira of his love to Iole (of whom we shall speak hereafter) who easily beleeves what she feares, and greedily swallows that mortall poysen, which infects her soule with all varieties of distemper: now full of indignation, and purpose of revenge; which she thus expresseth in his tragedy,

— O nulla dolor
Contente parva! quare suspicia horrida,
Incoquata, insana: lunonem doce
Quid oia valant: nescit traxi salu.
Sen. Herc. OE.

O sorrow, which no vengeance can suffice!
Some unknowne horrid punishment device,
What hate can doe, let Iuno learne of me:
She is too patient.

But againe retractts that cruell intention, out of the alternate raigne of affection; which then is most great when most in danger of losing: confirmed sometimes in the truth of the wrong, and presently hoping the contrary. All diseases of the Minde but Doubt have their remedies. Nor are the actions of the Body lesse inconstant: content with no one place, or seiled posture; sorrow wandering through the visage in like variety of aspects and complexions. Deianira at length resolves to regaine her husband with the garment which Nessus had given her. But according to Seneca he gave her his infected blood in one of his hooves; with this instruction:

— Ille jam quarens diem
Tabem fluenti vulnere dextra excipit,
Traditque nobis ungula insertam sua
Quam forte fava sciderat avulsum manu.
Tum verba moriens addit: Huc, inquit, mæa
Dixero amorem posse defici mala.
Hoc dicta Mycale Thessalis docuit natus
Vnam inter omnes lura quam sequitur magâ,
Astru relinquit. Illas vestes dabo
Hæc inquit, ipsa talis pollex tuus
Luna thalamus tuleris, & conjux letia
Altam parenti dederis altifono nurum.
Hoc nulla lux afficiat: hoc tenebra tegant
Tantum remota. Sic potius vires sum
Sanguis tenebit.
Sen. Herc. OE.

Dimne with approaching death, the gore that drild
From his black wound he took, and gave me, fild
In his tuffe hoofe; thence violently rent:
And said; This will loves fickle flight prevent.
Thus Mycale Thessalian Matrons told:
Whose powerfull art the stugling Moone contrould.
With this, if thy inconstant husband rove,
And give another daughter unto love,
Anoint his robe. That it the vertue may
Retaine, conceale it from the sight of Day.

The poysen likewise which was given to Alexander was so strong as nothing but the hoofe of an Asse could containe it. Diodorus reports that he had her take of the seede which he had shed to mixe it with oyle, and the blood which dropt from the arrow, infected with the blood of Hydra: and to use it as aforesaid, when she had occasion to practise the experiment: which now she doth, and sends it by Lycas.

LYCIS. Put on by Hercules, he broyles with heate, which subdues his fortitude with intolerable torments: who in his anguish disputes with the Gods, for so rewarding his vertues (an impatience unto which the best of morall men have been subject, as Germanicus and Titus charged the Gods with the untimely and undeserved deaths) then briefly relates his particular merits.

Busiris, a king of Ægypt, who built Busiris and Nomos in a barren and unhospitable part of his Countrey; was said to have killed his guests, because the passengers by the Heards-men there about were robd and assassinated. Or, according to Diodorus, that they sacrific'd onely red oxen and red-hair'd men to the soule of Olyris; for that Typhon his brother, who slew him, had his haire of that colour. Insomuch that Ægypt having few red-heads, and other countreyes many, it was reported that he sacrific'd strangers at the tomb of Olyris: the crueltie rather proceeding from that inhumane custome. Yet was he a wicked Tyrant; of whom that Countrey was deliver'd by Hercules. He is held to be that king of Egypt who so grievously oppress'd the Israelites: and the author of that inhumane Edict of drowning their male-children; whence arose the tradition of his sacrificing strangers: his daughter supposed to be the same who foster'd Moses. Reinecius proves that he was a king of a new Family, who usurped that crown: as intimated by this text in Exodus; There arose a new king, who knew not Ioseph.

Antæus was a Gyant of Lybia, the supposed son of the Earth; who compelled forreiners to wra-
stle, and strangled them with his unmatchable strength. Him Hercules incontr'd: who as oft as thrown to the ground, rose up again with redoubled vigour. This perceiv'd, he held him aloft so long, till he had crush'd the breath out of his body. Hercules, here taken for the heat of the Sunne, over-
throws Antæus, which signifies the contrary, with his too much fervor: when by the touch of the Earth, being naturally cold, his strength is restored: approving that Axiome in Physick, how Contraries are to be cured by Contraries; Yet neither too much to exceed, lest the one be made more violent by the opposition of the other: which holds as well in a Politick Body. But the morall is more fruitfull: Hercules being the symbol of the Soul, and Antæus of the Body; Prudence the essence of the one, and sensuall Pleasure of the other; between whom there is a perpetuall conflict. For the Appetite alwaies rebels against Reason: nor can Reason prevaile; unlesse it raise the body, and hold it aloft from the contagion of earthly things, that it recover no more force from the same, till the desires and affections thereof, which are the sons of the Earth, be altogether suffocated. Antæus is also said to be the sonne of the Earth, in that the Tingitani whose king he was, did boast themselves to be originally Africans. By which Citie, saith Mela, there is a little hill in the forme of a man, lying with his face upward, which they report to be his sepulcher: and that when at any time diminished, how it never ceaseth raining untill it be again repaired.

Geryon was a Prince of Spain, as great in power as in riches; who is fained to have had three heads; if so to have, be not impossible. For some Historians have written of the like: and one abated, this Island in the memory almost of the living hath exhibited an uncontrollable example; which I will insert for the rarenesse. This Monster was below the waist an ordinary man; but had above two bodies of exact proportion, and every limbe of vigour and use. King James the fourth tooke an especiall care of his education and instruction: but chiefly in musick, wherein he became most excellent, as in divers languages. In these two bodies were two different wills: sometimes they would bitterly contend in argument, sometimes fall together by the eares; and often consult about their common utilitie. But what more memorable; both under the navill were sensible of one hurt, but neither above felt the anguish of the other: which was in their death more apparent. For the one body dying many dayes before the other, the survivor pined away with the stench thereof. This Monster lived eight and twentie yeares; and dyed when Ione was Regent in Scotland. Which I have writ, saith Buchanan, with the greater confidence, in that yet many live of honest reputation, who have seen it. But the triple figure of Geryon was fained of three brethren; who governed the three Islands, Maiorca, Minorca, and Yvica with such unanimtie, as if they had all but one will: whereupon Geryon the eldest was said to have three heads to one body: by their concord, mutuall counsell, and assistance, becoming both wealthy and formidable. With the like union the Scribonian brethren governed the Upper and the Lower Germany: untill Nero growing jealous of their greatnesse, they were both accused: when by opening their own veines they dyed together. So the other were a bait to the avarice, and a spur to the valour of Hercules: who dispossess't them by force of armes, and bore away their substance. Palephates will have this fiction to grow from his dwelling in Tricarenia (a citie on the Euxian Sea) which signifies three-headed. Others allude it to the three souls in man, the vegetative, the sensitive, and rational: as concord to the number of three, and strength to the triangular figure.

Of Cerberus we have spoken more then in one place: to which we will adde this historicall relation,

together with the allegory. Aides (from whom came the name of Aides, for the receptacle of the dead) the king of Molossus, called himselfe Pluto, his wife Ceres, his daughter Proserpina (or rather his wife whom he had stolne) and his Ban-dogge Cerberus of his fierce and churlish conditions. Theseus and Perithous, attempting to steale away his daughter, were both taken prisoners: Theseus retained in chaines; but Perithous worried by his Mastive Cerberus. Hercules delivered Theseus soone after by force: and brought the Ban-dog away with him. Hereupon grew the fable of Hercules descent into Hell, and of his dragging the Hell-hound thence. Molossus ordinarily called Hell, in that it lyeth West of Attica and Bocotia; whereof we have formerly rendred the reason. Now Cerberus was after stolne by the procurement of a noble man of Mycena, and shut up with drivers bitches in the cave of mount Tenarus; whereof Hercules having intelligence fetcht him from thence: upon this it was fained that he drag'd him from Hell through that Cave, the supposed infernall passage. From hence we may collect; that the reason and vertue of the Minde, which is Hercules subdues all vice and base earthly affections (Cerberus being taken for the Earth) but especially Gluttony (his name importing a devourer of flesh) which is said to have three heads, of his triple desires, consisting in the superfluitie of quantitie; of the expence of time, and pleasing of the Palat. All which are suppressed by vertue, who moreover redemes from Hell whatsoever is captivated by the mindes infirmities.

The Cretan Bull.

The Cretan Bull representeth the Cretan Generall Taurus; Pasiphaes sweet-heart. A cruell enemy to the Athenians: whom Hercules vanquished (not without the connivence of Minos, who mortally hated him) and brought into Peloponnesus: which also allegorically declares the conquest over brutish affections.

Augeus his stable.

Augeus was king of Elis, who had a stable so full of dung, that it became proverbiall. This Hercules cleansed upon a compact between them by turning Alpheus thorow it: or rather by means of diverting that River, made a barren part of his Countrey fertill. But Augeus refused to give him his reward, as done with so little difficultie: for fooles more consider the labour of the body, then that of the brain. Whereat incensed, he demolished his citie, and drave him out of his kingdome. This filthy stable representeth the Court of Augeus; contaminated with luxury, and all sorts of uncleannesse: which by the expulsion of the vitious king and his Parasites, was said to have been purged by Hercules.

The Stymphalides.

The Stymphalides were birds so called of a lake in Arcadia, which they chiefly frequented: chased away by Hercules; partly with his arrows, and partly with the sound of a brazen Cymball which was given him by Pallas: A greedy and filthy fowle which fed upon man-flesh: killing men with their feathers which they shot from their bodies as they flew; or poisoning them with the stench of their ordure. Alluding to the avarice and filthy converse of Harlots; who devour the substance, pollute the fame, and infect the bodies of their desperate lovers. Such therefore are to be chased away with the arrows, or indignation, of Vertue: But especially by Minerva's Cymball; divine instructions, and precepts of Philosophy; which penetrate the eare like the sound of a Trumpet. Nor are they unaptly said to be man-eaters; who suck their blood like leeches, and devour them like the ravenous Lamiae. But historically the Stymphalides are taken for thieves who foraged that Countrey; as appears by these verses of Claudian.

Audientem memoranda tuas Stymphale
vociferet
Spicula cubili, quo quondam sparsisse volatu.
Claud.

I, Stymphalus, heard of thy fowle, that threw
Thick showres of darts; and slaughtered as they flew.

The Parthenian Hart.

Parthenius is a mountain of Arcadia, which took that name from the virgin Huntresse, where Hercules with indefatigable labour pursued and caught the Hart, which had feet of brasse and hornes of Gold: signifying not only his subjecting of Feare, expressed in the nature of that creature, an enemy to all noble indeavours; but that unwearied and constant course of vertue, by which immortall fame can be only obtained; more durable then brasse, then gold more resulgent.

The Amazons.

About the river of Thermodon, which runnes through Cappadocia into the Euxine Sea, the Amazons were said to inhabit. A race of warlike women; who suffered no men to live among them, but such as they employed in their drudgeries: managing couragious horses; expert themselves, and instructing their daughters in military exercises. For during two moneths in the spring they accompanied with their neighbours; and when they were delivered, sent back the male issue to their fathers: fearing the sight brest of the femals (from whence they took their denomination) that it might not hinder their shooting, nor the throwing of their javelings. These became so famous and formidable, that in the end it drew on the courage of Hercules, together with the desire of Hippolyta's rich Belt, to assaile them: who slew Antiope their Queene, and took Hippolyta prisoner, whom he gave to Theseus,

Theseus, his companion in that warre. In this battell he so weakened their forces, that they became a prey to their neighbours; who after a while extinguished in those parts both their name and nation. Penthesilea with the remainder, flying her country, assisted Priamus in the warres of Troy.

With Amazonian troops, and moon-like shields
Penthesilea scoures the trampled fields;
Her feared brest bound with a golden Bend:
Bold maid, that durst with men in armes contend.

*Ducit Amazonum lunatis agmina pectus
Penthesilea furens, medijsq; i. m. milibus ardet;
Aurea subnectens exorta cingula mamma
Bellatrix, autetq; viris concurrere virgo.
Virg.*

Who there was slain by Achilles. Pliny reports that she was the first that invented the Battailaxe. Plato affirms that there was a nation of Amazons in his time in Sarmatia Asiatica at the foot of Caucasus: from whence it should seeme that their Queen Thalestria came into Hircania unto Alexander, that she might have a daughter by him; who participating of both their spirits, might conquer the whole universe. But Strabo doubts by the uncertaintie of authors, and unlikeliness thereof, that there ever were any such woman: and Palephates writes that the Amazons were a people courageous and hardy, who wore linnen shashes on their heads, and gownes to their heeles (as now the Turks do) suffering no haire to grow on their faces: and therefore in contumely called women by their enemies. Goropius, a late author, conceives them to be the wives and sons of the Sarmatians; who invaded Asia, together with their husbands, and after planted in Cimbria; which he endeavours to prove by certain Dutch etymologies. Francis Lopez and Vlrichus Schimdel finde them in the River Orellana in America; called thereof the River of Amazons: and Edward Lopez affirms that there are of these in Monomotapa in Africa, nineteene Degrees Southward of the line; the strongest guard of that Emperour, as the East Indian Portugalls acknowledge.

The Golden Apples of the Hesperides, with the Dragon that kept them, we have interpreted as large in the story of Perseus. An adventure reserved for Hercules: who killing the Shepherd Ladon, called a Dragon for his immanitie, brought away the Golden Apples; which was Atlas sheepe with the yellow fleeces; the name equivocall to either: sheep being so honoured by the ancient for enriching their owners, that riches in money or cattell was of them so named. But allegorically, Hercules, or Vertue, cannot reap the fruit of his indeavours, those golden Apples, untill he have killed the Dragon, Malice and Envy, which continually watch to frustrate his reward.

Hesperian Apples.

Of Hercules fight with the Centaures you shall read in the Mythologie upon the twelfth book, where that battell is particularly described.

The Centaures.

The Erymanthian Bore, which wasted all Arcadia, was slain by Hercules: meant by some notable and cruell theefe, either of that name, or bearing that beast for his device, which infested that country, and was subdued by him: but morally denoting the vertue of the minde, which subjects all terrors and difficulties.

The Erymanthian Bore.

Hydra, was said to be a venomous Serpent, which did much spoyle in the Argive territories; lurking in the lake of Lerna: and to have had many heads; whereof one being cut off, two rose in the roome more terrible then the former: which Hercules assailed and destroyed, by suddenly cauterizing her headlesse necks. This fable hath relation to that place; which by the eruptions of waters annoyed the neighbouring cities, when one being stopt many rose in the roome: this Hercules perceiving, burnt it with fire, and so choaked the passages. For Hydra signifies water: and that this might be done, these verses might inferre.

Hydra.

Corruption boyles away with heat;
And forth superfluous vapours sweat.

*Excoquitur vitium, atq; exhalat
vaporibus humor.*

Or rather the Sun (presented by Hercules, according to Macrobius) with his extraordinary fervor dried up those noysome and infectious waters. Another writes that Lernus was a petty King; who built a strong fort on the confines of his kingdome, and called it Hydra; placing therein a garrison of fiftie souldiers. This Hercules besieged. As often as any one was slain on the battlements, two steps in his place, not inferiour in fortitude: nor would yeeld untill the fort it self was consumed with fire. And there be who write that this serpent with many heads were as many brothers united in inviolable concord: when one cut off in battell, others seemed as it were to rise in his place with fresh and more strong preparations. Like the Band among the Grecians, which, in that continually reinforced, was called Immortall. Plato delivers Hydra for a Sophister whose confutation begat more wrangling. Therefore to cut off a head from Hydra, is to take away one inconveniency that more may

succeed:

succeede: like fires in law, which begin where they end, and continually multiply. But Hydra in truth is a kinde of water-snake; which will turne on the assaillant, and repulse him with his stinking exhalations: whose mortall and terrible payson is noted by the infected arrow dipt in her gall, and raving death of the Heroe.

Diomedes
Horse

Diomedes, that bloody king of Thrace, fed his horses with mans-flesh; whom Hercules fed with the flesh of the Tyrant. A punishment agreeable to the law both of God and man, that offenders should suffer what themselves inflicted. But Palephates, a confuter of such like stories, reports how Diomedes was one who had wasted his estate by keeping of Horses: a prodigality derived from the Greeks to the Romanes:

*Cum fas esse putet curam sperare colortis,
Qua bona donavit praefectum, & caret omni
Majoremque, dum percolat are citata
Flaminiatum.*

Juv. Sat. 1.

He dares presume t' expect a Regiment,
Who all his substance hath in mangers spent.
And, what his Ancestors had left, forsakes;
While he *Flamini* with swift charriot rakes.

For which cause Diomedes friends call'd his horses man-eaters. But other Authors affirme that Diomedes horses were his lascivious daughters, who wasted the substance and strength of their lovers: horses being the ancient Hieroglyphick of lust; as such desires in the sacred Scriptures are compared to their neighings. For there is no creature so prone unto Venus as a Mare; and therefore fained to captivate with the Winda:

*Sedilem autem omnes furor est insignis equorum
Et mentem Venus ipsa dedit, quo tempore
Glaucos
Tortuantes mala pumbra absompsere quadrigas.
Illi ducit Amor trans Gargara, transque
Scaevata
Ascaniam, superant montes, & flumina tra-
nante.
Continuoque avidi ubi subita flamma medul-
larum,
Vere magis (quia vere calor redit ostibus)
illa
Ore omnes versa in Zephyrum sunt rapibus
altis,
Excepitque leuon aurum, & fere sine ulla
Conjunctio vultu gravata (mirabile dictum)
Dava per & scapulae, & depressa convallis
Diffugiunt, non Eurus tuos, neque solus ad or-
tus.
In Boream, Caucumque, aut unde niverminat
Auster
Nascitur, & pluvias exoritur fletore calorem.
Hinc arman Hippomaneas vera de nomine
ducunt
Pa flores, lentum distilat ab inguine virus:
Hippomaneasque ad saepe mala legere natura,
Majoremque tenet, & non leuora verba,
Virg. Georg. l. 3.*

But Mares most furious: then by Venus stung
When *Potnean* Charriot wretched *Glaucus* stung,
And tare in peeces. Led by love, they skud
O're *Gargarus Ascania's* roling flood;
Swim rivers, mountaines clime, when that fire stews
Their greedy marrowes, and the Spring renews
Heat in their bones. They to high cliffes repaire;
And yawning to the west, that gentle aire
Suck in with pleasure: when (what's strange to tell :)
Unbackt by horse, with Foles their bellies swell.
O're craggess, high hills, and lowly dales they runne:
Not to thee *Eurus* and the rising Sunne,
Boreas, nor *Caurus*; or where *Auster* vailes
Sad heaven with cloudes, and earth with showres assailes.
That payson tickles from the groynes of these,
Which rightly rurals call *Hippomaneas*:
Hippomaneas, which oft dire step-dames use;
With wicked charmes, and banefull weeds infuse.

Others apply this fable to his riotous followers, maintained by his excessive tributes and exactions; feeding as it were, on the bowels of his miserable subjects. But Diomedes horses, together with their master, were slaine by Hercules: cruelty, avarice, and uncleannesse, chastized, or confounded by the scale of vertue.

The Nem-
ean Lion

A Lion of huge proportion, whose skin no Steele could penetrate, frequenting the *Nemæan* woods and fields of *Mycena*, was encountred and strangled by Hercules; who ever after wore his hide for defence and terror. This may be no fable, since the like was performed by *Samphon* (supposed by some the same man) and after by little *David*. Yet hereby is understood the fortitude of the minde, against which no bodily strength can prevaile; being ever adorned with the spoile of the vanquished. But *Heraclides* conceives that the same was devised in regard of the selfe-cure of his owne furious melancholy, producing a temporary distraction; which gave an argument to the tragicall Poets. And surely these his conquests over beasts and monsters were chiefly invented to expresse the excellency of Vertue in subduing inordinate affections: as Intemperance by the Bore, rash Temeritie by the Lion, by the Bull Anger, Panick Feare by the Hart, Uncleannesse of life by *Augeas* his stable, by the *Stymphalides* Avarice, by *Hydra* Ignorance, by the *Centaures* lust, &c. And therefore many of them placed by *Virgil*, as vices, before the gates of Hell.

There

There Centaures, there the hissing Hydra stands,
Scylla, Briareus with his hundred hands,
Fire-arm'd Chimæra's, Harpyes full of rape,
Snaky hair'd Gorgons, Geryons triple shape.

Centauri in foribus stant, Scyllæque his-
santes.
Et centum geribus Briareus ac tota Læon
Hætonidæm fratres, Harpyesque arantes Chimæ-
ra,
Gorgones, Harpyesque, et forma triformis
Geryon.
En lib 6

Hercules is mystically taken for the Sunne, to whom the Lion is sacred, it that his mayne resembles the raies of the other; the one called Juba, and the other Jubar.

Cacus, a mighty Gyant, the sonne of Vulcan, depopulated that part of Italy which lyes about Mount Aventine with his robberies: said to vomit fire, in that he burnt the corne on the ground, and enviously destroyed, what he could not reape. He, while Hercules slept, stole away the fairest of his Oxen; and drew them into his Cave by their tayles, that no impresion might be seene of any feet going thither. A subtilty derived from the she Beare, who ever backward retires to her den, that she might not be traced by the Hunter. But these discovered by their bellowings, Hercules forced his Cave, and brained Cacus, breathing clouds of smoke, with his Club. Now Cacus is by interpretation Evil; which lurkes in Caves, in that never secure: when Hercules, or Vertue, vindicates his owne, by the destruction of the other; although with hypocrisie and fraudulent mists he endeavour to conceale himselfe.

Hercules sustaineth heaven, his last labour, on his shoulders: of which thus Juno in his tragedy.

Cacus.

Heaven sup-
ported by
Hercules.

He shewes, by bearing Heaven, how he may gaine
Heaven by his force. Whose shoulders did sustaine
The world: nor shrunk beneath so great a fraught;
Prest with the Poles, the starres; what more, my waight.

Et, posse caelum virtutis virescitur, sui,
Ducit ferendo, subdidit mundo caput,
Nec flectit humeros molis immensa laboris.
Mediusque enso sedis Hercules palas.
Immuta Cereræ filia, et calva tulit;
Es me prementem. Sen. Herc. 4. 11.

For the fable goes how Atlas, who sate on a mighty mountaine, and supported Heaven on his back, desired Hercules, having heard of his surpassing strength, to ease him for a while in bearing of his burthen; who readily undertooke it. As Atlas was said to have supported Heaven in regard of the height of that mountaine which carries his name, and of his excellency in Astronomy: so Hercules, skilfull in that art, having travelled to the uttermost bounds of the Earth to increase his knowledge by confering with Atlas, is said to have assisted him, by informing him in many secrets which before he knew not. Nor wants the fable a morall; declaring how those who patiently undergoe the burthens which are imposed by Heaven, shall at length with Hercules enjoy even Heaven it selfe, the reward of their sufferance.

And here is an end of the Heroicall actions of Hercules: whereof those mentioned in these ensuing verses have onely the repute of his labours.

First he the grim Cleonian Lion slew:
Next Hydra did with sword and fire subdew:
The Erimanthian Bore, with Javelin strook:
The Braffe hov'd Stagge with golden antlers took:
The chac'd Stymphalides his arrowes felt:
From th' Amazonian won his precious belt:
Then cleans'd Augeas stalls with ordure full:
And vanquished the furious Cretan Bull:
Sterne Diomed t' his ravenous horses threw:
Three-headed Geryon in Iberia slew:
The Hesperian Dragon-guarded Apples won:
And skowling Cerberus shewed to the Sun.

Prima Cleonæ tolerata armenta leonis:
Proxima Lernæam ferro et face cutidit Hy-
dram:
Mox Erimanthum vbi cæta perennis A-
grum:
Atropida quarto tulit aurea cornua Cer-
vix:
Stymphalides popule volantes discussit
avis:
Tertium sortis pallante Amazona balteo:
Septima in Augeæ stalla impura laboris:
Quarta repulsa quondam adora Tauro:
In Decamedæ victoria vena præcepit
Geryone extincto decimas dat Iovis pal-
mam:
Undecimam mole Hesperidum destralla tra-
sumptum:
Cerberus ætherei summa est mole laboris.
Virg. in tag.

Although there were many Herculefes, as the Egyptian, the Lybian, and the Tirinthian; yet the acts of them all were attributed by the Poets to this our Theban, the son of Jupiter and Alcmena.

He continues his complaint against the malice of Juno: not without some doubt that the Gods regard- ed not the actions of men, when the wicked prospered, and the good were oppressed with miseries and torments: cruell and unjust Euristheus living in prosperity, the instrument and imposer of all his ca- lamities. But his tragicall end approved the contrary. This Euristheus was the sonne of Schenelius king of Mycene, who by Juno's instigation imposed these labours on Hercules with purpose to destroy him;

him; being commanded to obey him in all things by Jupiter: the Oracle at Delphos fore-telling, how he, having finished those enterprizes, should obtaine a Deity. So are the vertuous not seldome advanced by the malice of their enemies; and so craggy and thorny is that steepe ascent which leads unto Glory.

ITCAS.

Discovered Licas, who brought the impoysoned garment halfe dead with feare now clings to the knees of Hercules: the custome of such as implored pitty, as appeares in all histories; and therefore the knee was called the seat of Mercy. But Ifidorus renders a naturall reason, in regard of the affinity betweene the knees and the eyes, since they were contiguous in the wombe of the mother: insomuch as the knees relent, and the eyes (the silent petitioners) shed teares when they rejoyne, as renewing in the memory their former neighbourhood, and affecting the minde with a mutuall sufferance. But infuriated Hercules, not giving time to the plea of his innocency, swings him about his head by the heeles, and throwes him into the Euboean seas: there turn'd into a rock which carries his name, and signifies Impulsion. Expressing thereby the effects of feare, which congeales the blood, and stupifies the senses, as if altogether stony. Nor was this throw of his incomparable: for it is reported by Mayolus, an Italian Bishop, how he saw a man at Aft in the presence of the Marquesse of Pescara take up a pillar of marble, three feet in length, and one in diameter; oft tossing it aloft in the ayre, and catching it againe before it fell to the ground, with as much facility as if it had been a tennis-ball. But this fable withall presents the usuall infortunity of such, who minister to the exorbitancies of Princes, though unacquainted with their secret intentions. This Rock lies against the Cenæan Promontory; and gave, in that it resembles a man, an argument to the fiction.

Now Hercules ascending the funcrall Pyle, gives Philoctetes his bow and fatall arrowes to set it on fire: who lying on his Lions skin, and making his Club his pillow, entertaineth death with as much alacritie, as if so composed at a festiwall. For paine and sorrow, together with all the injuries of malice or fortune, are swallowed up by the immensitie of Vertue; and lost, like showres that fall into the Ocean. Some say that his disease was a settled melancholy, breaking forth all over his body in burning ulcers: which hapned in the thirtieth yeare of his age; but according to others in the two and fifty. There are who write that he being an excellent Astronomer, burnt himselfe hard before a great eclipse of the Sunne, to confirme the opinion of his divinity. As the Sicilian Empedocles with the like ambition threw himselfe into Ætna. But the earthly parts of our Hercules being consumed with fire; his celestially in a more glorious figure, having put off the robe of Mortality, is carried unto Heaven in a triumphat charriot, and deified by Jupiter. The soules of all men, saith Cicero, are immortall; but those of the good and valiaut, divine: and for that cause divine honours were given unto such by the Ancient. But never before their funeralls, when censure is neither infected with Flattery nor Envy. Yet could not Alexander stay so long; who would in his life time be styled the sonne of Jupiter, a presage of his untimely death: as was that vote of Cerealis Anicius to him whom he flattered; which was, that a temple should be erected to divine Nero. But more modest was Agefilaus, who thus scofft at the Thassians that would have decreed him divine honors: If your city have the art of making of Gods, let us see what Gods you can make of your selves: and then perhaps I will be a God of your making. Yet Hercules better deserved a Deity then all the rest of the Heroes: who conquered nothing for himselfe: who ranged all over the world, not to oppresse it, but to free it from oppressors, and by killing of Tyrants and Monsters preserved it in tranquillity.

*Nunquam Stygias fertur ad umbras
Inclita Virtus. Vivite fortes;
Nec Lethæos sava per amnes
Vas fata trahent; sed cum summas
Exiget horæ consumpta dies,
Iter ad superos gloria pandet.
Sen. Herc. Oct.*

High vertue never sinks to Hell.
Be valiant mortalls, and live well.
Nor shall severe Fates hale you through
The floods of Lethe: but when you
Shall have accomplisht your last day;
Glory to heaven shall make your way.

As they held that the soules of such Worthies ascended into Heaven, and that their bodies resolved to Earth: so they supposed that their naked and incorporeall resemblances descended to the infernall habitations: whereof Homers Vlysses when in Hell.

*Post hunc vidi vim Herculanam
Idolum: ipse vero apud immortales deus
Oblectatur in conviviis; & habet pulchra
cuius Helen,
Filiam Iovis magnanimi, & Iunoni aurei
sandalu. Odyss. l. 11.*

Then saw the idoll of great Hercules:
He feasting with the deathlesse Deities;
White anled Hebes spouse; the Thunderers
And Iuno's seede, who golden sandals weares.

Deianira

Deianira hearing of the death of Hercules, procured by her error, flew her selfe at Trachin: and had her sepulcher at the foot of the mountaine Oetus; which was so be seene in the dayes of Pausanias. Hercules was said to be the sonne of Jupiter, for his noble actions and eminent vertues; and besides it was the custome to derive those worthies, whose ancestors they knew not through the obscuritie of History (wherein all things among the Ethnicks, before the subversion of Thebes and wars of Troy, were involved, if not lost) from one God or other: as we imagine the earth and the sky to touch, when our sight is bounded by the Horizon. As Jupiter his father, so was Alcmena his mother, which signifies strenuity. Hercules therefore, or the fortitude of the minde, the sonne of the Divine goodnesse and valour, purchaseth among mortalls an immortal fame, together with that name: a word compounded of Juno, or the aire, and glory, in that atchieved by her instigation; being called before Alcides, which signifies strong. Hercules is also taken for the Sun; as his twelve labours by Porphyry for the twelve signes in the Zodiack. Hercules, saith Macrobius, is the power of the Sunne, which actuates vertue in the minde of man to the similitude of the Gods, nor was Bæotia the countrey of Alcmena, nor he at the first called Hercules; but long after was honoured with that name; meriting by his admirable fortitude to be styled the God of vertue. For what signifies Hercules but the Glory of the Aire? and what is the Glory of the Aire, but the Suns illumination, which expelleth the Spirit of Darknesse? The Constellation of Hercules is by Ariadnes Crowne; where he seemes to leane, and kneele on his knee; as weary with his labours.

Euristheus prosecutes his hatred to him, upon his posteritie: (or rather out of feare that in time they should seek to revenge his injuries, and deprive him of his kingdome) who fled to Trachis, and from thence to Athens, as to the altars of the Gods for refuge. Euristheus importunes the Athenians to deliver them by his Embassadours: who contrarily furnish them with an army under the conduct of Iolaus the kinsman of Hercules, and Hyllus his son: who kill Eurytheus in battell, and crush him under the wheelles of their charriots. Meane while Alcmena had onely Iole for a companion in her sorrow; the daughter of Euritus, and bequeathed by Hercules for a wife to his son Hyllus. To whom (now great with childe) Alcmena wisheth better successe, then she had in her travell with Hercules; restrained with miserable torments by the envy of Juno. For it was answered by the Oracle, that he who first was borne of Hercules, or Eurytheus, should have the command of the other. Which known unto Juno, she hastned the birth of Eurytheus, who was borne in the seventh moneth, and proroged the others untill the Tenth. This some have referred to the influence of the starres, portending Empire to the one by their fortunate Aspects and Conjunctions in his nativity: and glory by their different dispositions to the other, to be attained with much labour and danger: and because these secretly worke according to the quality and inclination of the Aire, the food of our Spirits, which we first draw in; they are therefore said to be borne either sooner or later by the favour or malevolency of Juno. But Lucina, the President of Childbirth (so called because she brings them to light; as Ilithyia by the Græcians, in that assistant at the labours of women; being no other then the Moone, and expressing her operations in that king) perverted by Juno, is here said by sitting crosse-leg'd, knitting her fingers within one another, and muttering of charmes to have hindered Alcmena's delivery. Which in likelihood hath a reference to the practice of Witches in former ages; and perhaps not unpractised in ours: as well as the Græcians and Frenchmen at this day, by knitting a knot on a poynt, can disable the bride-groome from touching the Bride. In Gasconie called Novèrl' eguillette; and practised alwaies at the marriage: which is of no light regard, since by the Civill law it is punishable. If this be naturall, it must be referred to the imagination of him that tyed the poynt: which is conceived to have the lesse affinity with witchcraft, in that not onely witches, but any other may performe it. Nor was this unknowne unto Virgill.

Three knots knit on three thread of different dy
Hast Amarillis: say loves bands I ty.

Nolle tribus nodis tenas. Amarillæ colares.
Nolle Amarillæ nodo, & Venus sic vincula
necti. Virg. Elog. 8.

But as these are delivered by the unknitting of those knots; so here the womb of Alcmena by Lucina's unlocking her legs and fingers: suspected and deceived by Galanthis, a stout and wily Gossip; whom the angry Goddesse turnes into a Wesell, to produce her young at her mouth, as her mouth had procured the Ladies delivery. But Aristotle confutes that vulgar opinion, proceeding onely from a mistake, in that they carry their young ones in their mouths from one place to another. I have seene a Beast, which the Indians call a Possoun, that hath two flaps beneath her belly, which she can shut and open at pleasure: within which, when affrighted, she receives her broode, and runnes away with them: whereupon, by a like mistake, it was supposed at first by some of the English that they receiv'd her

Euristheus.

ALCME-
NA.

Lucina.

Galanthis.

her belly. Now the *Wafel* is the hieroglyphick of a *Virago*; red-hair'd, frequenting houses; and therefore every way suiting with *Galanthis*. A beast, for this service to *Alcmena*, as *Aelianus* reports, much honoured by the *Thebans*.

D R Y O P E .

Jole relates a sadder story of her sister *Dryope*: devirginated by *Apollo*, and after married to *Andremon* the son of *Olenius*: who playing with her child under a *Lotus* tree, into which a *Nymph* was converted to avoyde the lust of pursuing *Priapus*, by pulling a sprig from the same was her selfe converted into a *Lotus*. So fained perhaps in that *Dryope* signifies an *Oake*, of the affinity of those trees: both alike solid, sound, and long-lasting: as to be deflowred by *Apollo*, in regard of the nature of the *Lotus*; which unfolds her leaves by degrees as the *Sunne* exalterh his beames; and as he declineth shuts them up againe, as only applyable to that Deity. So by this transformed *Dryope* with her child in the midst of her boughes, the *Aegyptians* expressed the world replenished throughout with the God-head. For the *Lotus* fructifies best in watry places, generation chiefly proceeding from moisture, whereupon the *Ocean* is called the parent of all things; his shape, his fruit, and leaves orbicular; the forme of the *Universe*, and figure of the *Mindes* perfection: the *Infant* deciphering the *Divine Power*, as the only and perpetuall originall of all, never growing old, nor subject to alteration; at quiet in himselfe, and not be moved; the latter expressed by his sitting. The *Lotophagi* a people of *Africa*, took their names from feeding on *Lotus*, and gave it to their country: a fruit so wholesome and delicate, that it was the occasion of that fiction in *Homer*;

*Neque sane Lotophagi parabant solum mali
guispiam
Necesse, sed ipsi praebeant Lotus gustare.
Horum quicumque Lotus comedit dulcissimum
fructum.
Non jam renuciare rursus voluit neque redire:
Sed illic voluit cum viri Lotophagi
Lotum edendo manere, reditusque oblitusci.
Odyss. l. 9.*

Nor did the *Lotophagi* ill intreat
Our men, but made them of their *Lotus* cate.
Who ever tasted of that pleasant fare,
Forgot their message, with their countries care:
And with the *Lotophagi* would remaine
To feed on *Lotus*, nor returne againe.

In so much as they are proverbially said to have eaten *Lotus*, who linger in forraigne countryes, as forgetfull of their owne. Which *Eratinus* applies unto those who once have tasted of honest delights, nor can be drawne back to their former vices. So should we abandon whatsoever is deare in our esteeme, that may be a hindrance to our piety, having tasted once of the heavenly *Lotus*. Among the fortunate trees this was reckoned for one: under which the *Vestall Virgins* buried their haire; cut off when they entred into that order.

P R I A P U S .

By the *Nymph* converted formerly into this tree, to escape the pursuite of *Priapus*, that ancient opinion is unfolded, how every tree had his *Genius*, which the, called *Nymphs* or *Hamadryades*, and therefore fained to bleed when their branches were violated: thereby to increase the superstitious reverence which they bare to their Groves; of which we have formerly spoken. She is said to be pursued by *Priapus* of the fecundity of *Orchards*; wherein he had his image erected, as their protector, and the God of *Propagation*. Fained therefore to be the sonne of *Dionysius* and *Nais*: *Dionysius* taken for the *Sunne*, and *Nais* for moisture, whereby all things are conceived; his name no other then the generall seede of things. It is said that *Venus* hid him for his deformity: to shew how many things are necessary in *Nature*, which are yet to be concealed for their unseemelineffe. But his obscene statue and filthy Ceremonies can neither be spoken of, nor heard with modesty. *S. Jerome* and *Isidorus* were of opinion that this *Priapus* was the same with *Bel-peor*, the God of the *Midianites*: worshipped also by *Maach*, whose *Idoll* her sonne *Asa* burnt, and removed her from all her dignity, in that the principall in those beastly customes.

J O L A U S .
H E B E .

The sorrowes of *Alcmena* and *Jole* are something abated by the approach and wonderfull change of *Jolaus* their kinsman: his youth now restored by *Hebe*, at the suite of her husband *Hercules*. This *Hebe* was held for the Goddess of youth, her name importing as much; and to have been married unto *Hercules* in *Heaven*, to reconcile all displeasure between him and *Juno*, she being her daughter by *Jupiter*: signifying how strength and youth are to concur in those, who are qualified for noble achievements. This Goddess was chiefly honoured by the *Phlyasii* (a people of *Peloponnesus*) in so much as whosoever fled to her Altar was delivered from punishment: at the entrance of whose temple they hung up the chaines and setters of captives. She had her statue in the forme of a beautifull young woman, crowned with flowers; and her mantle varied with orient colours. She was fained not only to restore youth unto men, but to the Gods themselves; as if even they grew old like a garment: and said to be the daughter of *Jupiter* and *Juno*, in that all vegetables shout up and bud through the gentle temperature of the ayre; derived from *Jupiter*, or the etheriall fervor. Now *Jolaus* was reported to have growne young again, for that in his old age he performed great things; suffering little or no alteration either in the vigour of his mind or strength of his body. So *Moses* when he was sixscore years old had

had his sight, and the habit of his naturall powers unimpaired. Although in him miraculous; yet in ancient times, before luxury had made a breach for diseases to enter, they acquired a lusty age through abstinence from wine and a temperate diet; the noblest part, and most assured of Physick.

Hebe, about to sweare that she would never againe give unseasonable youth unto any, is withheld by Prophetick Themis: who obscurely toucheth the warres of Thebes betweene the two sonnes of Oedipus by his mother Jocasta. For they agreeing to governe by turnes, Eteocles, the elder, refused at the expiration of his yeare to resigne his throne to Polynices: who fled to Adrastus for succour; and marrying his daughter Argia, was by him assisted: drawing Tydeus, Hypponeedon, Parthenopeus, Capaneus, and the Prophet Amphiarus into their confederacy. Capaneus, scaling the walls of the Thebes, was struck dead with lightning, Eteocles, and Polynices slew one another in single combat; and Amphiarus, was swallowed alive by the Earth: who foreknowing how he should perish in that warre, had concealed himselfe; till in the end betrayed by his wife Euphile, for the avarice of Hermiones carquois, given her by Polynices. This discovered, he commanded his son Alcmæon that after his death he should kill his treacherous mother; which he performed accordingly. When agitated by the Furies, the terrors of his conscience, he fled to Phegeus, to be purged of that guilt, and married his daughter Alpheisibæa; having won her consent with the fatal carquois. But finding there no cure, he repaired to Achelous by the advice of the Oracle: whose daughter Callirrhoe he likewise espoused; upon promise of that Jewell. Returning to fetch it from Alpheisibæa, he was slaine by her brothers Themenus and Axionus as they by their sister, for the death of her inconstant husband. But our Poet will have them slaine by Alcmæons sonnes by Callirrhoe: she here petitioning Jupiter, that of Infants he would make them suddenly men to revenge the murder of their Father, which Hebe was now to performe, at his commandement. Expressing thereby the forward courage of those noble youths, whose illustrious actions transcended their ages. So writes he in his *Arts of Caius*, the Nephew to Augustus:

He leads an Army in his tender yeares:
A boy, not like a boy in act appeares.
Forbeare the birth-dayes of the Gods to tell:
The Caesar's vertues far their age excell.
Their heavenly wits, more swift then time, display
Their birth, nor brook the losse of dull delay.

— primisq; duces profectus in annis:
Bellique non puero tractat agenda puer.
Parcite natales tamodi numerare Deorum:
Caesaribus virtus contigit ante diem:
Ingenium caeleste sua velocius auge
Surgit, et ignota fero male data mora.
Att. Aman. L. 1.

They must beginne betimes, that aime at great actions. Alexander had conquered the world ten yeares before he could have beene Consul, had he beene a Romane: which made Caesar sigh when he saw his image at Gades in the temple of Hercules; accusing his owne sloth; who then as old as Alexander when he had subdued the Orient, could boast of no memorable achievement; although inflamed with as great an ambition.

The Gods demand of Hebe the like restauration, which she had bestowed on Iolaus for their affected mortalls: whose tumult Jupiter composes, as not able himselfe to revoke the youth of decrepit Minos: who formerly was feared by all; but now both feeble in body and minde, doth feare the aspiring of youthfull Miletus, the sonne of Apollo. But he to cleare his suspicion (so advised by Jupiter) forsaketh Crete, and creets Miletum in Asia: there marrying Cyana the daughter of the Meander. Yet this is not spoken by the Poet, as if Rivers could ingender men, but that those men were begotten by such, as left their names to these rives. Cyane by Miletus at one burden had Caunus and Byblis: whose incestuous love to her brother is our present argument. Affording neither allegory nor historicall allusion: but lively displaying the impotency of Passion, and of a wicked affection: justifying her owne vices by the example of great ones, who corrupt the world with a fatal contagion. These were their Gods; but in truth of history Caine and his sonnes (as formerly declared) who out of necessity married their sisters, but after forbidden by the Law of Nature, as acknowledged by all Nations: although Cambises, perswaded by his sycophants that a King was liable to no law, durst infringe it. Nay among the Romanes, Claudius was the first who married his Neece: followed onely by one, saith Tacitus, to flatter the Emperour. She extenuates her offence by loves irresistible compulsion: so apt are we to palliate our beloved vices; imputing that to an over-ruling Power, which proceeds from our owne depraved affections. But Phædra's Nurse could have told her

CALLIR-
HOES
CHIL-
DEEN.

BYBLIS.

*Deum esse amorem, turpiter vitio favens
Fuit libello: quaque liberis foret,
Titulum furori numini falsi addidit.
Natum per omnes scissit teras aquas
Erebus mittit: ille per cælum volans
Protectâ terra tela multas manu;
Regnumque tantum minimus in superis la-
bet.
Vana istud omens animos avertit a fidei,
Venerisque numen fœvit, atque arcus dei.
Qui post secundis rebus exultat nimis,
Et utque luxu, semper insolita appetit;
Hanc illa magna dira fortuna comes
Subit libello.*

Sen. in Hip.

Lust, basely favouring vice, a Deity
First made of love; and to become more free,
A forged Power to that wild Fury adds:
How Cupid, sent by Erycina, gaddes
Through all the Earth, flies up to Heaven, there strays,
And shootes his shafts; whom every God obayes.
Thus frantick Mindes, to excuse their guilt, bestow
A Power on Venus, on her Son a Bow.
Who too-much in prosperitie delight,
And riot with unbridled appetite;
Those, wicked lust, the dire associate
Of high-swolne fortune, drives t' a desperat fate.

Praxiteles made two images of Venus; one naked, and the other covered with a vail: this latter is adored by our Biblis; which corrupts her by degrees, beguiling her at the first with the disguise of fraternall piety, seconded with too much familiaritie and liking of his Person: next inflaming her with desires which she durst not think of; contracted in her sleeps, and revealed in her blushes; then imboldens her to attempt; and lastly to contemne her fame, the height of all Impudency. But Caunus to avoyd her importunity abandons his countrey, and builds a city in Caria which carries his name; whom frantick Biblis pursues: who now tyred with travell, and pining with despaire, dissolves into a fountain; the monument of her punishment & eternall sorrow; which had not befallne her had she practised this precept.

*Opprime, dum nova sunt, subitis mala famina
morbis:
Et tum, incipienti ire, resistat equus.
Principiis obsta: sero medicina paratur,
Dum mala per longas invaluero moras.
Ovid rem. amor. l. i.*

Of swift diseases choak the dangerous feede:
And when he preffeth forward, check thy steede.
Resist beginnings: Physick no reliefe
Affords, when time inveterates the grieve.

But Canace and Canulia, the one a Grecian Lady, and the other a Romane, found their brothers (Mucareus and Papyrius) more plyable: when conceiving, and discovered, their fathers sent a naked sword unto either; who rightly interpreting their meanings, fell upon the points thereof; and were seconded by their incestuous lovers.

Our Poet in the wandring of Biblis speaks of that Carian mountaine, the receptacle of Chimæra: a monster which vomited fire; having the head of a Lion, the body of a Goate, and the taile of a Serpent: which by Fulgentius his morall may something sort with the former fable. For Chimæra demonstrates the changeable condition of Love; in the beginning thereof, the fruition, and ending: assailing with the fiercenesse of a Lion, possessing with the luxury of a Goate, and concluding like a Serpent with shame and detestation. But Servius gives it a topographicall construction: the Chimæra described to be such, because that mountaine flamed at the top, the upper part frequented by Lions, the middle by Goates, and the bottome by Serpents. Bellerephon for making it habitable was said to have slaine the Chimæra. Acofta makes almost the like description of the Andes in Peru. Others interpret Chimæra for a cruell Pyrat of Lycia; whose ship had in her prow the figure of a Lion, in the midst of a Goat, and on her poope of a Serpent: whom Bellerephon took with a Gally of such swiftnesse (by reason of the newly invented sailes) that it was called Pegasus, or the flying horse; the ground of that fable.

The fame of this wonderfull change of Biblis would have fild Creets hundred Cities, had not Pheistos at that time produced a wonder of their owne. For Lyctus had charged his wife Telethusa, now great with childe, to kill, or expose it to the mercy of the Desarts (a custome among the Græcians to those, whom they would not, or could not for their poverty foster) if so be it should prove a daughter. But the Goddesse Isis appeares unto her in her sleepe, and commands the contrary: here described with hornes, in that taken for the Moone, as the Moone for Ceres (of which we have formerly spoken) and therefore crowned with the eares of Corne: accompanied with a rable of Egyptian Gods. Barking Anubis, fained to have the head of a dogge, and so figured in his statues: whereof I brought one out of Egypt, taken out of the belly of an inbalmed body. This Anubis was said to be the sonne of Osyris, who following his father in his warres, gave a dog for his crest; and therefore worshipped in that forme. But more probably Mercury, who came into Egypt with Isis, (then Io) and informed her in sundry knowledges: Who by reason of his sagacity and quick apprehension, was both so called and carved. Bubastis is a name of Diana, adored by the Egyptians; a city and a privince in Egypt so called; taken also for Isis. Apis was a black ox with a white square in his forehead, or on his right side; his hornes reversed like a Crescent, as sacred to the Moone or Isis. When he dyed or was drowned by the Priests (for he was suffered to live but to such a time) with much sorrow seeking, they

they never ceased untill they had found an other in all respects like the former. This beast they adored for a God, kept secretly in a Parke at Memphis. When they led him abroad, he was ushered by his priest in great solemnity, and followed with strange devotion by the multitude; not seldome, as reported, bellowing forth propheties. Some derive the worshipping of this Oxe from the institution of Isis and Osyris, in that so usefull in tillage. It is recorded that Osyris himselfe was an Oxe, and Isis a Cow because of Io's transformation in the one, and the transmigration of Osyris Soule into the other. Others affirme that Isis inclosed the disscvered lims of Osyris in a cow of wood, covered over with an Ox-hide; whereupon the vulgar held that he was changed into an Oxe, and worshipped him in that forme. But Plutarch writes how Osyris of old set up certaine markes for the people to meet at in their devotion: carving on one the figure of a Dog, on another of a Serpent, on a third of an Oxe, &c. That these remaining, and the reason why they were crected forgotten, they fell to worship the Signes themselves. Now Apis signifies a face, and Serapis (the same with Apis) the head of an Oxe: the very name which the Fathers use to expresse this Idolatry; derived from the Egyptians to the Israelites; first set up in the wildernesse, and after at Dan and Bethel by Jeroboam. Some interpret the first institution of the same to have beene in memory of Joseph; whereby his providence relieved Egypt in the seven yeares of famine: confirmed by the testimonies of Suidas, Ruffinus, and others. For what fitter Embleme (saith a moderne Author) to continue the remembrance of Joseph (if it had not after proved an Idol) then an Oxe, the true and lively Hieroglyphick of an industrious husband-man; by whose care and industry their lives were preserved? He who here is mentioned with his finger on his mouth was called Harpocrates, the God of Silence: intimating how sacred mysteries were not to be divulged. Especially this great one, that Osyris and Isis were mortals whose sepulcher was among their Priests; but by no means to be disclosed to the People, lest it should slacken their devotion: with all that the language of men concerning the Deity should be reserved and reverent. Isis, assisted by Orus, Apollo having killed Typhon (who had slaine his brother Osyris, and scattered his lims about the country) sought the reliques of her husband throughout all Egypt, with much sorrow and lamentation: who found and inclosed them in a sepulcher, surceasing from thence forth to mourne: from whence this ceremony in the search of Apis proceeded; as that custome of the Egyptian Priests, to goe forth lamenting, and returne againe singing. Now Isis and Osyris for teaching the Egyptians agriculture were after their deaths by them Deified: Osyris adored in the Sunne, and Isis in the Moone; because heat and moysture doe procure fertility. Isis is also taken for the land of Egypt, in that so extraordinarily fruitfull: and is said to mourne for the losse of Osyris; that is when the Sunne is in the winter Tropick, the Earth being then disrobed and barren. We will conclude with that ancient Inscription on the Columne of Isis. I am Isis, the Queen of Egypt, instructed by Mercury. The lawes which I have made let no man dissolve. I am the wife of Osyris, the Inventresse of Tillage, and mother to Orus. In Heaven I am the refulgent Dog-starre. The citie Bubista was built to my honour. Rejoyce, rejoyce, O Egypt, in that thou hast nourished me. Said to be the Dog-starre, in that the Egyptian Astronomers, having the benefit of a plaine country and perpetuall serenity, from their high Pyramides observed when that starre first appeared before the sun-rising, not eclipsed by his greater light, then being, when twelve Degrees distant from the Sunne in starres (as this is) of the first magnitude; from thence accounting, untill discovered as before the yeare following. And because the vines and fruits then ripen, the bountifull Nilus begins to flow, and contagious sickneses to cease, (which in that season in other regions is most outrageous) they attributed all those notable benefits to the influence of that starre; and therefore worshipped it under the name of Isis. But how comes the Aspe into the traine of the Egyptian Gods? This deadly Serpent they also worshipped, as resembling the Planet of the Sunne; never growing old, and swiftly moving without the instruments of motion. And not onely the Annuall course of the Sunne in the Zodiack, obliquely winding to and from the Aequator, resembles a Serpent (in which respect the course of the Moone, which is oblique to the Ecliptick, is compared to a Dragon; the two points where she cuts the Ecliptick being called the Dragons head, and his taile) but even his diurnall course is not perfectly circular, but passeth as it were with Serpentine windings.

Harpocrates

The Aspe.

But to returne to the fable. Telethusa being brought a bed of a girle, made her husband beleerve that it was a boy: who called it Iphis (a name which suited with either sex) by their parents at the age of fifteene espoused to Ianthe: both fervently affecting each other; but the one as much beguiled in her hopes, as the other was desperate of enjoying. The evening before the appointed nuptials, Telethusa and her daughter repaire to the shrine of Isis: from whence Iphis by the favour of the Goddesse returnes a boy, and marries his beloved Ianthe; the marriage graced with the presence of Juno, Venus, and auspicious Hymen. By this the Ancient declared, that men should despaire of nothing; since all things were

in the power of the Gods to give; and give they would what was justly implored. And by the example of Licetus we may observe, how Poverty not seldome provokes even the good, distrustful the divine Providence, to use unlawfull and unnaturall meanes to preserve themselves from the oppression of necessity; not remembering how dangerous a presumption it is, to prescribe him rules, who knowes our wants farre better then our selves, for the dispensation of his benefits. Nor shall we be hardly induced to believe that women have beene changed into men, if we give any credit to Authors either ancient or moderne. Pliny writes that it is recorded in the Romane Annalls, how a maid of Cassinum, in the Consulships of Licinius Crassus and Cassius Longinus, being under the tuition of her parents, became a boy; who by the command of the Aruspici was transported to a desert Island: How Licinius Mutianus reports that he saw one Arelcon at Argos, formerly a married woman, and named Aresecula; who had then a beard, and was married himselfe to another: and that himselfe had seene in Africa a virgin turned into a man on her wedding day, called Lucius Cossicus, a citizen of Tisdrita. Pontanus, who lived in the last Century, makes mention of a Fishermans wife of Cajeta who suddenly became a man, after she had beene fourteene yeares married: of another, called Emilia, the wife of Antonio Spenta, a citizen of Ebulano who married and begot children: and of a third when she had had a child. That in the time of Ferdinand King of Naples, Caroletta and Francisca, the daughters of Lodovico Quirna of Salern, at fifteene yeares old exchanged their sexes. Montaigne reports that he saw by Vitry in France a man, whom the Bishop of Soylons had then in Confirmation, called German (known from her childhood to have been a woman, untill the age of two and twenty, by all the inhabitants there about, and then named Mary) well stricken in yeares, and having a long beard who said that on a time by straining to over-leap another, he suddenly felt those parts to descend. And how at this day the Maidens of that Towne and Countrey have a merry song, wherein they admonish one another not to leap too much for feare of the fortune of Mary German. But it is without example that a man at any time became a woman. From whence we may derive this morall, that as it is preposterous in Nature, which ever aimes at perfection, when men degenerate into effeminacy; so contrarily commendable, when women aspire to manly wisdom and fortitude.

OVIDS



OVIDS

METAMORPHOSIS

The Tenth Book.

THE ARGUMENT.

FEare turns a man to Flint. Lethæa's blame
 Olenus beares : now stones; their shapes the same.
 Vext Cybele to Pine her Atys turns.
 Sweet Cyparissus in a Cypresse mourns.
 Enamoured Jove an Eagles wings displays;
 And lovely Ganymed to Heaven conveys.
 Slain Hyacinthus fighes in his new Flowre.
 The cruell Sacrificers by the powre
 Of Venus turn'd to Bulls. The Prostitute
 To Stones. Pygmalion weds the living fruit
 Of his rare Art. Erigone doth shine
 In heaven; converted to the Virgin Sign.
 Myrrha, a weeping Tree. Hippomenes
 And Atalanta, Lions. Cyprides
 (Inform'd by Mentha's change) her Paramoure
 Turns to a faire, but quickly falling flowre.

ORPHEUS
 AND EV-
 RIDICE.
 a A People
 of Thrace, by
 the River
 Hebrus.
 b The God
 of Marriage.

c Euridice.
 d Nymphs
 of that Ri-
 ver.

e A Promon-
 tory of Lac-
 onia; wherein
 a Cave, as
 they held,
 descended to
 Hell.
 f For none
 could passe,
 before their
 funerall
 Rites were
 performed.

g Cerberus.

Hence, to the ^a Cicones, through boundlesse skies,
 In saffron mantle, ^b Hymeneus flies :
 By Orpheus call'd. But neither usuall words
 Nor cheerfull looks, nor happy signes affords.
 The torch his hand sustain'd, still sputtering, rais'd
 A fullen smoke : nor yet, though shaken, blaz'd.
 Th' event worse then the Omen. As ^c his Bride
 Troopes with the ^d Naiades by Hebrus side ;
 A Serpent bit her by the heele : which forc't
 Life from her hold, and nuptiall ties divorce't
 Whom when the *Thracian* Poet had above
 Enough bewail'd ; that his complaints might move
 The under Shades, by ^e *Tenarus* descends
 To *Stygian* floods ; and his bold steps extends
 By ayrie shapes, and fleeting Souls, ^f that boast
 Of sepulture, through that unpleasant coast
 To *Pluto's* Court. When, having tun'd his strings,
 Thus to his harp the God-like Poet sings.
 You Powres that sway the world beneath the Earth,
 The last abode of all our humane birth :
 If we the truth without offence may tell ;
 I come not hither to discover Hell,
 Nor bind that scouling ^g Curie, who barking shakes
 About his triple brows *Medusa's* snakes.
 My wife this journey urg'd : who, by the tooth
 Of trod-on Viper, perisht in her youth.

I would, and strove t' have born her losse : but Love
 Won in that strife. A God well known above :
 Nor here, perhaps, unknown. ^h If truly Fame
 Report old rapes, you also felt his flame.
 By these obscure abodes, so full of dread ;
 By this huge ⁱ Chaos, and deep Silence, spread
 Through your vast Empire ; by these prayers of mine ;
Euridices too-hastie fate untwine.
 We all are yours : and after a short stay ;
 Early, or late ; we all must runne one way.
 Hither we throng ; for our last home assign'd :
 Th' eternall habitation of man-kinde.
 She, when her time by nature shall expire,
 Again is yours : I but the use desire.
 If fate deny me this, my second choice
 Is here t' abide : in both our deaths rejoyce.

While thus he sung, and struck the quavering strings,
 The bloodlesse Shadows wept : ^k nor flatterring Springs
 Tempt *Tantalus* ; *Ixions* Wheele stood still ;
 Their Vme the *Belides* no longer fill :
 The Vultures feed not ; *Tityus* left to grone :
 And *Sisyphus* late listning on his Stone.
 The Furies, vanquisht by his verse, were seen
 To weep, that never went before. ^l Hels Queen,
^m The King of Darknesse, yeeld t' his powrefull plea.
 Among the late-come Souls, *Euridice*

^h For *Pluto*
 had ravish'd
Euridice :
 Whereof in
 the fifth
 book
 which ser-
 ves con-
 tinu-
 tion.

^k Of these
 see the Com-
 ment on the
 fourth book.

^l *Proserpina*
 in place.

They

A Lake of
consecrated
to the dead
believed to
be at the
source of the
river, because
the dead were
supposed to
live in it.
And the
name called
it *Styx*.
The river
proceeding
from the
mountain
called
Caucasus,
and extending
to the
plains of
Europe.
The river
and the
lake were
supposed to
be the
source of
all the
rivers of
Europe.
The river
and the
lake were
supposed to
be the
source of
all the
rivers of
Europe.

d. *Phrygia*.
e. Here taken
for hell.
f. Mountains
of *Phrygia*.
g. The Sun.
h. The last
sign of the
Zodiac.
i. wherein the
Sun gives a
rest to the
year with the
Winter.
j. Not ren-
dering the
Latin full of
of pure
omitted.
k. *Phrygia*.
l. *Phrygia*.
m. the sonne of
Phrygia and
Calisto.

n. The trees
were planted
for delight,
in whose
shadow they
accustomed
to banquet
and to take
rest.

o. *Phrygia*.
p. See the
Comment.
q. *Phrygia*.
r. *Phrygia*.
s. For it
grows in the
sunn of a
mountain.
t. *Phrygia*.

They call: she came; yet halting of her wound.
Given *Orpheus*, with this law. Till thou the bound
Of pale *Avernus* passe, if back thou cast
Thy carefull eyes, thou lovest what thou hast.
A sleepascent, dark, thick with foggies, they clime
Through everlasting Silence. By this time
Approach the confines of illustrious Light.
Tearing to lose, and longing for a sight,
His eyes th' impatient lover backward threw:
When she, back-sliding presently with-drew.
He catches at her, in his wits distraught;
And yeelding ayre for her (unhappy!) caught.
Nor did she, dying twice, her spouse reprove:
For what could she complain of, but his love?
Who takes her last farewell: her parting breath
Scarce reacht his eares; and so revolves to death.
Her double losse sad *Orpheus* stupifi'd;
With equall terror unto his, ^b who stor'd
Three-headed *Cerberus*: whom feare alone,
Oppressing nature, turn'd into a stone:
Or like *Olenus*, who t' excuse his wife
Accus'd himself, and taxt his guiltlesse life:
With thee *Lethæ* whose proud beautie late
Drew on thy self and him a curst fate:
United bodies once; but for thy pride
Now Marble statues on fount-fruitfull *Idæ*.
He kindly (preluding to return) intreats
The ^d Ferry-man: who answers him with threats.
Vpon the banks seven daies he fate; forlorn
And comfortlesse; all sorts of food forborn:
Care, grief of minde, and teares, his only cheare,
Calling the Gods of ^e *Erebus* severe,
At length to knowie ^f *Rhodope* he hasts;
And ^g *Hæmus*; beaten with the Northern blasts.
Now ^h *Titan* thrice had finished his yeers
In watery ⁱ *Pisces*. *Orpheus* still forbears
The love of women. Or through bad success:
Or former vows. Yet many ne rethelless
Th' affected Poet seek; but none injoyes:
^j Who beautie first admir'd in hopefull boyes.
A hill there was; a plain upon that hill;
Which in a flowrie mantle shewt it self still:
Yet wanted shad e. Which, when the ^k Gods Descent
Sate down, and toucht his well tun'd instrument,
A shade receiv'd. Nor trees of *Chætony*,
The Poplar, various Okes that pierce the sky,
Soft Linden, smooth-rinde Beech, unmarried Bayes;
The brittle Hæfel, Ash, whose speares we praye,
Unknottie Firre, the ^l solace shading Planes,
Rough Chestnuts, Maple fleet with different granes,
Streame-bordering Willow, Lotus loving Lakes,
Tuffe Boxe whom never sappy spring forsakes,
The slender Tamarisk, with trees that beare
A purple figge, nor Myrtles absent were.
The wanton Ivie wreath'd in amorous twines,
Vines bearing grapes, and Elmes supporting Vines;
Straight Service trees, trees dropping Pitch, fruit-red
Arbutus, these the rest accompanied.
With limber Palmes, of Victory the prize:
And up-right Pine, whose leaves like bristles rise;
Priz'd by ^m the Mother of the Gods: for the
ⁿ Her last stain'd *Arys* turn'd into that tree.

The ^o spyre-like Cyprisse in this throng appeares.
Of late a Boy: lov'd by ^p that God who beares

The silver bow, and strikes the quavering strings.
Sacred to Nymphs that haunt ^q *Carthæ* in Springs.
A Stag there was; whose hornes, on high displayde
With spreading palmes, afford the head a shade.
His antlers shone with gold; a carquet
His neck imbrac't, with sparkling Diamonds set.
A silver bell upon his forehead hung
By silken strings, which every motion rung.
Round pearl, of equall size, from either eare
Hung on his cheeks: who, void of native feare,
Frequented houses: and well pleas'd, would stand
The gentle strokings of a strangers hand.
This *Cyparissus*, was thy only joy,
(Of all that ^r *Cæa* bred, the fairest boy)
By thee full oft, to change of pasture led:
To purling streames that part the ranker mead.
With various flowres, now wouldst thou trick his hornes:
Now on his back (who no such burden scornes)
About the spacious fields in pleasure ride;
And with a purple raigne the willing guide.
Twas Summer, and high Noone: Dayes burning eye
Made ^s *Cancers* crooked claws with fervor fry.
Vpon the ground the panting Hart was laid,
Coole ayre receiving from the spreading shade.
Whom silly *Cyparissus* wounds by chance:
And seeing life pursue his tug'd-out lance,
Resolves to dye. What did not *Phæbus* say,
That might a grief, so slightly caus'd, allay?
He answers him in sighs: this last good-turn
Implores; That he might never cease to mourn.
His blood now shed in teares, a greenish hiew
His body dimmes: the locks that dangling grew
Vpon his ivory fore-head, bristling rise;
And pointing upward, seeme to threat the skies.
When *Phæbus*, sighing: I for thee will moan:
Mourn thou for others: Herfes still adorn.

Such trees attracting; and inviron'd round
With birds and beasts, upon the rising ground
The Poet sits: who, having tun'd his strings,
Though dissonant, yet musically, thus sings.

From *Iove*, O ^t Muse, my Mother, draw my verse;
All bow to *Iove*: *Ioves* powre we oft rehearse.
And late ^u of Giants sung, in lustie straines,
Foild by his thunder on ^v *Phlegæan* plaines.
Now, in a lower tune, to lovely boyes
Belov'd of Gods, turn we our softer layes:
And women well deserving punishment,
On interdicted lust, with fury bent
Heavens King, young *Ganymed* inflames with love:
There was what *Iove* would rather be then *Iove*:
Yet dames no other shape then hers, ^y that beares
His awefull lightning in her golden feares.
Who forthwith stooping with deceitfull wings,
Trust up ^z *Ilides* by *Idæ*'s springs.
Who now, for *Iove* (though jealous *Iuno* scoules)
Delicious Nectar sips in flowing bowles.

And ^a *Amyclides*, thee in azure skies
Had *Phæbus* fixt; if cruell Destinies
Had not prevented: yet in some sort made
Eternall. For, as oft as Springs invade
Sharp winters, and to ^b *Aries Pisces* yeelds:
So oft renew'd, thy flowre adorns the fields.
^c My Fathers love to thee did mans excell.
Their president the Delphians misle, who dwell

q. *Carthæ* is
one of the
three Cities
of *Cæa*, an I-
land in the
Ægean Sea,
the country
of *Cyparissus*.

r. An Island,
one of the
Cyclades.

s. One of the
summer
signes in the
Zodiac.

ORPHEUS
VS HIS
SONG.
t. *Calliope*.
u. See the
Comment.
v. A place in
Campania so
called of the
flames which
ascend from
the Earth.
GANYMED
DES.
y. The Eagle
t. *Calliope*.
of *Iove* his
grand-fa-
ther; or eider
brother, ac-
cording to
Hæmer.
HYACINTHUS
t. *Calliope*.
the sonne of
Amyclides.
b. The first
vernall signe
in the Zodi-
ack: as the
other the
last of the
three winter
Signes.
c. *Amyclides*.

d The Spar-
tans would
not wall
their cities,
esteeming
their valour
a sufficient
defence
e The Sun.

f They used
to annoy
themselves
in this and
the like exer-
cises, which
were called
Gymnasticks,
in that they
were per-
formed naked.

g Thus, see
the 13 book.

h Where he
was born
i A province
and citie of
Cyprus, ce-
lebrated for
mines of
Copper.
k Prostitutes
of that Ci-
tie.
l Signifying
horned See
the Com-
ment
m In that a
lover of Ho-
pitalitie.

On round Earths Navill: while the God of Beames
Haunts^d wall-lesse *Sparta*, and *Eurotas* streames.

Now, neither for his Harp, nor quiver, cares:

Himself debasing, beares the corded snares;

Or leades the dogs; or clambers mountains; led

By Lordly *Love*, and flames by custome fed.

Now ^e *Tithonus* bore his equall-distant Light,

Between fore-running and ensuing Night;

When lightned their garments,^f either shone

With suppling oyle, in strife to throw the stone.

This swinging through the ayre first *Phaebus* threw:

The obvious clouds dispersing as it flew;

On solid earth, though flying long, at length

Descends; and shews his art-inlabled strength.

Th' imprudent Boy attempts with fatall haft

To take it up; when Earth, by boundings, cast

The stone, o *Hyacinthus*, at thy head.

The Boy lookt pale; so lookt the God, who bled

Even in his bleeding. Raised from the ground;

He sought t' assuage, and dry the bitter wound.

And would with herbs his flying soul have stayd:

That wound was curelesse; art affords no ayde.

As violets, or lillies loving streames,

Or Poppie, bruised in their yellow stemmes,

Wither forth-with, and hang their heavy heads;

Nor raise themselves, but bow to their first beds:

So hang his dying looks; so over-swaide.

His limber neck upon his shoulder laid.

Sweet flow'r laid *Phaebus*, blasted in the prime

Of thy faire youth: thy wound presents my crime.

Thou art my grief and shame. This hand thy breath

Hath crusht to ayre: I, author of thy death.

Yet what my fault? unless t' have playd with thee,

Or lov'd thee (O too well!) offences be.

I lov'd, sweet Boy, that I for thee might die!

Or die with thee I; but since the fates deny

So deare a wish; thou shalt with me abide:

And ever in my memory reside.

Our Harp, and verse thy praises shall rebound:

And in thy Flowre my sorrow shall be found.

§ A valiant Heroe shall in time, to it

Another adde; and in the same be writ.

While thus *Apollo* truly prophetic'd:

Behold! the blood which late the grasse had hid;

Was now no blood: from whence a flowre full-blown,

Farre brighter then the *Tyrian* scarlet shone:

Which seem'd the same or did resemble right

A Lillie; changing but the red to white.

Nor so contented; (for the youth receiv'd

That grace from *Phaebus*) in the flowre he weav'd

The sad impresson of his sighes: which beares

Ai! Ai! displaid in funerall Characters.

Not shame to^h *Sparta* *Hyacinth* procures;

Whose adoration to this day induces:

For now, as then, they yearly celebrate

The *Hyacinthian* Feast in solemne State.

Perhaps ifⁱ *Amathus* you aske (whose earth

Abounds with metals) if she like the birth

Of her^k *Prophetides*; she would reply:

As well as theirs, for their impietie,

In former time, with monstrous hornes defam'd:

Whereof they tidly were^l *Cerasta* nam'd.

Before their doores the tragick Altar stood

Of *Jove*^m the Hospitable, stain'd with blood

Of stranger guests. Who had this thambles seen,
Would think that blood the blood of calves had been.

A Guest new sacrific'd; faireⁿ *Cyprides*

Offended with such cruell Rites as these,

Her townes and^o *Ophiusa's* fields prepares

T'abandon. Yet said she, what guilt of theirs

In me so great a detestation breeds.

Rather with death reward such bloody deeds;

Or exile: if from these extreames they scape,

What middle course, but to transforme their shape?

When musing to what forme, she cast her look

Vpon the horned Heard; who from them took

A resolution to arme their skulls:

And turns their mightie limmes to monstrous Bulls.

Yet durst th' obscene *Propetides* deny,

O *Venus*, thy all-ruling Deitie.

The first that ever gave themselves for hire

To prostitution; urged by thy ire.

Their looks unboldned, modestie now gone,

Convert at length to little-differing Stone.

¶ *Pygmalion* seeing these to spend their times

So beat-like; frighted with the many crimes

That rule in women; chose a single life:

And long forbore the pleasure of a wife.

Mean-while, in ivory with happy art

A Statue carves; so gracefull in each part,

As women never equall'd it: and stands

Affected to the fabrick of his hands.

It seem'd a virgin, full of living flame;

That would have mov'd, if not withheld by shame.

Such Art his art conceal'd: which he admires;

And from it draws imaginary fires:

Then often feesles it with his hands, to try

If 'twere a body, or cold ivory.

Nor could resolve. Who kissing, thought it kist:

Oft courts, imbraces, wrings it by the wrist;

The flesh impressing (his conceit was such)

And feares to hurt it with too rude a touch.

Now flatters her; now sparkling stones presents,

And orient pearle (loves witching instruments)

Soft-singing birds, each severall colour'd flowre,

First Lillies, painted balls, and^q teares that powre

From weeping trees. Rich Robes her person deck;

Her fingers, rings; reflecting gems her neck;

Pendants her eares; a glittering zone her brest.

In all, shew'd well; but shew'd, when naked, best.

Now layes he her upon a gorgeous bed:

With carpets of *Sidonian* purple spread.

Now calls her wife. Her head a pillow prest,

Of plummy downe, as if with sense possist.

Now came the Day of *Venus* Festivall:

Through wealthy *Cyprus* solemniz'd by all.

White heifers, deckt with^r golden hornes, by strokes

Of axes fall: ascending incense finokes.

He, with his gift, before the Altar stands:

You Gods, if all we crave be in your hands,

Give me the wife I wish: one like, he said,

But durst not say, give me my ivory Maid.

The golden *Venus*, present at her feast,

Conceives his wish; and friendly signes exprest:

The fire thrice blazing, thrice in flames aspires.

To his admired Image he retires:

Lyes down besides her, rais'd her with his arme;

Then kist her tempting lips, and found them warme.

That

a House, of
Cyprus,
where she
was princ-
pally adored,
or *Ida*; Or
that *Ida*
abounding
with Ser-
pents.

PROPE-
TIDES.

PYGMA-
LION.
¶ The sonne
of *Cilix*: far
more anci-
ent then he
who was the
son of *Belus*,
and brother
to *Ida*.

q Amber.

r They nor
seldome guile
the hornes of
the cattell
which they
sacrificed.

a *Phoenicia* is a mountain of *Lebanon*, bounding with *Lebanon*.

b *Phoenicia* is a mountain of *Lebanon*, bounding with *Lebanon*.

c Increasing Moons

MYRRA.

d *Thracians* of *Thrace*, a Mountain of *Thrace*.

e A part of *Arabia* the Happy, producing spices and aromatic gums

f One of the *Furies*, g Fire of Hell.

h The *Thracians* a barbarous people on the East of *Thrace*, who have their women as all things else in common, without distinction of blood or alliance.

That lesson oft repeats: her bosome oft
With amorous touches feels, and felt it soft.
The ivory dimpled with his fingers, lacks
Accustom'd hardnesse: as ^a *Hymettian* waxe
Relents with heat, which chancing thumbs reduce
To pliant formes, by handling fram'd for use.
Amaz'd with doubtfull joy, and hope that reels;
Again the Lover, what he wishes, feels.
The veins beneath his thumbs impression beat:
A perfect Virgin full of joyce and heat.
The ^b *Cyprian* Prince with joy expressing words,
To pleasure-giving *Venus* thanks affords.
His lips to hers he joynes, which seeme to melt:
The blushing Virgin now his kisses felt;
And fearefully erecting her faire eyes,
Together with the light, her Lover spies.
Venus the marriage blest which she had made:
And when nine ^c *Crescents* had at full displayde
Their joyning homes, repleat with borrowed flame,
She *Paphos* bore: who gave that Ile a name.
He, *Cinyras* begot: who might be fill'd
Of men most happy, if without a child.
Hing of Horror! Daughters, farre, o farre
From hence remove! and You, who fathers are!
Or if my winning verse your mindes allure:
Let them no credit in this part procure.
Or if you will beleve the same for true:
Believe withall the judgements that infuse.
If nature could permit so foule a Crime:
I joy for you ^d *Ismarians*; for this Cline;
This world of ours; so distant from that earth,
That gave to such a cursed Monster birth.
In *Cottus*, *Cinnamon*, and *Amomum*,
Rich let ^e *Panchaia* be: let precious Gum
Sweat from her trees; affected flowres bring forth;
So't *Myrrha* beare. No new tree of that worth.
Cupid denies t'have us'd his darts therein:
And vindicates his flames from such a Sin.
^f *Alecto*, with swolne snakes, and ^g *Stygian* fire
That fury rais'd. 'Tis sinne to hate thy Sire:
This Love, a greater. Princes their abodes
Leave in all parts; and for thee fall at odds:
Of all, o *Myrrha*, make thy choice of one;
So one of all be in that number none.
She knew't: and striving; to her self thus spake:
Ah whether rapt! what is't I undertake!
O Gods! O pietie! divine Respect
Of Parents guard me! and this sinne eject!
If to a sinne it be. No pietie
Condemnes such *Venus*; Nature's common tie.
Hottes their fillies back, fires Heifers beare;
Goats kids beget on those whose kids they were:
Birds of that seed conceive, whereof but late
Conceiv'd themselves: nor they degenerate.
Happy in this are those! But humane care
Hath fram'd malignant laws: and we who are
By nature free, malicious customes bind.
There is ^h a Nation to their blood more kinde;
Where sons their mothers, fathers daughters wed;
Affection doubled by their birth and bed.
Woe's mine, that there I was not born! the place
Makes this a crime. What thoughts are these! Hence
Hence wicked hopes. Though he all-worthy be: (base,
Yet, as a father, must be lov'd by thee.

Were I not daughter to great *Cinyras*;
All I conceive in my desires might passe.
Now, in that mine, not mine: proximitie
Dis-joynes us; neerer, were we not so nigh.
Hence would I fyre by un-returning waies,
To shun this sinne: dire Love my journey staves;
To feast my hungry eyes with his deare sight,
Talk, touch, and kisse; or more, if more I might.
O wicked Virgin, canst thou more propound!
Knowst thou what laws and names thy lusts confound!
Thy fathers whore! a rivall to thy mother!
Thy own sons sister! mother to thy brother!
Nor fear'st the *Furies* with their hissing haire,
Who on the faces of the guiltie stare,
With dreadfull torches! From thy foule exile
This mischief, ere it actually defile.
Nor with thy horrid lust infringe the law
Of powerfull Nature: but in time with-draw.
Would I, he would not: too too well inclin'd.
O that like fury would inflame his minde!

Thus she. But *Cinyras*, prest with the store
Of worthy suiters who his voice implore;
In his own choice irrefolute, demands
(Their names rehearsing) how her fancie stands.
She, thoughtfull silent; gazing on his face,
Flusht with imbosom'd flames, and wept apace.
He, taking this for maiden feare; Desist
From weeping, said: then dri'd her cheekes, and kist.
This too much pleas'd her. Once more asked, who
She best could like: repli'd, One, like to you.
Be still, said he, so pious. At that name
She hung the head, as conscious of her blame.
'Twas now the mid of night: when Sleep bestows
On men, and on their cares, a sweet repose.
But *Myrrha* watches, rapt with raging fires;
Retracting her implacable desires.
Despaires, hopes; will not, will; now shames, again
Desires; nor knows what course to take. As when
A mightie Oake (now almost feld) his fall
On each side threatens; and is fear'd on all:
Even to her minde, impair'd with various wounds,
Waves to and fro; and changes still propounds.
No mean, no cure, was left for love but death:
Death pleas'd. Resolv'd to choake her hated breath;
Up-starting, to a beame her girdle ties.
Deare *Cinyras* farewell, (she softly cries)
And of my ruine underitand the cause.
That said, the noose about her neck she draws.
Her wakefull Nurfes faithfull cares, they say,
A whispering heard: who in the Lobby lay.
Straight rose; unlockt the doores; the instrument
Of death beholding, schreech: together rent
Her haire and bosome: and, with trembling haste,
The girdle from her pallid neck displac't.
Now had she time to weep; t' embrace her Care:
And aske the cause of such accurst despaire.
She, silent, fixes on the earth her eyes:
And grieves at deaths prevented enterprife.
Baring her hoary Laires and emptie brest,
The Nurf, by her first food, and cradle, prest
Her griefes disclosure. *Myrrha* turns aside,
And sighes. The Nurf would not be so denied:
Nor onely promist secrecie; but said:
Tell me, my childe, and entertain my aid.

i The milke which she sucked from her brest.

My

My old age is not fruitlesse: charmes have we,
 And powerfull med'cines, if it fury be.
 If witchcraft; magick shall thy torments ease:
 If wrath of Gods; the Gods we will appease
 With sacrifice. What can be else surmiz'd?
 Thy fortunes by incurfions unsurpriz'd;
 Thy mother, and thy father, well? That name
 Drew from her soul a sigh, that scorcht like flame.
 Nor in the Nurse did this suspicion move
 Of such a Crime: and yet she saw 'twas Love.
 Infortunate to know what least she feares,
 Laid in her lap now watted with her teares,
 Sh' infolds her in her feeble armes, and said;
 I know thou lov'st: wherein (nor be afraid)
 Thou maist on my sedulitie relye:
 Nor shall thy father ever this desery.
 At that, in fury from her lap she sprung;
 Then on the bed her prostrate body flung:
 Muffling her guiltie looks: Be gone, she said,
 An I spare the blushes of a wretched maid.
 Still urg'd: Begone, replyde; or else forbear
 T' inquir of that which is a sinne to heare.
 The Nurse lookt in amaze: her hands with yeares
 And terror trembling (kneeling to her) reares:
 Now speaks her faire, now threatens to disclose
 (Vile shee she made her privie to her woes)
 Her purpos'd violence: and vows to prove
 Both secret, and assitant to her love.
 At that, her head she rais'd; her Nurses brest
 With weeping bathes: oft strove to have confest;
 As oft with-held: at length she hid her head:
 And said, o Mother, happy in thy bed!
 There ends: then grones. The Nurse cold horror shooke;
 Now too much knowing: with a gasp she looke,
 Her hoarie haire star'd on her head: Who said,
 What not? that might so foule a lust diswade,
 The Virgin could not such a truth deny:
 But stands resolv'd, or to possesse, or die.
 Live, said she, and possesse (there stoop, as loath
 To say; thy Sire) and bound it with an oath.
 Now Matrons celebrate the yearly Feast
 Of *Ceres*; whom long linnen stoles invest:
 And offer garlands of their first ripe corn;
 Forbidden *Venus* for nine nights forborn,
 And touch of man. In spotlesse ornaments,
 With these, the Queen her secret Rites frequents.
 Lying alone, a the lewdly diligent
 Doth *Cinyras*, o're-charg'd with wine, present
 With proffer of true love, though falsly maskt:
 And prais'd her beautie. Of what age being askt?
 Of equall age with *Myrrha*, she replies.
 When bid to bring her: home in halte she highes;
 Rejoyce, said she, I bring thee victory.
 Th' unhappy Virgin felt but little joy;
 Such ill successe her troubled Soul divid:
 And yet the joy'd: such discord rackt her minde.
 Now Silence over all the world did raigne:
 And slow *Bootes* had declin'd his Waine.
 (To sinne addrest) from heaven bright *Cynthia* flies;
 Stars shroud their heads in clouds: Night lost her eyes.
Erigone, *Leirius*, first remove:
 She plac'd in Heaven for her paternall love.
 Thrice stumbled she; the funerall Owle thrice rent
 The ayre with ominous shriekes: yet on she went:

By pitchy Night, of modesty bereft.
 Her Nurses right hand holding with her left,
 And groping with the other hand, explores
 Her blinde access. Now came she to the doores
 Of that dire chamber; now the way to sinne
 She boldly opens, and now enters in.
 Yet bloud and courage her at once forooke;
 Her knees, unknitting, one another strooke:
 The neerenesse to her crime removes desire:
 Who now repents, and would unknown retire.
 Protracting, by the hand the Nurse her led;
 And, having rendred her unto his bed,
 Here *Cinyras*, said she, receive thy own.
 And joyne their curst bosoms. He, unknown,
 His bowels to his bed assumes: and cheares
 With comfortable words, her maiden feares:
 By chance he call'd her daughter (being old)
 And she him father: that their names might hold.
 Now his incestuous bed his daughter leaves.
 With wicked feed her curst wombe conceaves:
 Who beares about the burden of her shame:
 Next night, and next, and next, re-acts the same.
 When *Cinyras*, who longs to see his Lover,
 So oft imbrac't; did with a light discover
 His sinne, and daughter. Sorrow not a word
 Could utter: he unsheaths his shining sword.
 Shee twisfly flies: whom nights black shelter shields
 From threatned death; and strays through spacious
 Palme-clad *Arabia*, and *Panchaea* past; (fields.
 Now having wandred by nine Moones, at last
 Rest to her wearie limbs *Sabea* gave.
 Charg'd with her wombe; not knowing what to crave;
 Betweene the hate of life, and feare of death,
 Those thoughts she utters with her fainting breath.
 You Powers! If Penitency pierce your care;
 I have deserved, nor refuse to beare,
 Your just inflictions: yet lest I prophane
 Or those who live, or who in death remaine,
 Obamish me from either Monarchie;
 That, charg'd by you, I may nor live, nor die!
 Confession some celestiall pittie found.
 Those wishes had their Gods. Even then the ground
 Cover'd her legs: a down-ward-spreading root
 Burst from her toes; whose ever-fixed foot
 Sustain'd the lengthfull bole. Bones turne to wood,
 To pith her marrow, into sap her blood:
 Her armes great branches grow; her fingers spine
 To little twigs, her skin converts to rinde.
 Now her big wombe the rising tree posselt,
 Her bosome fold, and now her neck oppress:
 When shee, delay il-brooking, downward shrunk
 And vales her village in the closing trunk.
 Though tense, with shape, she lost; still weeping, she
 Sheds bitter teares, which trickle from her tree:
 Teares of high honour; these their Mistrisse name
 As yet preserve, and still shall beare the same.
 This ill-got infant, now at perfect growth
 Within the tree; indeavours to get forth.
 The strict imbracing barke, her belly wrung,
 With torment stretcht: nor had their grieve a tongue:
 Nor could she call *Lucina* to her throwes:
 And yet the tree like one in labour shoves;
 Bowes down with paine, and grones and weeps a flood.
Lucina by her trembling branches flood;

c. Arabia *Panchaea*, beyond which lies *Arabia Felix*, containing the countries of *Panchaea* and *Sabea*.

f The Goddess of Child-birth.

D d

Her

a Her Nurse

b A constellation following the Waine, or those seven stars, which wheele about the Northern Pole.
 c The Moon, of whom a mountain of *Delos*.
 d Converted into the sign of *Virgo*, and her father into *Aspidochelone*. See the Comment.

e milke
h she
from
breast.

VENUS
AND
ADONIS.

a An Island
in the
Mediterranean
Sea, where
the
Goddess
Venus
was
born.
b A river
in
Cyprus,
where
Adonis
was
born.
c An Island
in the
Mediterranean
Sea, where
the
Goddess
Venus
was
born.
d A city
in
Cyprus.

HIPPO-
MENE
AND
ATALAN-
TE.

Her hand impos'd, and utter'd powerfull words.
The yawning tree the crying Babe affords
A passage; whom thote Nymphs receive with joy:
And in his mothers tear is anoint the Boy.
Nor Envy could but praise his beauty: so
The naked *Cupid*, lively painted, shew.
But, lest their habits some distinction make;
A quiver give, or his from *Cupid* take.
Time glides away with undiscovered lust;
And mock's our hopes, no wings can fly so fast.
He, whom his sister bore, his grandfires son;
Late tree-inclos'd, who lately life begun,
But now a most sweet infant, now as rare,
A boy, now man, now then himselfe more faire.
And now on *Venus* for his mothers fires
Revenge inflicts; who dotingly admires.
For hit by quiver-bearing *Love*, his dart
By fortune raz'd her tender breast; with smart
Incens'd, he thrust him from her; nor then found
The wounds deceitfull depth, yet deepe the wound.
Not now ^a *Cythera* could the Lover please;
Nor ^b *Paphos*, grasping with resulting Seas.
High ^c *Gaido*, ^d *Amathus*, renown'd for bridle,
Nor heaven frequents: her heaven *Adonis* was.
Him woo's, accompanies, besides him lies
In gratefull shades; and strives to please his eyes.
Now like *Diana* she her selfe attires;
And trips o're hills and rocks, through brakes and briars:
Hollowes the hound; pursuing beasts of chase,
Bucks, high-horn'd Harts, and Hares, who fly apace:
But rapetull Wolves, rough Beares, fell Bores etchues;
And Lions, whom the blood of Beeves imbrues.
And thee *Adonis*, her mit' doabts dilwade
From such encounters; had they beene obey'd.
VWho fly, said she, be cold in following those:
Valour unsafely copes with valiant foes.
Sweet Boy! I subject not me to fortunes stroke;
Nor cruell beasts by nature arm'd provoke,
For feare such glory but too costly prove.
Thy youth and beauty, though they *Venus* move;
Nor bristled Swine, nor shaggy Lion touch:
Pitty ne'r pierc't the eyes nor hearts of such.
Bores, in their crooked tusshes lightning have:
And Lions with impetuous fury rave.
I hate them. Asked why? We will relate
Old crimes, said she, and wonder-striking fate.
But now un-usuall toyle my strength invades:
And loe, yond Poplar courts us with her shades;
The grasse affords abed: there let us rest.
When, lying downe, the grasse and him the prest.
Her head now in her Lovers bosome laid:
Thus (words with kisses intermixing) said.

Perhaps you of a maid have heard, who wan
The prize in running from the swiftest man.
Tis true; She, won indeed: nor could you tell
VWhether her speed or beauty did excell.
Enquiring of a husband; this reply
Apollo gave. The use of husband thy
O *Atalante*! yet thou shalt vainly strive
Against thy fate; and lose thy selfe alive.
Frighted herewith in thadie woods she lives:
And troopes oppressing Suters from her drives
With this reply: Except out-run I be,
I am a wife for no man; Runne with me.

My bed, and I, are both the winners meed:
The Tardie dies. Vpon this law proceed.
She, cruell: yet so powerfull was her look,
That many a youth the perill undertook.
Hippomenes beheld this tragick strife.
VWill any through such danger seek a wife?
(Said He) and taxt their follies that persw'd.
But when her face and naked forme he view'd;
Such as is mine; or thine, wer't thou a Maid:
Amaz'd! with hands upheav'd, forgive (he said)
O you whom I late blam'd! not then I knew
The Prizes worth. Love still by praising grew:
Who wilhes now that none might run so fast:
Envies and feares. Why linger I, nor lust
(Sai I he) to try my fortune? Gods still aid
The adventurous. While this in thought he said;
The Virgin with a winged pace past by:
Though seeming to ^e th' *Adonis* Youth to fly
As swift as *Seychian* shafts; her forme the more
Admires; by motion lovelier then before.
The winde reverberates her ankles ^f wings,
And whisks her ham-bound buskins purple strings,
Tolling her haire, on ivory shoulders spread.
Her pure white body to receive the red:
As when carnation curtaines are display'd
On pure white walls, and dye them with their shade.
While this the stranger view'd, the race was run
And *Atalante*'s browes the garland won.
The vanquish'd sighs, and pay their forfeiture.
Nor could so sad successe his feare procure:
Who rose; and fixing on the Maid his eyes;
VWhy seek you praise by easie victories?
Contend with us: if we obtaine the Bayes,
Our victory will not eclipse your praise.
Megarius me begot, ^g *Onclestius* blood;
He *Neptunes*, Ruler of the sacred Flood:
Nor we degenerate. My soyle, your name
Will honour; and immortalize your fame.

This while, a well-pieas'd eye She on him threw:
Nor knows her wish; to lose, or to subdue.
VWhat God, a foe to beauty, would destroy
This Youth, said she, who seeks my bed t' enjoy
VWith his lifes forfeiture? If I may be
The judge, there is not so much worth in me.
Nor is't his beauty moves, though it might move;
But that a Boy. We pitty, and not love.
Besides; his courage, and contempt of death,
Who from great *Neptunes* ^h home derives his birth!
And then, his Love; content to part with life,
If harder fate deny me for his wife!
Be gone, o Stranger; shun my cloudy bed,
While yet thou maist: this Match will lose thy head.
No Virgin is there who would not be thine:
And such would seek, whose lustures darken mine.
Yet why regard I him, so many slaine?
Look to thy selfe, or perish: since in vaine
Admonisht by such numbers, whom this strife
Hath sent to death. Th' art weary of thy life.
And must he dye, because hee'd live with me?
Must death, adventurous Love, thy wages be?
This murder will our victory defame;
And purchase hate: yet am not I in blame.
O would thou wouldst desist, and dangers shun!
Or since so mad, would thou couldst faster run!

^e *Hippomenes*
of *Adonis*, after
called
Adonis.
^f Those who
anciently
ran races,
wore little
wings tied to
their heeles
(in imitation
of *Mars*).
^g The wife of
the
Goddess, and
father
of *Megarius*.
^h The son of
the
Goddess, and
father
of *Neptune*.

^g The son of
the
Goddess, and
father
of *Megarius*.

^h *Onclestius*
the sonne of
Neptune, be-
ing his
Grand-father

How Boy and Virgin glory in his face !
 Ah poore *Hippomenes* ! O would this place,
 Th' hadst never seene ! thou well deserv'st to live.
 Were I more happy, and hard fate would give
 Me leave to marry ; thou art he alone,
 To whom my bed and beauties should be knowne.

Thus she : Who raw, and pierc't with loves first touch
 Erres in her thoughts ; and loves ; nor knew so much.
 Now King and People call upon the Race :
 When ^a *Neptune* thus implored my grace.
 O *Venus*, favour my attempts, he said :
 And those affections, which you gave me, aid !
 This friendly windes convey'd unto my eare :
 I pittie, and no longer helpe forbear.

A field there is, so fertill none, through all
 Rich *Cyprus* ; which they *Damascenus* call.
 Antiquitie this to my honour vow'd :
 And therewith all my Temples had indow'd.
 A Tree there flourish on the pregnant mold,
 Whose glittering leaves, and branches, shone with gold.
 Three golden apples, gathered from that tree,
 By chance I brought ; and, so as none could see,
 Himselfe excepted, to *Hippomenes*,

Together with their use, deliver'd these.
 The trumpets sound. Both from the ^b Barrier start.
 Whose nimble steps scarce touch earths upper part.
 Their feet, unwet, the sea might well have borne :

Or unsuppressed stalkes of standing corne.
 Favour and Clamor, joyning in remorse,
 The youth thus hearten : Now thy speed enforce,
 Make haste *Hippomenes* ; delay decline ;
 Collect thy powers : the victory is thine.

'Tis doubtfull whether, what the people said,
 More joy'd the Heros or ^c *Scheneian* Maid.
 How often lag'd she, when she might o're-goe !
 And gazing on him, sigh't t'out-strip him so !
 Short breath from panting bosomes scorching flew ;
 The Gold fure off : when *Neptunes* Nephew threw
 One apple of the three. The Maide admires :

And greedy of the shining fruit, retires
 To catch the rowlin' gold : the Youth past by ;
 And all the field resounded shouts of joy.
 This hindrance she repaires with winged haile :
 Again *Hippomenes* behinde her cast.

The second fruit, throwne farther then before,
 Declin'd her steps ; yet him out-strips once more.
 The Race now ^d there an end, he said, O save !
 Great Goddess, give successe to what you gave !

And threw the shining gold another way
 With all his vigor ; to prolong her stay.
 When I compeld her, doubtfull what to doe,
 To take it up ; and added waight thereto :
 With-held ; both by diverting her pursuit ;
 And with the burden of the ponderous fruit.
 But lest my words the Race in length exceed ;
 She was out-run, and he receiv'd his Meede.

Deserv'd not I both thanks and frankincense,
 Thin' you *Adonis*, for his lifes defence ?
 He neither gave. Provokt with sudden rage
 At this contempt ; and lest the future age,
 By such examples should my God-head slight ;
 Against them both I due revenge excite.

The Fane, erected by ^d *Echion*s vow
 Unto the ^e Mother of the Gods, they now
 Had past ; obscur'd by darke and secret shades :
 When their long journey them to rest perswades
Hippomenes, incens'd by my fires ;
 Here lusteth with unfeisable desires.
 A gloomy grot, much like unto a Cave,
 Stood neere this Fane ; to which light pumice gave
 A naturall cover ; by devotion grac't :
 VVithin this Cell the reverent Priest had plac't
 The wooden Images of ancient Gods :
 This entring ; he pollutes their chaste abodes.
 The Statues wry their looks. The Mother, ^f crownd
 VVith towres, had struck them ^g to the *Seygian* Sound :
 But that she thought that punishment too small.
 When yellow maines on their smooth shoulders fall ;
 Their armes, to legs ; their fingers turne to nailes ;
 Their breasts of wondrous strength : their tufted tails
 VVhisk up the dust ; their looks are full of dread :
 For speech, they rore : the woods become their bed.
 These Lions, fear'd by others, *Cybel* checks
 VVith curbing bits ; and yokes their stubborn necks.
 These, O my Deare, and all such kindes of beasts
 As will not turne their backs, but bend their breasts
 T' encounter with the rash Assailant, shun :
 Lest by thy courage We be both undone.

This said : thence flew She, rais'd by yoked Swans.
 But Valour such admonishments with-stands.
 By chance the dogs, pursuing long before
 His senting footings, had dislodg'd a Bore.
 Whom, rushing from his covert, the bold Youth
 Obliquely wounds. The Bore with crooked tooth
 VVrithes out the javelin, with his blood imbrude,
 Who now his safetie-seeking Foe persade :
 Sheathing his talhes in his groyne : and threw
 To earth they dying Boy. The Swans that drew
^h *Idalia*s waightlesse charriot through the ayre,
 Yet reacht not *Cyprus* : when the heavenly Faire
 Thence heard his dying groines ; and wheeling round,
 Her silver birds direct to that sad found.

But when she saw him weltring in his Gore ;
 Downe jumping from the skies, at once the tore
 Her haire and bosome : then her breast invades,
 VVith bitter blowes ; and Desinie upbraides.
 Not all, said she, is subject to your waite :
 Our sorrowes monument shall ever last.

Sweete Boy ! thy deaths sad image, every yeare
 Shall in our ⁱ toleminiz'd Complaints appeare.
 But be thy bloud a Flowre. Had *Proserpine*
 The power to change a ^k *Nymph* to Mint ? is mine
 Inferior ? or will any envy me

For such a change ? This having utter'd, she
 Powr'd Nectar on it, of a fragrant smell.
 Sprinkled there-with ; the bloud began to swell :
 Like shining bubbles, which from drops ascend.
 And ere an houre was fully at an end,

From thence a ^l Flowre, alike in colour, rose.
 Such as ^m those trees produce, whose fruits inclose
 VVithin the limber rine their purple graines.
 And yet their beauty but a while remaines :
 For those light-hanging leaves, infirmely plac't,
 The windes, that blow on all things, quickly blast.

^a The companion of *Adonis* : who was of *Boris* the country of *Thrace*.

^f For *Cybele* is the same with the Earth ; and therefore said to be crowned with towres. ^g To the Mansion of the dead.

^h *Idalus* : of *Idalus*, a wood in *Cyprus* which was consecrated to her.

ⁱ See the Comment.

^k *Myrica*, *Platanus* Con-culme.

^l Called *Anemone*, in *Pomegranet* Trees.

VPON THE TENTH BOOK OF
OVIDS METAMORPHOSIS.

ORPHEUS
AND E
URIDICE.

INvoked Hymen repaires to the Nuptials of Orpheus and Euridice: but with unusuall silence, and an ominous sadnesse. He is said to be clothed in a mantle of a saffron dy, in that Brides accustomed to cover their faces with vailles of that colour: not onely for modesty, and to conceale their resembled blisshes, but as a happy presage, since continually worne by the wives of the Flamins, between whom and their husbands there could be no divorcement. The nuptiall Torches among the Romanes were borne by five comely Youths of her kindred; pretending concord by that uneven number, which cannot be divided into an equall fraction; but one will remaine to compose the difference: and declaring by their light how the wife is the splendor and glory of her husband. But among the Grecians they used onely a single Torch, and that carried by one who represented Hymen: which, if it burnt not clearly (as here) but crackled, and cast up a black and cloudy vapour, was held to prognosticate infelicity; and therefore they not seldome made the staffe of White Thorne, which afforded but a little light, yet free from smoke or ill savour. But truer presages they are of the weather: if the lights burne bright; of faire; if blew, of frosty; if obscurely and with spongeous weikes, of foule and rainy.

Nec nostrum a quidem carpentes fila puella
Nesciente mycen, testa cum ardeat vix
detrahit
Sed stillare oleum, et putres concrevere favo-
ras.

Night-working Spinsters know, when they behold
Oyle sputter in the blazing lamp, or view
The spungy weike, foule willintue.

So the trembling and flexuous burning of the flame prognosticates windes and a troubled sky: because no winde, till it hath driven the Aire, is apparent to the Sense, the flame then the Aire more easily shaken. These omens fore-run the death of Euridice; bit on the keele by a Serpent, as she sported with the Naiades; and followed by her husband to the infernall Kingdome.

facilis descensus. Averno;
Noctes atque dies patet atri ianua Ditis:
Sed revocare gradum, superaque evadere ab-
ditum.
Hec ubi, hic labor est: pandi quis astra ian-
tuam?
Luctus, aut ardens exivit ad aethera virtus:
Dum genitrix potuit.

Verg. Enl 6.

——— To Hell descends an easy way:
Black Pluto's gates stand open night and day.
But to retire to that pure light above,
Most hard! A few below'd of equall love,
By ardent vertue rais'd to blest aboads,
Could this atchieve: the sonnes of powerfull Gods.

Such was our Orpheus, the sonne of Apollo, and Calliope one of the Muses: who with the sweetnesse of his musick and sad lamentations drawes teares from the eyes of the remorselesse Furies, and a consent from Pluto and Proserpina of his wifes restitution: provided that he looked not back to behold her, before they had past the confines of the Stygian Empire. But,

Orpheus amor, nec patitur morari
Munus dium proposita cernere poenulae.
Sen. Herc. Fur.

True love detests: and no delay can brook:
Hasting to see, he lost her with a look.

I have heard a fable (saith Sabinus) not unlike to this, if it be to be reputed a fable, which the testimonies of many affirme for a history. A Gentleman in Bavaria of a noble family, so extremely grieved for the death of his wife, that he abandoned all the comforts of life and fed his constant sorrow with solitarines, until at length he regained her: who told him how she had finished the time prescribed by Nature; but by his importunate prayers was restored to life, & commanded by God to accompany him longer: upon these conditions, that their matrimony dissolved by death should be again solemnized: and withall, that he should abstaine from his former blasphemous execrations; for which he lost, and should lose her againe, upon the like commission. This said, she followed her household affaires as before, and bare him some children; but was ever penfive and of a pale complexion. Divers yeares after, the Gentleman, heated with wine and choler, rapt out horrible oathes, and bitterly cursed his servants; when his wife, withdrawing into another roome, was never more heard off: her apparell, without her body, standing upright, as if an apparition. This (saith he) have I heard from many credible

credible persons; who affirme that the Duke of *Bavaria* told it for a certaine truth to the Duke of *Saxony*. *Pausanias* reports, how *Orpheus* after the death of *Euridice*, repaired to *Aorhus* in the countrey of the *Thesports*, where *Oracles* were given by raising of the dead (not in the power of *Negromancy* to effect, the diuells rather assuming their formes to delude his votaries) when imagining that his wife followed him, but looking back, and finding the contrary, forth-with for sorrow flue himselfe. In emulation of *Orpheus* the dames of his Countrey accustomed to throw themselves into the funerall fires that burnt their dead husbands (used not onely of old, but frequently at this day in diuers places of the *East Indies*) to testifie their affections, and out of hope to injoy in another world their beloved societies. So *Dido* who laid the foundation, and *Asdrubals* wife who beheld the ruine of *Carthage*, followed their husbands to the infernall Mansions. But the fable seemes to allude to the former story, differing not much but in the Catastrophe: and invites us to a moderation in our desires, lest we lose what we affect by too much affecting: *Hell*, the *Furies*, and infernall torments, being no other then the perturbations of his minde for the death of his beloved; pacified, and at length composed by the hamony of reason: when looking back, that is, recalling her to his remembrance, he falls into a desperate relaps, and as it were a second time loseth her.

Orpheus retires to *Hæmus* and *Rhodope*, who with the musick of his harpe and voice, attracts even beasts and sencelesse trees to heare and admire him. The morall of which fable may parallel with that former of *Amphion*: whereof *Horace* in his art of Poetry.

ATTRAC-
TED
TREES.

Orpheus, the Gods interpreter, from blood
Rude men at first deter'd, and savage food:
Hence said to have *Tigers* and fell *Lions* tam'd.
Amphion so, who *Theban* bulwarks fram'd,
T' have led the stones with musick of his lute,
And milde requests. Of old in high repute
Publique from privat, sacred from profane,
To separate; and wandering lust restrain
With matrimoniall tyes: faire *Cities* raise,
Lawes stamp in brasse. This gave the honour'd bayes
To sacred Poets, and to verse their prayse.

*Sylvestres homines sacre interpresque deorum
Calibus & viliu sacro deterruit Orpheus.
Necus ab hac lenire tigres, & ab idusq; leones.
Dilui & Amphion Thebana conlitter archi
Saxa movere sua testudinis, & prece blanda
Ducere quo vellet. fuit hac sapientia quondam
Publica privati severitate, sacra profani:
Concubitu prohibere vago, dare jura mariti:
Oppida moliri: leges incidere lignis,
Sic honor et nomen divinum vatibus argue
Carminibus venit.*

Mor. Art. Poet.

Yet musick in it selfe most strangely works upon our humane affections. Not in that the Soule (according to the opinion of the *Platonists*) consisting of harmony, & rap: with the *sphæricall* musick before it descended from *Heaven*, to inhabite the body, affects it with the like desire (there being no nation so barbarous, or man so austere and stupid, which is not by the melody of instruments & numerous compositions, either incited to pleasure or animated to *Virtue*) but because the *Spirits* which agitate in the heart, receive a warbling and dancing aire into the bosome, and are made one with the same wherewith they have an affinitie; whose motions lead the rest of the *Spirits* dispersed through the body, raising or suppressing the instrumentall parts according to the measures of the Musick; sometimes inflaming: and againe composing the affections: the sence of hearing striking the *Spirits* more immediately, then the rest of the senses. So those who become frantick by the mortall biting of a *Tarantula*, are onely appeased with Musick, when the Musician lights upon such a straine as sympathizeth with their *Spirits*; and by continuing the same are perfectly cured. *Homer* makes the Gods to pacifie their dissension with musick: and *Achilles* with his owne to digest his anger.

His minde with his sweet harp he solac't, brought
From sickt *Ectian* *Thebes*, divinely wrought,
Which at a baldrick, purl'd with silver, hung;
To this the deeds of great *Heroës* sung.

*Illam autem invenerunt aurum oblectan-
tem cithara dulcissona,
Pulchra, ingensola sacra, superna autem ar-
genteum jungerat,
Quam cooperat è spoliis, urbe Ectionis destructa:
Hac u animam oblectabat, canebat autem gla-
rioſa gesta vitorum.*

Illad l. 10.

David (who with his harpe subdued the evill Spirit which vexed *Saul*) introduced harmony into the Temple, as suting well with that divine service: yea even the glorified *Spirits* are described with harpes in their hands, and singing the praises of the Almighty. But the fable of *Orpheus*, and the walking trees that followed his harp and ditties (more sensible then the Emperour *Tacitus*, who could not indure the melody of numbers) had an originall, as they say, from this story. The *Bacchides*, having much dammified the countrey by their furious solemnities, and the citizens fearing an increase of

of mischeife, intreated Orpheus to reduce them by one stratageme or other. He having ordained a feast to Bicchus, so calmed their rage, and allured their affections with his musick, that he drew them downe from the mountaine where they were assembled: who laying aside their javelins; took branches of trees in their hands; and appeared a farre off like a moving wood to such as beheld them: wherupon it was said that he attracted the sencelesse trees with his Harmony. William the Conqueror was so deluded by the Kentishmen; and the usurper Macbeth by the expelled Milcolmb.

ATYS.

Among these assembled trees, which made a theater for the Sacred Singer, the Pine was one, into which the Phrygian Atys was converted. A beautifull boy, beloved of Cybil the mother of the Gods, and created the president of their solemnities: who for affecting the Nymph Sangritis was castrated by her jealousie; as all her Priests ever after; whom they called Galli, of Gallus a River of Phrygia, whose waters made the drinker frantick. Atys is said to have his members cut off, and to be transformed into a Pine, in regard of that trees infertility; as to be beloved by Cybil, in that consecrated unto her. But this fable is also referred to a history: How Cybil, daughter to Menos king of Phrygia, so called of a mountaine where she was exposed; fell in love with Atys, a young man of that countrey, by whom she was gotten with childe. This knowne to her father, he caused Atys to be slaine, together with her Nurse, and interdicted their burials. When Cybil, distracted with love and sorrow, ranne about the Countrey, her haire d sheveled, dancing, and playing on a timbrell: imitated after by her gelded Priests; in the celebration of her solemnities; gashing withall their faces and bodies; like the Priests of Baal in their contention with Eliah. Not long after afflicted with a grievous pestilence, the Phrygians consulting with the Oracle, were commanded to give Atys interment, and worship Cybil for a Godlesse.

CYPARIS.
SVL.

The Cypresse tree crowded hither with the rest: the spirelike monument of Cyparissus. A lovely boy beloved of Apollo: who killing by chance a stagge which he childishly affected, pined away with sorrow; and desiring the Gods that he might ever mourne, was changed into that funerall tree. Weake and effeminate Spirits are afflicted with trifles. He is fained to have bene beloved of Apollo, in that he was studious in Poetry, for such are said to be affected by Apollo and the Muses. And because the Cypresse tree, being cut downe or lopp, (as man by the snare of Death) resourishesth no more; it therefore was used at funeralls. Yet onely at the exequies of the more noble: and urnes were also wrought of the same to inclose their bones who suffered death for the publique utility; upon an opinion that it preserves from putrefaction. The branches they stuck at the doores of the Deceased, lest any ignorantly entring should be polluted by the dead body; according with the Leviticall law. Our Orpheus had his statue in Lebethrius (a city of Macedon) made of this wood, which sweet exceedingly in the dayes of Alexander. The people not a little frighted with the prodigy, Aristander said, How it was to be hoped that Alexander was now in accomplishing, what would make all the Poets sweate to celebrate in their verses.

ORPHEVS
HIS SONG

Orpheus begins his song (containing the rest of this book) with the praises and omnipotency of Jupiter: it being the true and originall use of Poetry, to sing the praises of the Highest, and to inflame the minde with zeale and devotion. Such Moses among the Hebrews, among the Grecians, Orpheus; who seems to make mention of the former in one of his hymnes by the name of the River-borne. And although he is said by the personating of qualities to have introduced Idolary, the allegory forgot, and the fable received for history: or mingling bad seeds with the good, in imitation of Trismegistus; who concludes his divine speculations of the Trinitie borrowed no doubt from Moses, with his owne idolatrous fancies: yet is it apparent by his Testament to his scholler Musaeus, whereof certaine verses are recited by Justin Martyr, that his opinion in divinity was in the maine part agreeable with the sacred Scriptures, which he had learnt in Egypt (there left by the Israelites) and brought from thence into Greece. As of one God, the Creator of Heaven and Earth, the authour of all good, and punisher of all evill; exhorting him to the hearing and understanding of that knowledge, which was revealed from Heaven.

*Re. Pictus vero ad dicendum hunc sermonem ei
discrepiter aurum adverte, intendens cordi
na. totum canat conceptaculum: rectam autem
ascende viam, & solum aspice mundi Regem.
Unus ex se genitus, ex eo omnia nata sunt:
ipsa terra in illis nascitur, nec quicquam eum
stature patet mortalium, sed ipse nihilominus
omnes instructus.*

This sacred law with all thy heart attend
(Thy reasons throne) the right high way ascend,
And see the onely King of Heaven and Earth;
Borne of him selfe, from whom all take their birth:
Who moves in all: unseene by mortall eyes;
Yet nothing from his sight concealed lies.

As for the many names which he gives to the Gods; no other thereby is meant, but divine and naturall
Vertues:

Vertues : shadowing God himselfe under the name of Jupiter, to avoid the envy and danger of the times, as is evident by these attributes.

Omnipotent *Iove*, the first and last of things ;
The head, the midst : all from his bounty springs.
Foundation of the Earth, and starred sky :
A male, a female ; who can never dy.
Spirit of all ; the force of awfull fire ;
Source of the Sea ; Sun, Moone, th' original,
The end of all things ; and the King of all.
At first conceal'd, then by his wondrous might,
And sacred Goodnesse, all produc't to light.

*Jupiter omnipotens, & primus et ultimus
idem :
Jupiter est caput & medium : Iovis omnia
mundi.
Jupiter est fundamentum homini, & stellatus O-
lympi.
Jupiter et mater est, & sancta uesita mortis.
Spiritus est cunctis, ualida uis Iupiter ignis.
Ex pelagi radice, sol, luna, est Iupiter ignis.
Rex, & origo simul rerum est, & terminus
idem.
Natus primus occultis, magnus post nomine sa-
crum
Est referant bonis in daemones omnia la-
cent.*

*Formerly he sung (as here he intimates) of the Gyants (so called of their inhumanity and arrogan-
cy) foyled by Jupiter in the fields of Phlegra: who being invaded by Hercules, by the abundance of
lightning, which then flash'd in their faces, were put to flight ; and therefore said to be overthrowne by
Jupiter : whereupon grew the fable of their fighting with the Gods. Now Phlegra signifies to burne:
a name appropriated to the place ; which lies betweene Naples and Puteoli. A plaine invironed with
high chalky cliffes, out of which on every side black and smoky exhalations ascend, of a sulphurous sa-
vour. The Earth roareth under foot, and at divers vents casts up boyling water mingled with flames.
To this, which I have seene, adde we that description of Petronius.*

THE BAT-
TLE OF
PHLEGRA.

A place deepe sunk in yawning cliffes, twixt great
Dicarchea and *Parthenope*, repleat
With black *Cocytus* waves : for windes that straine
To rush forth there, a deadly heat containe.
Th' earth fruits in Autumne beares not, nor sad field
Once puts on greene ; nor sprouting branches yeild
Their vernall songs : but Chaos and ragg'd stone,
Smircht with black pumice, there insult ; or'e-growne
With mournfull Cypresse. Dis his head here raises,
Cover'd with ashes pale, and funerall blazes.

*Est locus excelsus penitus damersus litatu
Parthenopen inter magnaque Dicarchides
arua,
Coccyi perfulsit aqua ; nam spiritus extra
Dus furit effusus suavis spargitur aestu.
Non hac autumno tellus urescit, aut alis her-
bat
Cessante latius aget ; non ueris persona cantu
Mellia discardi strepitu uirgula loquuntur :
Sed Chaos & nigro squalentia pumice saxa
Claudent ferale circumstamulata cupressu.
Huius inter sedes Diem pater extulit ora,
Bastorum flammis, & cana sparsa favilla.
in Satyris.*

*Orpheus now sings in a lower straine of boyes beloved of Gods, and inordinate affections of women.
And first of all of Ganymedes, rapt by Jupiter, in the forme of an Eagle. Wherein he differs from his
former character, if not vindicated by the allegory. This Ganymede was the sonne of Tros, the bro-
ther of Ilus and Assaracus. A youth of surpassing beauty : stolne away from Ida by Jupiter. And be-
cause he wore an Eagle on his crest (for that, as he sacrificed before the battle with the Titans, an
Eagle flying over his head, gave a happy augury) he was said to have ravish'd him in that forme. But
others report that he was secretly murdered by the envy of his brothers and as secretly interred : when
to comfort his pensive parents, the people gave him divine honours, and devised this fable of his as-
sumption, and conversion into the signe of Aquarius. And because that Caelestiall constellation is re-
sembled to a boy, powring water out of a goblet, he is fained to fill Nectar for Jupiter in the roome of
Hebe the daughter of Juno : supposed not the least occasion of her hatred to the Trojans.*

GANY-
MEDES.

Old seeds of wrath, and bitter hate, infest
As yet her minde. Deepe rooted in the brest
Was *Paris* Judgement, and the injury
Of her despised forme ; his kindred high
In her distast ; and *Iove*-rapt *Ganymed*
To honours rais'd : her flames this fuell fed.

*Nec diu etiam causa trarum, saevique dolores
Exciderant animo, manes alta mente re-
positum
Iudicium Paris, brevisque injuria forma,
Et genus intussum, & rapti Ganymedis ho-
norem.
Hu accensa super — Vug. Æn l. i.*

*But Ganymed, according to Xenophon, was rather assumed into heaven for the beauty of his mind,
then that of his body : not so called of banquetting and indulgency, but to expresse the excellency of
Wisdom and Counsell. Ganymed therefore, or a wise and understanding Soule, uncontaminated with
the vices of the flesh, and drawing neereft unto the nature of God, is by him beloved, and rapt into hea-
ven, (as Enoch, or Eliah in a fiery charriot) and on the wings of an Eagle, in regard of her high-
towering*

touring and perspicuity. He is fained to fill Nectar for Jupiter, in that prudence and innocency is so acceptable to God; whereby we feast him, as it were, with celestiall viands. But Physically Hebe is said to be removed from that office, for stumbling and undecently shewing her nakednesse; because Hebe, which is the youth and flourishing estate in plants and vegetables, by the fall of the leafe doe shew their deformity, and so lose their honour: when Ganymed is entertained in her roome, which is winter; and therefore fained to have been converted into the winter signe of Aquarius; and because abundance of raine is powred upon the Earth from the clouds when the Sunne is in that Signe, he is said to be Jupiters Cup-bearer.

HYACINTHUS.

As Jupiter Ganymed, so had Apollo advanced his beloved Hyacinthus, had he not beene prevented by the death, which he unfortunately gave him: yet changeth him into a beautifull flower; which not onely carries his name but expresseth his owne sorrow; Ai, Ai, an afflicted ingemination, charactred in the leaves: into which he prophesies that the great in valour (meant by Ajax Telamon) should hereafter be converted; which also presents the two first letters of his name: wherof Virgill enigmatically.

*Die quibus in terra inscriptis nomen aeternum
Naycantur flores, & Phyllida, joni nato.
Eclog. 3.*

Tell me, where grows those flowers, whose leaves inshrine
The names of Kings; and Phillis shall be thine.

But no such impression there is in that which we call a Hyacinth. Yet Lazarus Bonamicus affirmeth that at Venice he once saw a flower, brought thither from Alexandria, which agreed with our Poets description. This flourisheth in the end of March and beginning of April: which not onely presenteth the season and beauty of youth; but keepes the haire from sprouting on the chieft if anointed with the oyle thereof. Now Apollo, the God of wit, of learning, and the Muses, is fained to affect the young Hyacinthus for his beauty, and after his death to have turned him into a flower: because the natural understanding, when innocent and uncorrupted, resembles a boy; that is, wanting wisdom, yet repleat with beauty, in that it exciteh the minde to a selfe contemplation: whereby at length putting off the affections and fervor of youth, by his owne vigour it produceth the flower of knowledge and wisdom, sweetly smelling with the fragrant odours of Vertue; whose memory by monumentall letters is derived to posteritie. The Poets, shadowing under their fables Philosophicall and Theologicall instructions, by the love of the Gods unto boyes expresse the graciousnesse of simplicity and innocency: and like little children, or not at all, must we ascend the celestiall habitations. Now flowers are Physically said to be beloved of Apollo, because they receive by the heat and vertue of the Sun their growth and production.

CERASTES.

Hyacinthus was an honour to Sparta; whose festivalls they celebrated yearly. But no lesse a shame were the Propetides, then the Cerastæ to Cyprus; transformed by Venus into Bulls for their inhospitality and humane sacrifices. Few Nations there are, that were not contaminated with this barbarous superstition: yet found it alwaies some opposers. Diphilus King of Cyprus made this Idoll of Jupiter, contented with an ox in stead of a man; and Hercules taught the Italians to drowne a man made of straw, in stead of the living. But when civility and knowledge had informed them better, they were generally abrogated. Tiberius crucifying the African Priests, even in those groves where they had butchered so many: and Adrian suppressed this abhorred custome of our Cypriots in Salamina. But although abolished among civill nations; yet the Diuell whose malice is still the same, hath introduced these bloody Ceremonies among the salvage Americans, not differing from those in the cruell sacrifices to Saturne, described by Diodorus; so shew that both had one teacher. Ceraste signifies horned; and these Cypriots were fained to have beene changed into Bulls, in regard of their brutish immanity: or rather taking their name from that Island, called formerly Cerastis, of her many Promontories so called of their similitude; as in Phillis to Demophoon:

*Est sicut a silullos molice falcatus in arcu
Ultima praeputia corina mole rigens.
Ovid Epist. 2.*

A bay there is, like to a bow when bent;
Rough hornes advancing on the shores extent.

PROPETIDES.

Yet would the obscene Propetides deny the Deity of Verus: by whose revenge inflamed with lust and avarice, they prostituted themselves unto every stranger. The fable derived from the ancient custome of the Cypriots: who at certaine times of the yeare brought their daughters to the Sea coast to purchase their dowries with the losse of their virginities: and willingly offered their forfeited Chastities to Venus. A law which was left them by their lascivious Goddesse: the first that taught them to play the mercenary Curtizans: being her selfe the concubine to Cyneas king of Cyprus who built her

her a temple, and instituted sundry new Ceremonies to this his Cyprian Venus; amongst the rest, that those who would be initiated, should secretly convey a halfe penny into the hand of her statue, in name of a reward. Well therefore (saith Firmicus) did the lover Cyncias observe the rules of a Trumpet, in commanding her Priests to give her a hire, as unto a prostitute. The Armenians had the like custome in selling the honour of their daughters: and the Babylonians, being poore, so purchased their sustenance. There is nothing so impudent as a woman, when once she begins to contemne her fame, and is hardned by customary evill. And therefore the Propoetides abandoning their shamefastnesse, are aptly fained to have their blood congealed in their faces; and little to differ from the stones whereinto they were converted: whereof Menander.

Who have no feare, nor blush at their offence,
Are hardned with a stony impudence.

*Qui non erubescere sua nonne mercede,
Iste primas tenet inuictus a stupida mente.*

Impudence, according to Xenophon, being the conductresse to all dishonesty. Plato compares our life to a journey; Reason the director of the charriot; the two horses, one white and the other black, our sublimity, and our base affections. The diuine Providence determining to restraine us from vice and provoke us to vertue hath given us an inbred modesty and magnanimity; that our charrioter might curbe us, as it were with the bridle of shame, from what is dishonest, though never so pleasing; and incite us to that which is honest, though never so difficult, with the spur of magnanimity.

Pygmalion (not that King of Tyrus who was Didos brother, but the sonne of Cilax the Cypriot) deterred by the beastly life of the Propoetides, and the many vices which reigned in women, resolved to live a single life: who carving the Image of a Virgin in Ivory, surpassing the perfection of Nature, fell in love with his owne workmanship. Nor is it extraordinary for excellent artizans to admire their owne skill, which addes to industry, as industry to perfection. And perhaps the life which was given it by the Goddesse, was no other then the grace and beauty of the figure; which Apelles, in his pictures, called the Venus; which made it live in the estimation of those times, and admiration of Posteritie: as his sonne by her might be taken for the honour acquired by his admirable art; the Grecian and the Romane statues, after so many hundred of yeares, affording as long a life to the fame of the Artificer. But taken historically, this statue may be some Virgin on whom Pygmalion was enamored, who long as obdurat as the matter whereof she was made, was mollified at length by his obsequiousnesse: the Ivory expressing the beauty of her body, and her blushes the modesty of her minde.

PYGMA-
LION.

His lips to hers he joynes, which seeme to melt.
The blushing Virgin now his kisses felt:
And fearefully erecting her faire eyes,
Together with the light her lover spies.

Blushing is a resort of the blood to the face; which, in the passion of shame, labours most in that part, and is seene in the brest as it ascendeth: but most apparent in those that are young; in regard of their greater heat, and tender complexions. Which proceeds not from an infirmity of the minde, but the novelty of the thing; nor can be either put on or restrained. The ensigne of native Modesty, and the colour of vertue. A beautifull and modest wife is therefore here said to be given him by the Goddesse, in reward of his devotion, as the greatest temporall happinesse. Neither may Pygmalions being in love with an image be altogether fictitious: since both Pliny and Lucian make mention of a Youth of no ignoble family (his name suppressed for the foulnesse of the fact) who grew so desperately enamored on that celebrated Statue of naked Venus, carved in Parian marble by Praxitiles, and inshrined in her Temple at Gnidos; that all the day long he would gaze thereon, moving his lips as if he sued for acceptance, sigh, change colour, and expressing all the distemperatures of a lover; offering at her Altar whatsoever his means would afford. And so farre his fury increased, that hiding himselfe one evening in the Temple, and being lockt in by the Sexton, he ran to the Statue, embraced it strictly in his armes, warming the cold marble with his burning kisses, and so contaminated it with his lust, that the staines ever after remained, as a monument of his impiety. Who either struck with the horror of the deed, or that it was not in Nature to satise his desires; threw himselfe from a rock and so perished. Beautifull women, though metamorphized into stone, would not want their lovers.

Pygmalion on his wife Euburnia begot Paphus; who gave a name to the Iland, and that celebrated City where Venus was principally adored.

*Ipsa Paphum sublimem abire, sedesque reuolat
Lata sua: ubi templum illi centumque Sabæ
Trime calenti aræ, ferissimæ recentibus alant.*
Virg. Æn. l. 1.

The pleasant Queene to Paphos then retires,
Where stood her temple: there a hundred fires,
Whose fragrant flame Sabæan gums deuoures,
Blaze on as many altars crown'd with flowers.

MYRRHA.

Paphos begot Cyneras, and Cyneras Myrrha. Cupid (which is a desire of generation according to the order of Nature) denies to have kindled her unnaturall flames: imputed to infernall Alesto, or the Diuell, who begets in the impious soule, deserted by Vertue, such hellish affections. She excuses, accuses, her fury; and despairing attempteth to hang her selfe: the last and surest of these three remedies prescribed by Crates.

*Fames amorem sedat, hæc si non potest;
Hoc grande saltem tempus afficit: nisi
Præstare tempus hoc queat; reliqua salus
Est lagæmæ, quem aptes tibi*

Hard fare will famish love: if not, then will
Time and long absence cure that fatall ill.
If neither of these remedies succeed,
Then take a halter; that will doe the deed.

But Myrrha is prevented by her Nurse; who comforts, inquires and promisseth the assistance of her Arts, as cunning belike as the Massilian Priest:

*Hæc se carminibus promittit soluere mentes
Quæ velis, astutus duras immittere curas.*
Virg. Æn. l. 4.

She can with charmes release the love-sick minde:
And whom she will in amorous fetters binde.

Which is neither in the power of the Diuell, nor those black arts to effect: as appeared by the vaine assaies of Saint Cyprian, at first a Negromancer, and after a souldier of Christs, as recorded by Laurentius Surius. Bodin obserues that Witches for the most part are old women (not one among an hundred a man) as more easily seduced by the Diuell in regard of their melancholy and envy. Though Myrrha at the first was ashamed to confesse so detested a guilt; yet could the experienced old woman discover it to be love; which as other diseases hath his unfallible symptomes: being too strong an affection of the soule, allied, and like unto Melancholy; which continually agitates the minde, and inflames it with the conceiv'd beauty and graces of the beloved; let in by the eye, and inthroned in the heart of the lover. This ardor increaseth daily, incensed by desire, and fomented by hope, untill it attaine to fruition. Their eyes grow immoderate dry, wanting teares to relieve the oppressed heart, unlesse they fall into a violent weeping. Their eye-lids twinkle in a frequent motion: insomuch as their looks sometimes expresse a smiling alacrity, as if with delight they either saw or heard the object of their contemplations. Their affections are transported with joy, sorrow, hope, feare, audacity, and diffidence: especially when the power of Love is in discourse; the toyle, the injuries, and miseries thereupon depending. Their looks are macilent and pale, their eyes hollow, their eye-lids galled with teares, and blew with inordinate watchings. Often they sigh, to refresh the hot and labouring heart with a greater quantitie of breath; the voyce expelled in groanes by the struggling of the over-charged spirits. Their pulses keep no time, but either beat too faintly or too fast, according to the disposition of their tempestuous mindes; by which their affections, and to whom, may be knowne, however they indeavour to conceale it: for if the beloved come in by chance, or many names be repeated, when you light upon his, or hers, the pulse will suddenly change, and pant with extraordinary violence. So Erasistratus discovered the concealed affections of love-sick Antiochus. Yet this discovery may be the better confirmed by the reiterated praises of the beloved: and withall, the joy thereof inlightens the lookes, and gives a vigour to the eye, through the dilating of the spirits, and drawing of them forth to the outward parts. But Myrrha with much adoe confessing her impious affections, is dissuaded in vaine, and at length assisted by her Nurse, who basely preferres her life before her vertue or honour.

*Contemne famam: fama vix vero fauet,
Pejus merenti melior, & peior bona.*
Sen. in Hippol.

Contemne we fame: fame feldome truth befriends;
Of't blasts the good, as oft the bad commends.

And drives whom she could not restraine, unto ruine. The Witch and Baud now puts in practice her horrid designs:

Not

Not Stygian Pluto ever durst pursue,
What a bold Monk, or fraudulent Hag durst doe.

*Non audeo Stygiam Pluto testat, quod audeo
Effraui Monachum, pleuraque fraudis auro,
Æneas Sylvius.*

Who takes her opportunity at the Festivall of Ceres: to which none were admitted that were either un-
cleane, or whose consciences accused them of any secret crime: the Crier proclaiming; Fly, fly farre
hence, O you that are prophane. Wherefore Nero durst not come to the like, in regard of his guilt
and Antonius would needs be invited, to prove himselfe innocent. The Queene, a votaresse, and se-
parated for that time from her husband; Cyneras, full of wine, is tempted and deceived by the Nurse.
Wine is a spurre unto Venus, and prodigall cups besot the understanding: exemplified by Lot who then
lay with his two daughters (wherewith this fable agrees in sundry particulars) at that time removed
from his knowledge. For drunkenesse confounds the memory, and sobemists the eye, that things ap-
peare not the same that they are: and therefore said to see all things double:

Mad Pentheus such, whom troopes of furies fright:
Who saw two Sunnes, Thebes doubling in his sight.

*Eumenidium demans voluit uider agmina Pen-
tionei,
Et solero germanam, & duplices se ostendere
Tisones.
Virg. Æn. l. 4.*

But Myrrha at the knowledge of her Nurses successe, is distracted at once with all the foure effects of
the minde; whereof two are delightfull, and two sorrowfull. Of the first, the one belongs to things
present, which is joy; and is an opinion of a present good: the other, desire unto the future; and is an
opinion of a good to come. Of the two sad ones, sorrow is an opinion of a present evill; and Feare, of a
future. Hence all imbosomed perturbations are derived. Now led by the Nurse to the bed of her father.
The starres hid their heads in clouds as detesting so horrible a spectacle; but first of all Icarus and
Erigone.

This Icarus was a Guest to Bacchus, who gave him a Borachio of wine, and bad him communicate
it to others. Certaine shepheards, in his returne into Attica, drinking thereof immoderately, intoxica-
ted fell on the Earth: and imagining that he had poisoned them, slew him with their staves. His dog
Nerea, by running before and howling, shew'd Erigone her father where he lay unburied: who after
she had interred him, ascended the mountaine Hymettus, and there hung her selfe. It is said that
Jupiter, at the intreaty of Bacchus, changed them both into Constellations: calling Erigone, Virgo;
one of the six Northerne signes, who carries in her left hand an eare of corne, with a starre of the first
magnitude; and her father Bootes; between whose legs shines the eminent Arcturus, which in re-
venge of his murder ariseth in tempests. The Athenians afflicted with pestilence, had an answer
from the Oracle, that it then should cease, when they offered their first fruits to Icarus and Erigone:
who moreover erected Altars unto them, and appointed festivall dayes; devising certaine games of
swinging in the ayre, to represent the manner of her death. The like were introduced by Ascanius for
the losse of his father Æneas: in use among the Turks at this day; as I have seene at the feast of their
greater Biram. But Icarus his dog, which died at the feet of his hanging Mistress, was called Astricyon,
by us the Dog-star: his malignancy, as they faigne, proceeding from the former occasion; causing burn-
ing fevers, frenzies, and infections: whose reigne determines with the rising of Arcturus; the sea-
son then suffering an alteration. The rising and setting of these, and the like notable starres (or rather
their disparition, from the beames of the Sun, and there being obscured by his greater light) was to the
mariner and husbandmen instead of a Kalender.

Icarus and
Erigone.

Myrrha attaines to an horrid fruition. And lest this should seeme fabulous, it is paralleld in history,
if not transcended, by Lucretia the daughter of Pope Alexander the sixth: who not onely lay with
her father (not unknowne to him, as Myrrha to Cyneras) but with her brother the Duke of Candy,
who was slaine by Cæsar Borgio, for being his rivall in his sisters bed. Of whom this Epitaph
is extant.

Here Lucrecelyes; a Thais in her life:
Pope Sixtus daughter, daughter in law, and wife.

*Hic jacet in tumulo Lucretia nomine, sed re
Thais, Alexander filia, pater, nomen.*

And Sanazarus

Must Sextus, Lucrece, still burne in thy fire
O fatall! this adulterer thy Sire.

*Ergo te semper capiat Lucretia Sextus
O fatum dire nocens! hic pater est
Epig. l. 2.*

Myrrha at length discovered by her father, flies from his fury; and wandering as farre as Sabæa, fearing to die, and not desiring to live, is changed into a tree (so fained, in that she concealed her selfe ever after) by the compassionate Gods, who accept of her repentance: and although insensitive, sheds bitter teares (meant by the odorous Gum which distilleth from thence) for her former transgressions. This tree growes onely in Arabia the Happy, of which Sabæa is a part; being high and thorny; prospering the better by boring the root, and lancing the rine: and then when the windes most bluster, sheds her precious juice in the greater plenty; which preserves the bodies of the dead from corruption. So a Minde upright and constant to it selfe, remains unviolated by the turbulent tempests of Envy: but rather so exercised, produceth the fruit of vertue with the greater alacritie; and becomes thereby more perspicuous.

*Infans ex trecentis propolis vitam,
Non citius ardor prava subest,
Nec vultus inflatur tyranni
Mente quæ sit solida carque, et æquæ
Dux iniquæ turbidus Atræ;
Nec fulminantis magna Iovis manus,
Si fractus illabatur orbis,
Impavidum serient ruinae.*
Hor. carm. 3. Od. 3.

Nor wicked sway of popular heat,
Nor nor the haughty Tyrants threat,
Can shake the juft and solid Minde
To vertue true: nor high South-winde
Which *Adrias* toying waves commands;
Nor thundring loves almighty hands.
Who, should the heavens dissolve, would beare
Their fearefull ruine without feare.

The tree, according to the time of women, is delivered of Adonis; which signifies sweetnesse, and may be taken for that fragrant gumme; as the story of Myrrha's affecting her father, for the sunne, the father of all vegetables; this plant delighting, and fructifying only with immoderate fervor, which chaps the rine, and opens a passage for that delicate liquor.

VENUS
AND
ADONIS

HIPPO-
MENES AND
ATALANTA.

Adonis now growne a boy, and of mortalls the most beautifull, is beloved by Venus (so fained perhaps in that Myrrhe is so great a provocative to lust) who preferreth earth, and the fruition of a mortall, before heaven (a vice not rare in a lover) and now turnes Huntresse to comply with her beloved: for love begets a similitude in disposition, and facilitates all labour, even in the naturally lazie. Out of a lovers feare she perswades him to avoide such beasts as are naturally cruell: and by her expressed hatred to the Lion, relates the story of Hippomenes and Atalanta. She, deterred from marriage by the Oracle, indents with her suiters, that he onely should have her (the lover rewarded with death) who had the power to out-runne her: which Hippomenes performs by the deceit of three golden apples, which were given him by Venus. This fable is said to signifie the contention betweene Art and Nature. Art expressed by Atalanta; which in her owne vertue, if not interrupted, is swifter by far then Nature, or Hippomenes; and sooner arrives at the proposed end, as almost is evident in all things. Fruits are long in growing from kernells, but quickly produced by grafting: clay long ere it generate a stone, yet suddenly changed into brick by the fire. So in morality, continuance of time procures an oblivion of sorrow, and comforts as it were by the benefit of Nature: but Philosophy, which may be called the Art of living, expects not time but prevents it. Yet these Golden Apples give impediment to this prerogative and vigor of Art, to the infinite detriment of humane affaires. Neither is there any of the Arts and sciences which constantly proceed in a true & legitimate course to the end prefixed; but interrupt their undertakings, and desert the Palme, like Atalanta diverted by inticing lucre. And therefore no marvell though Art overcome not Nature, and destroy not the vanquished, according to the compact of their contention: when contrarily it falls out, that Art is under her command, and obeys her as a wife doth her husband. This Fable deciphers also the unconstant minde of a woman; diverted by gold, or pleasure, from her intended course, and obedience to the heavenly Oracle, to her fore-knownne and assured destruction. Now apples were consecrated to Venus, by which the fruits of love were expressed: and therefore she was stamped on divers coynes with her left hand holding by a tree, and proffering an apple with the right, with one of these inscriptions, VENVS S.C. or VENVS FALIN.

Hippomenes ingratefull to the Goddesse for her timely assistance, by her instigation pollutes a sacred Grotte with his unseasonable lust: when both he and his wife are converted by Cybel into Lions, and forced to draw in her chariot. Ingratitude to man is a hatefull vice, but to God a flagitious. It is seconded, saith Xenophon, by Impudence, and Impudency is the conducter to all uncleanness. Wherefore ingratefull Hippomenes becoming impudent and unchast, defiles even holy places with his unbridled concupiscence: and in regard of the salvage fury of lust, is fained with Atalanta to have beene changed into furious Lions. The Images of the Gods are here said to turne their faces a-

side

side from so beastly a spectacle: nor greatly to be wondred at, if possessed by hypocritical Devils, according to the opinion of Trismegistus. Our fathers, saith he, exceedingly erring in incredulitie concerning the Deity, and never penetrating into the depth of Divine religion, invented the art of making of Gods: whereunto they joyned a vertue out of some part of the nature of the world, alike to the other, and conjoyning these two, because they could create no Soules, framed certaine Images, into which they invoked either Angels or Divells; and so by these mysteries, gave those Idols power both to hurt and helpe them. To this adde we that of Lactantius. These subtil and vigrant Spirits perturb the quiet of all things, mingle fallshoods with truths, and sow the seeds of errors in the mindes of mortals. And surely both the sweating, motion, weeping, and speaking of Images, was formerly frequent: wherewith at this day the common people in sundry countries are not rarely illuded. But Hippomenes and Atalanta were not punished by Venus, to whom they proved ungratefull; because it becomes not them, who bestow a benefit, to punish ingratitude, lest thereby they lose the glory of their munificence; wherefore Venus, as if thereof unsensible, leaves them to be confounded by the wrath of Cybel: who is faigned to be crowned with towers, in that taken for the Earth which supporteth so many: said to be the mother of the Gods; or rather the generall mother of all things: from whom we have both our substance and sustenance; who when we are cast from the abodes of the living, receives us againe into her peacefull bosome. She is said to be drawne by Lions, in regard of their heat and rapacitie, representing the Heavens, wherein the Ayre, which carrieth the Earth, or Cybel, is contained. Marcus Antonius, after the battle of Phartalia, had his chariot drawn by two Lions: as after Heliogabalus, which by him were named Cybelentes.

Venus, having admonished Adonis, is drawne through the ayre by her silver Swans: a fowle dedicated unto her in regard of his beauty and cleanness. But the courage and youth of Adonis, incapable of advice, thrust him on to encounter with a Bore; by whom he was slain: whose dying groanes revoke the affrighted Venus; who bewailes his death, and converts him into a flower now called Anemomy. Men of excellent beauties have likely beene subject to miserable destinies.

ADONIS.

Beauty in men (search former times)
Hath still beene punished, as crimes.

Rare forma viri (secula proficere)
Impuncta fuit.
Sen. in Hip.

of which Muretus and Cantarus produce a number of examples. Now beauty consists not onely (as some imagine) in the favour of the face and delicacy of the complexion; but in the dignity of the stature, the apt composition of the limbs, and harmonious symmetry of the Lineaments: whose smallest discord is forthwith apprehended by the eye, and as soone distasted. The face is to be thrice the length of the nose: the halfe circles of the eares being joyned together, are to equall the widenesse of the mouth when extended; so are the unied eye-browes. The length of each lip, of the nose, and of either eare holding one proportion, being measured as before. The circles of both the eyes and the mouth alike. Eight times the length of the face should be the length of the body, of equall breadth when the armes are displayed. Unto these are to be added a bright sparkling of the eye, well mixed colours and a concinnitie of the lineaments. This being annexed to the beauty of the body, which Athenæus, Euripides and Iſocrates held to be most exquisite. Hippocrates observes that those who are tall of stature are most comely in their youth, but in their age most deformed: yet surely that is the best which neither procureth contempt nor wonder.

The feasts of Adonis were yearly celebrated by the Phœnicians (of which countrey they report him to be) beating their breasts and tearing their garments, with universall sorrow: offering sacrifices to his Manes; yet affirming the day following that he liv'd, and was ascended into heaven. The women that would not cut their haire, were enjoyned to prostitute themselves unto strangers, and to offer the hire of their bodies unto Venus. This lamentation for the death of Adonis is mentioned by the Prophet Ezechiel: for so Thamuz is interpreted in the vulgar translation; although Tremelius take it for Osyris: howsoever, both are the same in the allegory. Solomon is said in the first of the Chronicles to have followed Astarten; which some interpret to be this Venus, the Goddesse of the Sidonians. She had her statue in mount Libanus in a mournfull posture: her head covered with a vail; leaning her cheek on her left hand, and sustaining her mantle with the other, into which her teares appeared to descend. Now Adonis was no other then the Sun, adored under that name by the Phœnicians; as Venus by the name of Astarten: for the Naturalists call the upper Hemisphere of the Earth, in which we inhabit, Venus; as the lower Proserpina: Therefore they made the Goddesse to weep, when the Sunne retired from her to the six winter signes of the Zodiack; shortning the daies and depriving the Earth of her delight and beauty: which againe he restores by his approach into Aries.

Adonis

Adonis is said to be slaine by a Bore, because that beast is the Image of Winter; salvage, horrid, delighting in mire, and feeding on akornes, a fruit which is proper to that season. So the Winter wounds, as it were, the Sunne to death, by diminishing his heate and lustre: whose losse is lamented by Venus, or the widowed Earth, then covered with a vaille of clouds; Springs gushing from thence, the teares of her eies, in greater abundance; the fields presenting a sad aspect, as being deprived of their ornament. But when the Sunne returns to the Æquator, Venus recovers her alacrity; the trees invested with leaves, and the earth with her flowrie mantle: wherefore the ancient did dedicate the moneth of Aprill unto Venus. And not onely the Phœnicians, but the house of Judah did worship the Sunne under the name of Tamuz, the same with Adonis: for Adon in Hebrew signifies Lord, and he the Lord and Prince of the Planets: they calling his entrance into the signe of Cancer, the revolution of Tamuz.

The lovely Adonis is fained to have beene changed into Anemony; a beautifull, but no permanent flower: to expresse the fraile condition and short continuance of Beauty.

*Accepta forma bonum mortalibus,
Exiguū dolumbre le tempus,
Vt velox celsi pede laberis?
Non sic prava nono bene decuita
Æstatis calida dissipat vapor,
Sævis solstitio cum melius dies,
Et non tam brevis præcipit rotæ,
Languescunt folia ut lilia pallida;
Et gratæ capiti deficiunt rosa:
Vt fulgor teneri qui radiat genu,
Memento rapitur, nullaque non dies
Formosi spoliū corporis abjuler.
Res est forma fugax: qui sapient boni
Consilium fragili?*

Sen. Hipp.

Beauty, a doubtfull good, the grace
And bounty of a little space,
How more then swiftly dost thou run!
Not so the fervor of the Sun
Deflowers the meadows of their pride
When in his Solstice, at noone tide;
And Night on hasty charriot flies.
The Lilly languishes and dies;
Nor Roses long thy gailand grace:
So the sweet splendor of the face
Fades in a moment: and no day
But beares from thence some spoyle away.
O fleeting shadow! who is wise,
That on so fraile a good relies!

Thus ends the tenth book, together with the song of Orpheus.



OVIDS

METAMORPHOSIS

The Eleventh Book.

THE ARGUMENT.

A *Serpent chang'd to Stone. Rough barks infold
The cruell Bacchanals. To starving Gold
All turns at Midas touch: He's body laves
In cleare Pactolus, whose enriched waves
Wash off his gold and gilt: an Asses eares
His folly shame: the whispred Secret beares
Like sounding-Reeds. Apollo, and the Guide
Of sacred Seas, in humane shapes reside.
Forc't Thetis varies formes. Dædalion
T' a Falcon turn'd. A Wolfe congeal'd to Stone.
Morpheus to mortals, Probetor to Brutes,
And Phantasus to shapes inanimate sutes.
Transform'd Halcyone and Ceyx flye.
So Æacus, who vainly strives to dye.*

*a Orpheus.
THE
THRACI-
AN BAC-
CHIDES.
b Of the O-
cians, a peo-
ple of Thrace.*

c Tyfus.

*d A Fury,
signifying
the distracti-
on of the
minde.
e Instru-
ments used in
the feasts of
Cybele, cal-
led Bercyn-
thia, of Be-
recynthius,
a citie and
mountaine
of Thracia,
dedicated
unto her.
f By disper-
sing those
who stood a-
bout him in
that forme.
g The Owle.
h Exhibited
among other
sports, in
their Amphi-
theaters.*

THus while the ^a Thracian Poet with his songs
Beasts, trees, & stones, attracts in following throngs:
Behold, ^b Ciconian dames (their furious breasts
Clad with the spotted skinnies of salvage beasts)
The sacred Singer from a hill espy'd,
As he his dittie to his harp apply'd.
Of these, One cry'd, and tost her flaring haire;
Lo he who hates our sex! then threw her speare
At his melodious mouth; ^c which ivie-bound,
Kist his affected lips without a wound.
An Other hurles a stone; this, as it flew,
His voice and harps according tunes subdue:
VWhich self-accus'd for such a rude assay,
Before his feet, as in submission lay:
Rash violence, the mean exil'd, increast:
And mad ^d Erinnys raign'd in every brest.
His songs had all their weapons charm'd, if noyse
Of ^e Berecynthian thalmes, clapt hands, loud cries,
Drums, howling Bacchanals, with frantick sound
Had not his all-appeasing musique drown'd.
The stones then blash with silenc't Orpheus blood.
But first on ravisht beasts that listning stood,
On Fowle, and Serpents, they their spight inferre:
f And raze the glory of his Theater.
Then all with cruell hands about him fly:
And flock like birds, when they by day espy
g The bird of Night. And as a Stag at bay,
h In th' Amphitheater now made a prey

To eager hounds; so they together flung
Their leavy speares, not fram'd for such a wrong;
Some clods, some armes of trees, some stones let fly,
And lest wilde Rage should weapons want, hard by
By chance slow Oxen drew the furrowing plowes;
And swaines, providing food with sweating browes,
Dig'd with their brawny armes: who feare-inclin'd,
Before them fled, and left their tooles behind.
Their mattocks, rakes, and spades disperfed lay
About the emptie fields: these snatcht away,
(The ploughs from threatening Oxen torn) their hate
Hurries them back unto the Poets fate.
Him, holding up his hands, who then in vain
First spent his breath, nor pittie could obtain,
That Rout of sacrilegious Furies flew!
Even through that mouth (ⁱ ô Jupiter!) which drew
From stones attention, which affection bred
In salvage beasts, his forced spirits fled!
Sad birds, wilde Heard, hard flints, and woods of late
Led by thy verse, then wept: at thy sad fate
^j Trees shed their leaves; streames with their teares in-
The ^k Naiades and ^k Dryades invest
(creast:
Themselves in sullen fable, and display
Their scattered haire. Thy limbs disperfed lay.
His head and harp they into ^l Hebrus flung,
The harp sounds something, sadly; the dead tongue
Sighs out sad ditties: the banks sympathize
(That bound the river) in their sad replies.

*i Alluding to
that custome
of cutting
the haire at
funerals.
k Nymphs of
Waters and
Woods.
l A River of
Thrace.*

Now

a Of *Metamorphosis*, the principal part of this Poem.
b The *Lesbian* shore.
c The *Phrygian* Rurals.
d The *Phrygian* Rurals.
e The *Phrygian* Rurals.
f The *Phrygian* Rurals.
g The *Phrygian* Rurals.
h The *Phrygian* Rurals.
i The *Phrygian* Rurals.
k The *Phrygian* Rurals.
l The *Phrygian* Rurals.
m The *Phrygian* Rurals.
n The *Phrygian* Rurals.
o The *Phrygian* Rurals.
p The *Phrygian* Rurals.
q The *Phrygian* Rurals.
r The *Phrygian* Rurals.
s The *Phrygian* Rurals.
t The *Phrygian* Rurals.
u The *Phrygian* Rurals.
v The *Phrygian* Rurals.
w The *Phrygian* Rurals.
x The *Phrygian* Rurals.
y The *Phrygian* Rurals.
z The *Phrygian* Rurals.

c For he not only made *Hermes* in his praise, but added much to his Orgies, when upon they were called *Orgies*.
d The same with *Orgies*, as of the *Phrygian* Rurals.
e The same with *Orgies*, as of the *Phrygian* Rurals.
f The same with *Orgies*, as of the *Phrygian* Rurals.
g The same with *Orgies*, as of the *Phrygian* Rurals.
h The same with *Orgies*, as of the *Phrygian* Rurals.
i The same with *Orgies*, as of the *Phrygian* Rurals.
k The same with *Orgies*, as of the *Phrygian* Rurals.
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p The same with *Orgies*, as of the *Phrygian* Rurals.
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v The same with *Orgies*, as of the *Phrygian* Rurals.
w The same with *Orgies*, as of the *Phrygian* Rurals.
x The same with *Orgies*, as of the *Phrygian* Rurals.
y The same with *Orgies*, as of the *Phrygian* Rurals.
z The same with *Orgies*, as of the *Phrygian* Rurals.

MIDAS.
a The son of *Phrygia*.
b The son of *Phrygia*.
c The son of *Phrygia*.
d The son of *Phrygia*.
e The son of *Phrygia*.
f The son of *Phrygia*.
g The son of *Phrygia*.
h The son of *Phrygia*.
i The son of *Phrygia*.
k The son of *Phrygia*.
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p The son of *Phrygia*.
q The son of *Phrygia*.
r The son of *Phrygia*.
s The son of *Phrygia*.
t The son of *Phrygia*.
u The son of *Phrygia*.
v The son of *Phrygia*.
w The son of *Phrygia*.
x The son of *Phrygia*.
y The son of *Phrygia*.
z The son of *Phrygia*.

k An old Satyr, Foster-father to *Bacchus*.

l The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
m The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
n The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
o The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
p The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
q The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
r The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
s The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
t The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
u The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
v The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
w The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
x The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
y The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.
z The Rites of *Bacchus*, in the son of *Midas*, a Prophet and Priest of *Bacchus*.

p *Bacchus*.

q *Midas*, a city of *Phrygia*.

Now them to Sea their native current bore;
Both cast upon^a *Metymnian* *Lesbos* shore.
A Dragon on the forrain sand prepares
To seize his head, and lick his dropping haire.
V When gaping to devour the^b *Hymnists* face,
Phobus descends; and in that very space
Into a stone converts him by his powre,
V With jawes extended ready to devour.
His Ghost retires to under shades: ^c once more
He sees, and knows, what he had seen before.
Then through the^d *Elysian* fields among the blest
Seeks his *Eurydice*. Now repossess
V With strict embraces, guided by one minde,
They walke together: oft he comes behinde,
Oft goes before: now *Orpheus* safely may
His following *Eurydice* surway.

Yet *Bacchus* renders vengeance for their hate:
V Who vexed at his^e *Prophets* cruell fate,
Fixt all th^f *Edonian* Dames that then were by
V With spreading roots: and who more eagerly
Pursu'd his death, their toes he deeper drew
V Within the solid earth, which down-ward grew.
And even as fowle whose feet intangled are
V Within the subtle fowlers secret snare,
Become by fearefull snittering faster bound:
So, each of these, now cleaving to the ground,
With terror struggle to escape in vain:
For faster-binding roots their sight restrain.
One, looking for her nailes, her toes, her feet:
Behold, her twinning legs in timber meet:
In passion, thinking to have struck her thighes,
She strikes hard oake; hard oake her breast supplies;
Her shoulders such: her armes appeare to grow
In naturall branches: and indeed did so.

Nor thus content, their fields^g *Lyca* leaves:
Whom^h *Tmolus*, with a better troop receives,
And swiftⁱ *Pactolus*, who did then unfold
No precious sands, nor graines of em'd gold.
Satyres and *Bacchanals* to him repaire,
His usuall train: ^k *Silenus* then not there.
Him erst the *Phrygian* Rurals reeling found
With age and wine; and now, with ivie crown'd,
To *Midas* bring: whom *Orpheus*^l Orgies taught,
And sage^m *Eumolpus* fromⁿ *Cecropia* brought.
When known to be his partner in those Rites;
Full twice five daies, with their succeeding nights,
He entertain'd him with a sumptuous feast.
Eleven times^o *Lucifer* the starres suppress:
When, with wild mirth, he treads the *Lydian* fields;
And to the God his Foster-father yeelds.
He in his safe return doth much rejoyce:
Whose bountie *Midas* frustrates by his choice.
For, w'd to wish; Let all, said he, I touch
Convert to gold. His ignorance was such.
Forth-with to him his wish^p *Lyca* gives:
And at his folly not a little grieves.
But in his curse the^q *Berecynthian* joyes:
And home-ward bound, the truth by touching tries:
Scarcely trusting his own sense, a tree bereaves
Of slender boughs; they shone with golden leaves.
Takes up a stone; that stone pale gold became:
Takes up a clod; the clod presents the same:
Crops Ital's of corn; these yeeld a sheafe of gold:
An apple pulls; therein you might behold

Th^r *Hesperian* purchase: toucht by him alone,
The marble pillars with rich metall shone.
And when he washt; that water, show'd in rain,
Might simple^s *Danae* have deceiv'd again.
His breast scarce holds his hopes; whose fancie wrought
On golden wonders: when his servants brought
Meat to the table. Sooner had not he
Toucht^t *Ceres* bountie, but that prov'd to be
A shining masse: the carved viands straight
Between his greedy teeth convert to plate.
About to drink^u mixt wine; you might behold
His thirstie jawes o're-flow with liquid gold.
Struck with so strange a plague; (both rich and poore)
He hates and shuns the wealth he wisht before.
His plentie feeds him not; he burns with thirst:
By loathed gold deservedly accurst.
Then, lifting up his shining armes, thus pray'd:
Father^v *Lencus*, ô, afford thy aid!
I have offended; pitty thou: and me
From this so glorious a mischief free.
The gentle Powre the penitent restor'd:
And for^w his faith, affords what he implor'd.
Least ill-wish't gold about him still abide;
O, bid he, to those^x *Crysell* streames that glide
By potent^y *Sardis*: keep the banks that lead
Along th^z *incounting* Current to his head.
There, where the gushing fountain fomes, dive in:
And, with thy body, wash away thy sinne.
The King obayes: who in the fountain leaves
That golden vertue, which the Spring receives.
And still those ancient seeds these waters hold,
Who gild their shores with glittering grains of gold.

He, hating wealth, in woods and fields bestows
His time with^b *Pan*; whom mountain Caves inclose.
Yet his grosse wit remains: his shallow brain
And fortish senses punish him again.

High *Tmolus* with a steep ascent displays
His rigid brows, and under-leas survaies:
Whose stretcht-out bases here to *Sardis* joyn;
There to^c *Hypæus*, girt in small confine.
Where boasting *Pan*, while he his verse doth praise
To tender Nymphs, ^d and pipes to rurall layes;
Before *Apollo's* durst his songs preferre.
^e They meet (ill-matcht) great *Tmolus* arbiter.
Th' old Iudge on his own Mountain sits; and cleares
His eares from trees: alone a garland weares
Of Oake, with akornes dangling on his brow.
Who thus bespake the God of Shepherds: Now
Your judge attends. He blows his wax bound reeds:
And *Midas* fancie with rude numbers feeds.
Then sacred *Tmolus* to divine *Apollo*
Converts his looks: his woods his motion follow.
^f He, his long yellow haire with laurell bound,
Clad in a *Tyrian* robe that swept the ground,
A Violl holds, with sparkling gemmes inhae't
And ^g *Indian* teeth; the bow his right hand grac't.
A perfect Artist shew'd. Then sweetly plaid
When *Tmolus*, ravish't with his musick, said,
Pan to the Violl yeeld thy ruder reed.
All like of what the Mountain had decreed,
But *Midas* onely; whose exclames traduce
The Centure. *Phobus* for this grosse abuse
Transformes his eares, his folly to declare:
Stretcht out in length, and cover'd with gray haire:

Instable,

The golden Apples of the *Hesperides*.

As formerly by *Eupates*.

Bread: *Ceres* being the Goddess of Corn.

Wine mingled with water.

Bacchus is called of the wine-press.

In the delivery of his Foster-father *Silenus*, taken by the *Phrygian* shepherds. *Lyca*, a famous citie of *Phrygia*.

The God of Shepherds.

Midas his Asses Eares.

A little towne of *Lydia*. *Apollo* and *Pan*: *Tmolus*, that is, the Deitie of that Mountain, their Iudge. *Pan*.

Apollo.

Ivory: *India* abounding with Elephants.

Instable, and now apt to move. The rest
The former figure of a man possest.
Punish't in that offending part : who beares
Vpon his skull a flow-pac't Affes eares.

He strives to cover such a foule defame :
And with a red^a Tiara hides his shame.
But this his servant saw that cut his haire :
VWho bigge with secrets, neither durst declare
His Sovereignes scene deformitie, nor yet
Could hold his peace. Who digs a shallow pit,
And therein softly whippers his disgrace :
Then turning in the earth, forooke the place.
A tuft of whispering Reeds from thence there grows;
Which comming to maturitie, disclose
The husbandman : and by soft South-winds blown
Repeat his words, and his Lords cares make known.

Reveng'd *Apollo*, leaving *Tmolus*, flies
Through liquid ayre ; and on^b the land which lies
On that side^c *Helles* straightned surges stands :
VWhere far obay'd *Laomedon* commands.
Between^d *Rhoetum* and *Sygaum* stood
An ancient Altar, high above the flood,
Vow'd to the^e *Panomphean* Thunderer :
From whence he saw the King begin to reare
New *Troy's* scarce founded walls ; with what ado,
And with how great a charge they slowly grew.
VWho, with^f the Father of the swelling Main,
Indues a mortall shape : both entertain
Themselves for unregarded gold to build
The^g *Phrygian* Tyrants walls. That work fulfilld :
The King their promised reward denies :
And falsehood by forswearing multiplies.
Revengefull *Neptune* his wild waves unbound ;
VWhich all the shores of greedy *Ilium* drown'd,
And made the Land a Lake : the countrey Swain
His labour lost beneath that liquid Plain.

Besides the^h daughter of the King demands :
VWho chained to a Rock exposed stands
To feed a Monster of the Sea ; set free,
By strenuous *Hercules*. Yet could not He
The horses of *Laomedon* enjoy ;
His valours hire : who sacks twice perjur'd *Troy* ;
And gives his fellow Souldierⁱ *Telamon*
Hesione : for *Peleus* now had won
A Deitie ; nor in his^j Grandfather
Took greater pride, then in^m his Sire by her.
For *Jupiter* had nephews more then one :
But he a Goddesse had espous'd alone.
For aged *Proteus* thus fore-told the truth
To wave-wet *Thetis* : Thou shalt beare a Youth,
Greater then him from whom he took his birth
In armes and fame. Least any thing on earth
Should be more great then *Iove*, *Iove* shuns the bed
Of Sea-thron'd *Thetis*, though her beautie led
His strong desires : who bidsⁿ *Aeacides*
Succeed his love, and wed the Queen of Seas.

A Bay within^o *Aemonia* lies, that bends
Much like an arch, and far stretcht armes extends :
VWhich were, if deep, a harbour lockt by land ;
VWhere shallow seas o're-spread the yellow sand.
The solid shore (whereon no sea-weed grows)
Nor clogs the way, nor print of footing shows.
Hard by, a mirtle-grove affords a shade :
In this, a cave ; rather though doubtfull, made

By art then nature : hither *Thetis* swims
On Delphins back, here laid her naked limbs
In this the sleeping Goddesse *Peleus* caught :
VWho, when she could not by his words be wrought,
Attempts to force, and clapt her in his armes.
And had she not assum'd her usuall charmes
In varying shapes, he had his will obtain'd.
Now, turns t^a a fowle, yet he her flight restrain'd :
Now seemes a massie tree adorn'd with leaves ;
Close to the bole thⁱ inamor'd *Peleus* cleaves.
A spotted Tygresse she presents at last :
VWhen he, with terror struck, his armes unclapt.
VWho powring wine on seas, those Gods implores ;
And with perfumes and sacrifice adores :
Till the^r *Carpathian* Prophet rais'd his head,
And said ; q *Aeacides*, enjoy her bed.
Do thou but binde her in her next surpris,
VWhen in her cold moist cave she sleeping lyes :
And though she take a thousand shapes, let none
Dismay ; but hold, till she resume her own.
This *Proteus* said, and div'd to the Profound :
His latter word in his own waters drown'd.
Now hasty^s *Titan* to *Hesperian* seas
Descends ; when beautilous *Thetis*, bent to ease
Forooke the flood, and to her Cave repair'd.
No sooner the by *Peleus* was insnar'd,
But forth-with varies formes ; untill she found
Her virgin limbs within his fetters bound.
Then, spreading forth her armes. She sighing said,
Thou hast subdu'd by some immortall aid :
Appeares her self ; nor his imbrace repeld ;
VWhose pregnant wombe with great *Achilles* swell'd.

Happy was *Peleus* in his sonne and wife :
And had not^t *Phocus* murder soil'd his life,
All-fortunate. VWith brothers blood defil'd,
Thee^u *Trachis* hart'ours, from thy home exil'd.
VWhere courtesie *Ceyx*, free from rigor, reign'd ;
The soune of^v *Lucifer* ; whose looks retain'd
His fathers luster : then disconsolate,
Nor like himself, for his lost^x brothers fate.
Hither, with travell tyr'd, and clog'd with cares,
The banisht with a slender train repaires :
His flocks and Herds, with men for their defence,
Left in a shady vale not farre from thence.

Conducted to his royall presence, He
VWith^y Olive branch, down bending to his knee,
His name and birth declares : the murder masks
VWith forged cause of flight : a dwelling asks
In field, or citie. *Ceyx* thus replies :
Our hospitable bountie open lies
To men of vulgar ranke : what owes it then
To your high spirit, so renown'd by men ?
Of monumentall praise ? Whose blood extracts
His soure from *Iove*, improved by your Acts ?
To sue, is times abuse : your worth assures
Your full desires ; of all, the choice is yours :
I with it better. And then wept. The cause

^z *Ioves* Nephew asks : when, after a short pause ;
Perhaps you think this Bird which lives by rape
To all a terror, ever had that shape.
He was a man ; as constant in his minde
As fierce in warre, to great attempts inclin'd.
Dadalion nam'd ; sprung from that^a Star which wakes
The deawie Morn ; the last that heaven forsakes.

Ff

Affected

SPEAK-
ING
HEADS.
An orna-
ment for the
head, worn
of old by the
Eastern
Princes,
much like a
Turkish
Turbant.

APOLLO
AND
NEPTUNE
b *Phrygia*,
c *Hellespont*,
where *Helles*,
the sister of
Phryxus, was
drowned.
d Two Pro-
monitories of
Troy.
e Honoured
by the voice
of all men.
f *Neptune*.

g *Laomedon*;
all Kings
being anci-
ently called
Tyrants.

h *Hesione*.

The son of
Aeacus, and
brother to
Peleus.
i *TELEUS*
AND
THETIS.
k *Troia*.
l *Jupiter*, the
father of his
father *Ae-
acus*.
m *Nereus*, a
Sea-god, the
son of *Ocea-
nus* and *Tet-
tis*.
n *Peleus* the
son of *Ae-
acus*.

o *Troia*.

p *Proteus*,
who fre-
quented
those seas.
q *Peleus* the
son of *Ae-
acus*.

r The Sun.

s Slain out
of envy by
Peleus and
Telamon, in
that more
beloved by
their father
Aeacus for
his virtues.
t A citie at
the foot of
the Moun-
tain *Ossa*.
u The Morn-
ing Starre.
x *Dadalion*.

y The signe
of Peace; and
when wound
about with
woollen, of a
suppliant.

z *Peleus*, the
son of *Ae-
acus* the son
of *Jupiter*.
DADALI-
ON.

a *Lucifer*.

a Of *Phaia* a
city of *Asia*, about
ing with *Pho-*
geons
b *Mercury*
the sonne of
Mars, one
of the *Fin-*
des.

c His *Cal-*
a *Mer-*

d *Apollo* and
Mercury.
e *Delphos*.
f The father
of *Apollo*
and *Mercury*,
by whom the
had her two
sonnes.

g As of old
they accu-
stomed to
burne their
dead.

h Of *Phoen-*
a Region of
Asia.

PSAMA-
TUS
WOLF.

Affected peace I foster'd, with the rites
Of nuptiall joyes: He joy'd in bloody fights.
His valour Kingdomes with their Kings labda'd;
By whom the ^a *Thibian* doves are now pursu'd.
His daughter *Chione*, whose beautie drew
A thousand suitors, ripe for marriage grew.
By fortune *Phaebus*, and the ^b sonne of *Mars*,
From *Delphos*, and *Cyllene*, came this way:
Here meeting, look, and like. The God of Light
Deferr'es his joy-imbracing hopes till night.
Hermes ill-brookes delay: who on her laid
^c His drowlie rod, and forc't the sleepe Maid.
Night spangs the skie with starres. An old wifes flape
Apollo took, and seconds *Hermes* rape.
Now when the fulness of her time drew nye,
Autolichus was born to *Mercury*.
Nor from the Sire the Sonne degenerates,
Cunning in theft, and wily in all sleights:
Who could with subtiltie deceive the sight;
Converting white to black, and black to white.
To *Phaebus* (for she bare two sonnes) belongs
Philammon, famous for his harp and songs.
What is't t' have had two sonnes? two ^d Gods t' inflame?
^e A valiant father? ^f *Jupiter* the same?
Is glory fatall? sure t' was so to Her:
Who to *Dianas* durst her face confer,
And blame her beautie. With a cruell look,
She said; Our deeds shall right us. Forthwith took
Her bow, and bent it; which she strongly drew;
And through her guiltie tongue the arrow flew.
It bleeds; of speech and found at once bereft:
And life, with blood, her falling body left.
What griefe (O Pietie!) opprest my heart!
What said I not, t' allwage my brothers smart!
Who heares me so as rocks the roaring waves
That beat their brows; and for his Daughter raves.
But when he saw ^g her burne, four times asail'd
To sack the flammie Pile: as often fail'd.
Then turns his heeles to flight (much like a Bull
By Hornets stung) whom scratching brambles pull:
Yet seem'd to run far faster then a man,
As if his feet had wings; and all out-ran.
Who swift in chace of wished death, ascends
Parnassus top. As he his body bends
To jump from down-right cliftes, compassionate
Apollo, with light wings, prevents his fate:
With beake and talons arm'd; with strength repeat
Above his size: his courage still as great.
This Falcon, friend to none, all fowle pursu'th:
And grieving, is the cause of common ruth.
As *Ceyx* thus his brothers change relates:
^h *Phoecean Anetor* rusheth through the gates;
(Who kept the Heard) and cry'd (half out of breath)
Pelexus, I bring thee news of losse and death.
Report, said *Pelexus*, we are bent to beare
The worst of fortunes. While the King with feare
Hangs on his tongue. He panting, still aske'd:
To winding shores we drave the wearie Heard,
When *Phaebus* from the height of all the sky
The East and West beheld with equall eye.
A part on yellow sands their limbs display,
And from their Rest the wavie fields surway:
While other slowly wander here and there:
Some swim in seas, and loslie fore-heads reare.

A Fane, undeckt with gold, or ⁱ *Parian* stone,
Of blocks adjoyne; within a grove o're-grown.
This the ^k *Nereides* and *Nereus* hold:
By sea-men, who there dry'd their nets, so told.
Neere it, a Marsh, thick with fallows, stood;
Made plashie by the interchanging flood.
A Wolfe, a monstrous beast; with hideous noyse
That frights the confines, from those thickets flies.
His lightning jaws with blood and foame besinear'd:
In whose red eyes two darting flames appear'd.
Though fell with rage and famine; yet his rage
More greedy far: nor hunger seeks t' allwage
With blood of beeves, and so successe; but all
He meets with, wounds; insulting in their fall.
Nor few of us, while we his force withstood,
Fell by his cruell phangs. The shoare with blood,
With blood the sea-brimme blusht, and bellowing Lakes.
Delay is losse; who doubts, himself forsakes.
Arme, arme, while something yet is left to lose:
And joyning force, this mortall plague oppose.

^l The Heardman ends. Nor did this losse incense
Acacides; remembring his offence:
Born, as the justice of sad ^m *Pfamathe*,
To celebrate her *Phocus* Obsequie.
The King commands his men to arme: provides
To go in person. Busie rumour guides
This to *Alecyone*: her passion bare
Her swiftly thither; running with her haire
Half uncompos'd: and, that disordering, clung
About his neck: then weeps; and with a tongue
That scarce could speake, intreats, that they alone
Might go; nor hazard both their lives in one.
To whom ⁿ *Acacides*; Faire Queen forbear
(Too much your bountie flows) your vertuous feare.
No force avails in such extreames as these:
'Tis prayer that must the ^o sea-thron'd Powre appease.
A loslie towre within a fortresse stood;
^p A friend to wandering ships that plough the flood.
They this ascend; and sighing, see the shore
VVith cattell strew'd; the Spoyler drencht in gore.
Here *Pelexus* fixt on seas, with knees that bend,
Blew *Pfamathe* implores at length to end
The justice of her wrath. She from his speech
Diverts her eares: till ^q *Thetis* did beseech,
And got her husbands pardon: nor yet could
The salvage Wolfe from thirst of blood with-hold;
Till she the beast, as he a heifer slew,
Transform'd to marble; differing but in hew:
All else intire. ^r The colour of the stone
Shews him no Wolfe: now terrible to none.
Yet Fate would not permit ^s *Acacides*
To harbour here; nor found in exile ease;
Till at ^t *Magnesia*, in a happy time
Acastus purg'd him from his bloody crime.

Mean-while perplext with former prodigies
Both of ^u his neece and brother; to advise
With sacred Oracles, the joyes of men,
Ceyx prepares for ^x *Claros*. *Phorbas* then,
VVith his *Phlegyan* hoast, alike prophane,
The passage stopt to ^y *Delphian Phaebus* Fane.
Yet first to thee his secret purpose told,
Faith crown'd *Alecyone*. An inward cold.
Shot through her bones: her changing face appears
As pale as box, bedewed with her teares.

i Marble of
Paros, excel-
ling in
whitenesse.
k Sea
nymphs, the
daughters of
Nereus.

l *Pelexus*, the
sonne of
Acacides.
m The
daughter of
Acacides, and
mother to
his brother
Phocus,
whom he
had murder-
ed.

n *Pelexus* the
son of *Acac-*
ides.

o *Pfamathe*,
a Sea-god-
desse.
p A Sea-
mark.

q Sister to
Pfamathe,
and wife un-
to *Pelexus*.
r Being of
white mar-
ble.
s *Pelexus* the
son of *Acac-*
ides.
t A cite of
Thessaly,
where *Acas-*
tus reigned.
See the
Comment.

u *Ceyx*
AND *AL-*
cyone.
v *Cyllene* and
Madagion.
x A cite of
Lycia, fa-
mous for the
Oracle of
Apollo.
y To his O-
racle at *Del-*
phos: farre
neerer to
Trachis.

Thrice strove to speak, thrice weeps through deare con-
Sobs interrupting her divine complaint. (strait :

What fault of mine, my Life, hath chang'd thy minde?

Where is that love that late so clearly shin'd?

Canst thou thy self enjoy, from me remov'd?

Do long waies please? is now my absence lov'd?

Yet didst thou go by land, I should alone

Grieve without feare : now both combine in one.

Seas fright me with their tragicall aspect.

Of late I saw them on the shore eject

Their scattered wracks : and often have I read

Sad names on ^a sepulchers that want their dead.

Nor let false hopes thy confidence please ;

In that my father, great ^b *Hippotades*,

The struggling windes in rockie caverns keeps.

And at his pleasure calmes the raging Deeps.

They once broke loose submit to no command ;

But rage through all the Sea, on all the land ;

Perplex the clouds, with sterne encounters rore,

And strike forth flames : I feare, by knowledge, more.

These knew I, and oft saw their rude comport ;

While yet a Girl, within my fathers Court.

But if my prayers no favour can procure ;

And that, alas, thy going be too sure ;

Take me along : let both one fortune beare ;

Then shall I only what I suffer feare.

Together faile we on the toyling Maine :

And equally, what ever hap, sustain.

Thus spake *Alyone* : whose sorrows melt

Her ^c star-like spoute ; nor he lesse passion felt.

Yet neither would his first intent forsake

Nor her a Partner in his danger make.

Much said he to assuage her troubled brest :

As much in vain. This adds unto the rest,

(Which answer only could her passion tame)

All stay is irksome ; by ^d my fathers I lame,

I sweare, if Fate permit, return I will

E're twice the Moone her shining Crescents fill.

Reviv'd with promise of so short a stay ;

He bids them lanch the ship without delay,

And fit her tacklings. This renews her feares ;

Prefaging ill successe : abortive teares

I low from their springs ; then kist : a sad farewell,

Long kist, at length she takes ; and swooning, fell.

The Sea-men call aboard : in double ranks

Reduce their oares, up-rising from their Banks

With equall strokes. She reares her humid eyes,

And first her husband on the Poop espies

Shaking his hand : that, answers. Now from shore

The vessell drives, and thence her object bore.

Her following eyes the flying ship pursue :

That lost, the sailes her eager gazes drew.

When all had left her, to her chamber goes ;

And on the emptie bed her body throws :

The bed and place, with teares, to minde recall

That absent part, which gave esteeme to all.

Now farre from Port ; the windes began to blow

On quivering Shrowds ; their oares the Sailers stow :

Then hoist their Yards a trip, and all their sailes

At once let fall to catch th' approaching gales.

The ship scarce half her course, or sure no more,

By this had run ; farre off from either shore :

When, deep in night, fierce ^e *Eurus* stilly blew,

And high-wrought Seas with chafing foamie grew.

Strike, strike the Top-saile, let the Main-shear fly,

And furl your sailes, the Master cri'd ; his cry

The blustering winds and roling seas supprelle.

Yet of their own accord in this distresse

They ply their tasks : some feeling yards bestride

And take-in sailes ; some stop on either side

The yawning leakes ; some seas on seas eject.

While thus Disorder toyles to finall effect,

The bitter Storme augments ; the wilde Windes wage

Warre from all parts, and joyn with *Neptunes* rage.

The Master, lost in terror, neither knew

The state of things, what to command, or do ;

Confessing ignorance ; so huge a masse

Of ills oppresse ! which slighted Art surpasse.

Lowd cries of men resound ; with rattling shrowds,

Floods justling floods, and thunder-crashing clouds.

Now tossing Seas appeare to touch the sky,

And wrap their curls in clouds, froth with their spry :

The sand now from the bottome lave, and take

Their swarter dye ; now black, ^f as *Stygian* lake ;

Sometimes deprest, with hilling foame all white.

The ^g *Trachin* ship such horrid changes fright.

Which now, as from a mountain rock with flaws,

Views under-vales, and ^h *Acherons* dark jaws :

Now head-long with the tumbling billow's fell ;

And heaven surveyes from that low depth of Hell.

Her wave-beat sides a hideous noyse report :

As when a battering ⁱ Ram beats down a Fort.

As elased Lions, whom no terrors fright,

Rush on extended steele with horrid might :

So Seas invade with storme-imbated powre

The ships defence ; and o're her hatches towre.

Her yeelding planks now firing : sterne *Neptune* raves,

Charging her breaches with his deadly waves.

The prodigall clouds in showres their substance spend :

Ambitious seas to gloomy heaven ascend ;

All heaven descending to the lostie Main :

At least so seeme. Sailes suck the falling rain ;

Showres joyn with floods. No friendly star now shone :

Blind Night in darknesse, tempests, and her own

Dread terrors lost : these horrid lightning turns

To light more fear'd ; the Sea with lightning burns.

Now vaulting floods her upper deck opprest.

And as a Souldier, braver then the rest,

Tempting to scale the walls with lost assaies,

At length injoyes his hopes ; and spurd with praise,

Among a thousand only stands the shock :

So while assailing waves the vessell rock,

The ^k tenth bold Billow rusheth in, nor shrinks

Vntill the ship beneath his furie sinks.

Those seas, without, the labouring Bark assaile ;

These sack her Hold. All tremble, and look pale ;

As at a siege, when foes inforce a wall ;

While some within to execution fall.

Art sailes, hearts sinke : on every rising wave

Death sits in triumph, and presents a grave.

He weeps ; He stands amaz'd ; He calls them blest

Whom funerals grace : He vows to heaven adrest,

Looking at what he sees not, and besought

The Gods in vain : He on his parents thought,

His children, house, and what he left behinde.

Alyone posselt all *Ceyx* minde ;

Her onely names : now in her absence joy'd

Whose presence was his heaven : and had imploy'd

Ff 2

His

^a Presenta-
tive Sepul-
chers, in ho-
nour of such
as were
drowned.
^b *Hippotades* : of
Hippotes the
father of his
mother *At-
this*.

^c *Ceyx* the
son of *Lar-
tes*, or the
Morning
Starre.

^d *Larces*.

^e The *Eur*
wind.

^f A lake of
Hell

^g Of *Trachin*,
whereof
Ceyx was
king
in Hell ; of
Acheron an
infernal River.

ⁱ A great en-
gine of tim-
ber, shod
with brasse,
fashioned
like the head
of a Ram, us-
ed anciently
at sieges, to
break down
the walls of
cities and
fortresses.

^k Observed
heretofore
for the
greatest :
whereupon
the tenth in
all things is
to taken.

His eyes last dutie to descry the way
To her abode; but knew not where it lay.
The giddie seas to whirle, such pitchy clouds
Obscure the skie: Night, two-fold darknesse shrouds.
Lowd howling whistle-winds over-boord now bore
The shivered mast; and now the rudder tore.
A Billow with these spoiles encourag'd, raves
Who Victor-like the under waves:
Nor lighter falls, then if some God had torne
^a *Pindus* and *Athos* from their roots, up-born
As high as heaven, and tumbled on the Main.
Nor could the ship such force and waight sustaine;
But to the bottome sinks. Most of her men
The seas infold: who never seen again
Accomplished their fates: while other swim
On scattered planks; a plankie upholding Him
Who late a scepter held. ^b His father in law,
And ^c father, now invokes: but could not draw
(Alas!) from either succour. Still his wife
Runs in his thoughts in that short span of life.
He wist the waves would cast him on the sands
Of *Trachis*, to be buried by her hands.
Who swimming, sighs *Alecyone*; her name
His last-of speech: in seas conceives the fame.
Behold! an arch of waters, black as hell,
Atunder breaks: the breaking furies quell
Their sinking Burthen. *Lucifer* that night
Became obscure, nor could you see his light.
And since he might not render up his place,
With pitchy clouds immur'd his darkned face.

Meane-while *Alecyone*, (his fate unknown)
Computes the tedious nights; by day wrought on
A garment for her Lord; another makes
To weare her selfe: whose flattering hope mistakes
In his return. Who holy fumes presents
To all the Gods: but most of all frequents
The Fane of *Iuno*: at her altars pray'd
For him that was not. Grant successe! (the said)
A quick return! Give he our right to none!
Of all her prayers the last succeeds alone.
The melting Goddess could no longer brooke
Her death-croft prayers; but from her altar shooke
^d Her tainted hand; and thus to ^e *Iris* spake:
Haste faithfull Messenger, thy journey take
To drowie *Sleepes* dimme palace: bid him send
A dreame that may present the wofull end
Of *Ceyx* to *Alecyone*. This said;
She, in a thousand-coloured robe arraid,
Her ample Bow from heaven to earth extends:
And in a cloud to his abode descends.

Neere the ^f *Cimmerians* lurks a Cave, in steep
And hollow hills; the Mansion of dull *Sleep*:
Not seen by *Phabus* when he mounts the skies,
At height, nor stooping: gloomie mists arise
From humid earth, which still a twi-light make.
No ^g crested fowles shrill crowings here awake
The cheerfull Morn: no barking Sentinell
Here guards; nor geese, who wakefull dogs excell.
Beasts tame, nor salvage; no wind-thaken boughs,
Nor strife of jarring tongues, with noyses route
Secured Ease. Yet from the rock a spring,
With streames of ^h *Lethe* softly murmuring,
Purles on the pebbles, and invites Repose.
Before the Entry pregnant ⁱ *Poppie* grows,

With numerous Simples; from whose juycie birth
Night gathers sleep, and sheds it on the Earth.
No doores here on their creaking hinges jarr'd:
Through-out this court there was no doore, nor guard.
Amid the ^k *Heben* cave a downy bed
High mounted stands, with fable coverings spread.
Here lay the lazie God, dissolv'd in rest.
Fantastick Dreames, who various formes exprest,
About him lay: then Autumn's eares far more;
Or leaves of trees, or sands on *Neptunes* shore.
The Virgin entring, parts the obvious Dreames:
And fills the sacred Concave with the beames
Of her bright robe. The God with strife dis-joynes
His feeled lids; again his head declines,
And knocks his chin against his brest. Anon
Sleep calts off sleep; and softly leaning on
His elbow, asketh (for he knew her) why
She thither came? when *Iris* made reply:
Thou Rest of things, most meeke of all the Gods;
O *Sleep*, the Peace of mindes, from whose abodes
Care ever flies; restoring the decay
Of toile-tir'd limbs to labour-burdening Day:
Send thou a Dreame, resembling truth, in post
Th' ^l *Herculean Trachis*; that like *Ceyx* Ghost,
May to *Alecyone* his wrack unfold.
^m *Saturnia* this commands. Her message told,
Iris with-drew; who could the power of Sleep
Resist no longer. When she found it creep
Vpon her yeelding senses, thence she flies:
And by her painted Bow remounts the skies.

The Sire among a thousand sonnes excites
Shape-faining ⁿ *Morpheus*: of those brother Sprites
None (bid t' assume) with subtler cunning can
Vsurp the gesture, visage, voice of man,
His habit, and known phrase. He onely takes
A humane forme: an Other shews a snake,
A birds, a beasts. This ^o *Icelos* they call,
Whom heaven imbowre; though ^p *Phobator* by all
Of mortall birth. Next ^q *Phantasias*; but he,
Of different facultie, indues a tree,
Earth, water, stone, the severall shapes of things
That life enjoy not. These appear to Kings
And Princes in deep night: the rest among
The vulgar stray. Of all the airy throng
Their aged father onely *Morpheus* chose
To act ^r *Thaumantia's* charge. His eyes then close
Their drowie lids, and hanging down his head,
Opprest with slumber, shrinks into his bed.
His noitelesse wings by night fly *Morpheus* strains;
And with the swiftnesse of a thought attains
Th' ^s *Amonian* towres: then laid them by, and took
The forme of *Ceyx*. With a pallid look
He naked stood, like one depriv'd of life,
Before the bed of his unhappy wife:
His beard all wet, the haire upon his head
With water dropt; who leaning on her bed,
Thus spake; while teares from seeming passion flow.

Dost thou, o wretched Wife, thy *Ceyx* know?
Or am I chang'd in death? look on the Loft:
And for thy husband thou shalt see his Ghost.
Thy pious prayers no favour could obtain:
Lo! I am drown'd; no longer hope in vain.
Cloud-crushing South-winds in ^t *Aegaeum* caught
Our ravisht ship, and wrackt her with her freight.

a Two high mountains, the one of *Pindus*, and the other of *Athos*.

b As to the father of his wife, *Alecyone*, a *Lucifer*.

d For such as had any dead in their family were held to be polluted, nor allowed to sacrifice until they were purified.

e The *Rain-bow*.

f A Cock

h Which signifies forgetfulness. For what more meth sleep then an oblivion of cares?

i A semiferous flower, whereof they make *Opium*.

k That wood representing Darknesse the name of sleep.

l Built by *Heracles*.

m Two the daughter of *Saturn*.

n Signifying forme.

o Similitude

p Terror.

q Phantasie.

r *Iris*, the daughter of *Thaum*, or wonder.

s *Trachis*, a citie of *Trachis*, called formerly *Amonia*.

t The *Aegae* sea.

a The River
over which
they were to
pass to the
internall
kingdome.

My voyce the floods oppress, while on thy name
I vainely cal'd. This, neither wandring Fame,
Nor doubtfull author tells: this I relate;
I, that there perisht by untimely fate.
Arise, weep, put on black: nor undeplor'd
For pittie send me to the ^a Stygian Ford.

To this he addes a voyce, such as she knew
Exprest her Lords; with teares appearing true,
And gesture of his hand. She sigh't and wept;
Stretcht out her armes t'imbrace him as she slept,
But clapt the empty ayre. Then cry'd; O stay!
Ah, whither wilt thou! Let us goe one way.
Wak't with her voyce, and husbands ghost; with feare
She looks about for that which was not there.

For now the maids, rais'd with her shrieks, had brought
A taper in. Not finding what she sought,
She strikes her cheekes, her nightly linnen tare,
Invades her brest; nor stayes t'unbinde her haire,
But tugs it off. Her Nurse the cause demands
Of such a violence. She wrings her hands,
And in the passion of her griefe repli'd:

There's no *Alecyon*; none, none! she dy'd,
Together with her *Ceyx*. Silent be
All sounds of comfort. These, these eyes did see
My shipwrackt Lord. I knew him; and my hands
Thrust forth t'have held him: but no mortall bands
Could force his stay. A Ghost: yet manifest:
My husbands Ghost: which o but ill exprest
His forme and beauty, late divinely rare!
Now pale, and naked, with yet dropping haire.
Here stood the miserable; in this place:
Here, here (and fought his ayrie steps to trace.)
O this my sad mis-giving soule divid;
When thou forsook't me to pursue the wind.
But since imbarqu'd for death, would I with thee
Had put to sea: a happy fate for me!
Then both together all the time assign'd
For life had liv'd; nor in our death dis-joyn'd.
Now here, I perisht there: on that ^b Profound
Poole I was wrackt; yet thou without me drown'd.
O I, then stood more cruell; should I strive
To long then life, and such a griefe survive?
Nor will I, nor forsake thee, nor defer.

Though one ^c Urne hold not both, one sepulcher
Shall joyne our titles: though thy bones from mine
The seas dis sever, yet our names shall joyne.

Griefe choak't the rest. Sobs every accent part:
And sighes ascend from her astonisht heart.
Day springs: She to the shore addrest her haste,
Even to that place from whence she saw him last.
And while she sadly utters, Here he staid;
Here parting, kiss me; from thence anchor waid;
While the such sights recalls; her steady eyes
Fixt on a Sea, farr of the something spies;
But knows not what: yet like a coarce. First she
Doth doubt; driven neerer (though not neere) might see
A body plainely. Though unknowne, yet much
The Omen mov'd her, since his fate was such.
Poore wretch, who'ere thou art: and such (she said)
Thy wife (if wed) by thee a widow made!
By floods driven neerer; the more neere, the more
Her spirits faint: now nigh th' adjoyning shore.
She sees now what she knows; her husbands Cor's.
VVo'e's me! 'tis He, she cries! at once doth force

Her face, haire, habit: trembling hands extends
To soule-lesse *Ceyx*, and then said: Here ends
My list of hopes: thus, o then life more deare;
O Husband, thus return't thou! Art a Peere
Had stretch into the surges; which with-flood.
And brake the first incursion of the flood.
Thither forth-with (o wonderfull!) she springs;
Beating the passive ayre with new-growne wings.
VWho, now a bird, the waters summit rakes:
About the fies, and full of sorrow, makes
A mournfull noyse; lamenting her divorce:
Anon she toucht his dumbe and bloodlesse Cor's;
With stretched wings imbrac't her perisht blisse;
And gave his colder lips a heatlesse kisse.
Whether he felt it, or the floods his look
Vprais'd, the vulgar doubt: yet sure he took
Sense from her touch. The Gods commiserate
And change them both, obnoxious to like fate.
As late, they love: their nuptiall faiths they shew,
Now little birds; ingender, parents grow.
Seaven winter dayes with peacefull calmes posselt,
Alecyon sits upon her floating nest.
Then safely saile: then ^d *Aeolus* incaves

For ^e his, the windes; and smooths the strooping waves.
Some old man seeing these their pinions move
O'r broad-spread Seas, extols their endless love.
By theirs, a Neighbour, or Himselfe, revives
Anothers fate. Yon' fable fowl: that dives;
(And therewith shewes the wide-mouth'd Cormo-
Ofroyall parentage may also vart. (rant)

Whole ancestors from *Tros* their branches spread:
Ilus, *Assaracus*, ^f *Ioves* *Ganymed*,
Laomedon, and *Priamus* the last

That reign'd in *Troy*: to *Hector* (who surpass
In fortitude) a brother, If by powre
Of Fate unchanged in his youths first flowre,
He might perhaps as great a name have wonne:
Though *Hector* were great ^g *Dymas* daughters sonne.
For *Alixothoe*, a countrey Maide,
Bare ^h *Aeacus* by stealth in *Idas* shade,
He, hating Cities, and the discontent
Of glittering Courts; the lonely woods frequents,
And un-ambitious fields; but made repaire
To *Ilium* rarely: yet, he debonaire,
Nor unpugnabile to love. Who spyde
Eperis, oft desir'd, by ⁱ *Cebren*'s side
(Her fathers river) drying in the Sun

Her flowing haire. Away the Nymph did run,
Swift as a frighted Hinde the Wolfe at hand;
Or like a fearefull fowle thrust over-land
Beneath a falcon. He pursues the chace:
Feare wings her feet, and love infore't his pace.
Behold! a lurking Viper in this strife,
Seas'd on her heele; suppressing sight with life.
Frantick, his trembling armes the dead include:
Who cry'd, Alasse that ever I pursue!
I fear'd not this; nor was the victory
Worth such a losse. Ay me! I two, one destroy.
Thy wound the Serpent, I the occasion gave:
I, o more wicked! yet thy death shall have
My life for satisfaction. There-with flung
His body from a cliffe which over-hung
The undermining Seas. His falling limmes
Vpheld by *Tethys* pittie; as he swimmes

d God of the
Windes.
e For those
birds, the
offspring of
his daughter
Alecyon.
ÆSACVS.

f Ravisht by
Euphrates.

g Hebe
the daughter
of *Dymus*.

h A river of
Tros.

With

With feathers cloth'd; nor power of dying gives.
 To be compell'd to live the Lover grieves:
 Disdaining that his soule, so well appaid
 To leave her wretched seate, should thus be staid.
 And mounting on new wings, againe on Seas
 His body throwes: the fall his feathers ease.

VVith that, inrag'd, into the deepe he dives:
 And still to drowne himselfe as vainely strives.
 Love makes him leane. A long neck doth sustaine
 His sable head; long-joynted legs remaine.
 Nor ever the affected Seas forsakes:
 And now a futed^a name from diving takes.

^a Called in
 Latin *Mor-*
vus, which
 signifies a
 Diver.

V P O N

VPON THE ELEVENTH BOOK OF
OVIDS METAMORPHOSIS.

THE Thracian Bacchides, by drowning with their out-cries the musick of Orpheus, made his dissipated auditory fly back to their former retreats and condition: and then frantickly invade the life of their Prophet for the contempt of their sex; avoided as a hinderance to the study of Philosophy, and administration of civill affaires: he esteeming the propagation of wisdom and vertuous endeavours, more noble and immortall then that of posterity. As Epanimondas answered his friends bewailing his death and want of issue; That he left two faire daughters behinde him, the Batrels of Leuœtra and Mantinea, in whom his memory should flourish. Therefore well may these drunken Bacchides be taken for the heady rage of mutiny and Sedition, which silence the authority of the law, and infringe that concord (the musick of Orpheus) which had reduced wilde people to civility; returning now to their former pravitie and naturall fiercenesse: himselfe, the life of philosophy, torne in pieces by their furie. Moreover; nothing more endangers the harmony of government then the distemperature of Bacchus, which by inflaming the spirits, make them deafe to perswasion, and intractable to Authority; those Nations which are the greatest drinkers, either not receiving, or scone casting off, the yoke of obedience. Orpheus his head and harpe being throwne into Hebrus; are borne away by the murmuring current. So the scattered reliques of learning, expelled from one countrey, are transported to another, as here unto Lesbos: Pittacus, Arion, Sappho, and Alcæus, being all of that Iland, who succeeded Orpheus in the fame of Lyricall Poesy. A Serpent attempts to devour his head; presenting Detraction and serpentine Envy: whom Apollo, the eternity of divine composures, converts into a stone, or confounds and stupifies. His Harpe was fained to have beene translated into that cælestiall constellation which consisteth of nine starres, in reference to the nine Muses: and one more bright then the rest, expressing Apollo. But indeed hung up it was in Apollo's Temple at Lesbos: when Neanthes, the sonne of the Tyrant Pittacus; emulating the glory of Orpheus, by corrupting of the Priest, conveyed it from thence: who supposing that the taming of wilde beasts had beene inherent to the instrument (as Mahomet attributed the wonderfull exploits of Scanderbeg to the admirable temper of his sword) retired by night into the suburbs, and playing thereon, was torne in pieces by the dogs that gathered about him: imitating herein not his skill, but his destiny. But the Soule of Orpheus descends into Elizium: and now without feare of losing rejoyces his Euridice. The ancient, ignorant of the true beatitude, conceived the reward after death (as now the Mahometans doe) consisted in the fruition of sensuall delights: and therefore, the better to incite the minde unto vertue, invented this fiction of those happy fields (perhaps derived from the terrestriall Paradise): thus described by Virgil.

THE
THRACIAN
BACCHIDES.

THE
LEB-
BIAN
SERPENT.

Elizium.

This to the Goddesse giv'n; they enter straight
Those joyfull Fields, and Groves, cal'd Fortunate:
The pleasant habitation of the blest.
Which larger skies with purple light invest:
Where their peculiar sunne and starres are seene,
Some exercise upon the flow'ry greene,
Contend in sport, and wrastle with fine sight:
Others soft dances lead, and verse recite.
The *Thracian Priest*, clad in long garments, sings
In numbers to the tune of his sev'n strings:
And strikes as earst his Ivory instrument.
Here th' ancient lineage, *Teucres* faire descent;
Great *Heroes* borne in better times:

Hic demum exalta per æth'ra munere Diva,
Decore loca laeta, & amana vireta
Fœcundat: namq; nemorum, sedesque beatas.
Largior hic campos æther, et lumine vestit
Purpureo, soleq; suo sua sidera narrant,
Pars in gramine exarcent membra palæstra,
Contendant ludo, & fulva luctantur arena.
Pars pedibus plaudunt choreas, & carmina dicunt.
Nec non Toricibus longa cum veste sacerdos
Obsequitur numeris septem discrimina vocum;
Iamque eadem digitis, jato pedibus pulsat eburne.
Hic genus antiquum, Teucri pulcherrima proles,
Magnanimo Heroi, nati melioribus annis.
Virg. Æn. l. 6.

But first they were to be purged from the staines of their vices by temporary torments.

Nor with their lives doe wretched mortalls end
Their miseries; since their foule crimes transcend
That mortall bound. The long contracted staines
Drawne from the body, the sick soule retaines.

Quia & superna cum lumine vita reliquit,
Non tamen omne malum misero, nec funestum
amens
Corporis exdeunt pestes, penitusque necesse est
Multa diu cunctata manu vuloscere mœni.

And

*Ergo aerecentur parca, veterumque malorum
Supplicia expendunt alia pendunt inanes
Suspensa ad ventos: alia sub gurgite vasto
Infestum elidunt scelus aut exurit ignis.
Quisque sua patitur mores: exinde per am-
plum
Mittimus Elizium, & pauci lara aruate a-
mus,
Donec longa dies perfectio tempore oris,
Concretata exeat labem, tumque reliquit
Æthereum sensum, atque aurai simplicis ig-
nem.*

Virg. Æn. l. 6.

And therefore punisht; the affliction finde
Of their old guilt. Some hang in th' empty winde;
Some rinsed in vast deepes; some purg'd by fire;
All tortures feele. From whence a few retire
T' *Elizium*, and possesse that happy place;
Till length of time, and the prefixed space
Cleanse all their spots; with puritie repaire
Th' ætheriall sense, and fire of simple aire.

The salvage and truculent Bacchides (such usually feigned, to have beene produced by Oakes, and againe converted into the same, by the Poets) are now changed into those trees by Bacchus in revenge of his Prophet. For Orpheus was the first that instituted his Orgies in honour of the House of Cadmus; by whom he had beene highly advanced; now deservedly falling by those frantick Rites, which himselfe had introduced: being taught, and professing, as before declared, a more divine religion. These, abolished in all civill Common-wealths, were by the author of evill transported to the salvages of Peru, and New Spaine: Where they solemnize (saith Acofta) their principall times of devotion with drunkenesse (procured instead of wine, by certaine intoxicating rootes and berries) accompanied with all kinde of impudency, as a service acceptable to their Idols. Bacchus abhorring the stage of this tragedy, removes to Tmolus, a mountain of Lydia; bearing better and more generous wines then Rhodope: the ground of his feigned transmigration.

MIDAS.

Midas King of Phrygia entertaines his foster father Silenus, and feasts him for ten dayes: by whom demanded what was best for man, or what he should chiefly desire? It is said, that after a long silence, and much importunitie, he rendred this answer: O generation of a small continuance, wretched and miserable! the feed of laborious Destiny, and issue of Fortune! why would you know your owne deplorable condition, whereof it is better to be ignorant? The best is not to be borne at all; and the next to die quickly. A truth discovered to others by the light of Nature, and to us by the wisest of Men. But this made no impression in the stupidity of Midas; to whom Bacchus granted his wish for restoring unto him his foster father Silenus; which he converts into a punishment, in desiring that all might be gold which he touched. How much wiser and happier had he beene, had he followed this instruction.

*Nil ergo obrabant homines? si consilium vitæ
Permites ipse expendere numisibus, quid
Conveniat vobis, rebusque sit utile vestris.
Nam pro jucunda aptissima quaque dabunt
dii.
Charior est illi homo, quam sibi: nos animo-
rum
Impulsus, & sacra magnaque cupidinis dultis,
Conjugium potius partumque uxoris: ut illi
Notum qui pueri, qualisque futura sit uxor.
Et tamen & potas aliquid, vorasque sacellum
Extæ, & candiduli dictina tomacula porci,
Orandum est, ut sit mens sana in corpore sano.
Fortuna posce animum & mortis terrore caren-
tem,
Qui staccum vitæ extremum inter munera po-
nit:
Natura, qui ferre queat quoscunque dolores,
Nesciat irasci, cupiat nihil, & potius
Herculi arumnas credat saevisque labores;
Et Venero, & carum, & plenum Sardanapali.
Monstro quod ipse tibi posui dare. Semita certe
Tranquilla per virtutem patet unica vita.
Nullum numen adest si sit prudentia: sed te
Nos facimus fortuna deam, calique locorum.*

Javen. Sat. 10.

Shall men with nothing? be advis'd, referre
That choice unto the Gods, who cannot erre;
For better then our selves our wants they know,
And will true joyes, for false delights, bestow:
Their love to us our owne transcends. By blinde
Affections spurr'd, and fury of the minde,
We wife and sonnes desire; the Gods above
Know what this wife, and how those sons would prove.
Yet to aske something; when in temples thou
With sacrifice present'st thy holy vow,
A sound minde, pray for, in a body sound;
A courage which death's terrors cannot wound;
Esteeming thy last houre among the chiefe
Of Natures gifts; not subjeckt unto griefe,
Desire, or rage: whose judgement, *Hercules*
Dysasters, and hard labours better please;
Then *Sardanapalus* lust, high food, and ease.
All this is in thy pow'r: one way alone
Leads to a happy life, by vertue showne.
Where wisdom, there the God: a Deity
Wethee, O Fortune make, and place on high.

So Solomon being promised whatsoever he would desire, elected wisdom: receiving also both honour and wealth as the shadowes of that substance. Midas is the image of a covetous man; who while he seeks to augment his riches, denies to himselfe the use of his owne, and starves in abundance. Co-
vetousnesse

venousnesse is Idolatry; and of this divine verity the barbarous Indians had a naturall notion; who imagined that gold was the God of the Spaniards, in that they hunted after it so greedily. There is a story in Plutarch, not unlike, nor unworthy the recitall, of one Pythius, an avaritious Prince, in the dayes of Xerxes; who exhausted his subjects in the digging and refining of gold. When his wife, commiserating the cries of the people, caused certaine admirable workmen, in the absence of her husband, to make a golden table with variety of viands, all of the same metall; which at his returne she caused to be set before him. Who long feasting his eyes with so rare and beloved a spectacle, at length called for meat to satisfie his hunger; when the like artificiall food was set before him: who in rage crying out that he was like to famish; his wife replied: We have nothing, Sir, to entertaine you with but this: for while you imploy the labours of the Citizens, and their art in the getting of gold, a number dying in the Mines, and all for that which is least usefull, the fields lie uncultivated, the vineyards undrest, and the Hortyards unplanted: so that you must eate your gold, or prevent the cause of this scarcity. By which device she reformed his avarice: as now our Midas upon a survey of his miserable condition, enlargeth his minde, and desires to be rid of that, which he formerly coveted: effected by washing himselfe in Pactolus, which beareth gold ever since in his Channell. The fable alluding to the precious productions of that River; from whence Croesus and his ancestors had their treasure. And almost all the gold, that is gathered at this day, descends in small graines downe little drills from the mountaines (as here from Tmolus, where Pactolus hath his fountaines) into the hollowes of rocks, made by nature or of purpose; there retained by the heaviness thereof; from whence it is taken. They also fish for it in rivers with hollow Canes. But the finding of that which is under the earth, as of all other Mines of metall, is almost miraculous. They cut up a ground hazell of a twelve-moeths growth, which divides above into a forke; holding the one branch in the right hand, and the other in the left, not graspt too slightly nor too strictly. When passing over a Mine, or any other place where gold and silver is hidden, it will discover the same, by bowing downe violently. A common experiment in Germany; nor proceeding from any incantation, but a naturall sympathy, as Iron is attracted by the loadstone. Now Midas is also fained to have washed off, and left his golden vertue to Pactolus, because he derived that river into a number of branches: making the Countrey extraordinary fruitfull, by the expence of that, which he had gotten by his avarice. Midas signifies a foole: and such are they who make their riches their masters, which were created for servants.

His conversation with Pan, denotes the brutish and ignorant life, which he led: cleansed from covetousnesse, but retaining his folly. For Pan contending with Apollo in musick, the mountaine Tmolus being their Iudge, gave the palme to Apollo: but sottish Midas protests against the sentence; for which Apollo produceth his eares to the length and instability of an Asses. Pan presents illiterate rusticity; Apollo a minde imbued with the divine endowments of art and nature. Midas an ignorant Prince, unable to distinguish betweene that which is vile and excellent; and therefore preferres the one before the other; for which he is justly branded by the learned with the ensignes of folly. But to fore more high: the contention betweene these musicians, and the event thereof, exhibits a healthfull doctrine, which may restraine our vaine-glory and judgements with sobriety. For there is a twofold harmony or musick; the one of divine providence, and the other of humane reason. To humane judgement (which is as it were to mortall cares) the administration of the World, of the creature, and more secret decrees of the highest, sound harsh and dissonant; which ignorance, though it be deservedly marked with the eares of an asse, yet is it not apparent, or noted for a deformity by the vulgar. These long eares are also attributed to Midas, as being a suspicious Prince; who heard whatsoever was done afarre off by his spies and intelligencers: who (by their false informations) becoming suspicious of his best deserving servants, and confident of his worst, might well be said to heare with such eares; ignorant of the true estate of his affaires; irresolute, and wavering through severall suggestions. But then most dangerous when (as here) unexamined and concealed, the accuser never brought before the accused, but all taken upon trust: so that not seldome the most noble are subverted by the servile instruments of his vices; to whose safety neither innocency nor discretion are available. Calisthenes makes mention of two hills in Phrygia, which were called the Asses eares, whose tops were crowned with two strong fortresses possessed by Theeves. These assailed and taken by Midas, it became proverbiall, that Midas had got the eares of an asse.

These he hides with a Tiara; an ornament for the head appropriate to Princes. The deformities and follies of great ones, being covered or qualified at the least, by the awe and repute of their dignity; yet knowne to their neere attendants; as this of Midas to the servant that trimmed him, who dares not reveale, nor yet could conceale it, therefore whippers, and buries the secret in a pit, which after by

MIDAS
HIS AS-
SES EARS

SPANN-
ING
RIDES.

the reeds, which grew from the same was discovered. The vices and defects of Princes are likely palliated or obscured in their lifetime: but dead, these vocall Reeds arise, the pens of historians to divulge them to posterity. This Midas, in the end much troubled in his mind with dreames and apparitions, fell into so deep a melancholy, that he made himselfe away by the drinking of Bulls blood.

APOLLO
AND
NEPTUNE

Apollo flies from hence into Phrygia: whi induing a mortall shape; together with Neptune, assists Laomedon, for a proposed reward, in the immuring of Troy. The fable derived according to Herodotus from Laomedons employing the treasure, which had beene offered to Apollo and Neptune, in the building of the walls of his City. So Nero robbed the temples at Rome (as those of Greece, not onely of their gifts, but of the golden Idolls to whom they were consecrated) to rebuild the City, set on fire by his appointment. But the treasure not restored by Laomedon, it was fained that Neptune surrounded his Countrey; and commanded the exposure of his daughter Hesione, to be devoured by a whale. Palephatus would have this a King of that name; who powerfull by sea, made many incursions upon the Coasts of Phrygia, and took away, with their wealth, their daughters, among whom Hesione, delivered soone after by Hercules. Incensed in that Laomedon denied him the promised horses, he sackt his City, and gave his daughter to Telamon, by whom he had Ajax and Teucer. From hence we may produce this allegory; that no common-wealth or City can be raised but by the divine assistance; or continue without religion, justice and performance of promise; which violated, is the cause, if not of utter ruine, of infinite calamities. Plutarch observes that Troy was thrice ruined by horses: First by these with-held from Hercules through the perjury of Laomedon; next by the Epean horse and treachery of Sinon; and lastly by a horse which stood in the port (the same perjury pursuing them) in somuch as they could not shut their gates soone enough, against the sudden surprise of Charidemus.

PELEUS
AND
THETIS

Telamon had married Hesione; but his brother Peleus a Goddesse, by the appointment of Jupiter; who durst not himselfe, though desirous, approach her; in that Proteus had prophesied, how Thetis should beare a sonne, who should become more great then his father. Proteus was a man of great wisdom; and accounted a Prophet, in that he could foretell what would happen by the disposition of the starres; aiming also at the future, by the times foregoing. By his Counsell Peleus obtained Thetis, who by changing of her formes had deluded him long. Thetis is taken for the water, whom Jupiter espoused to Peleus, which signifies clay: for of earth and water they held that man was ingendred. Wherefore Iove would not lye with Thetis, for feare he should beget a greater then himselfe, who might deprive him of his kingdome: for Jupiter, which is fire, is extinguished, if it joyne, by the humidity of water. And therefore the Persians accustomed to carry their Idoliz'd fire to the river, threatening to extinguish it, if it would not grant them their petitions. But there is no discord betweene Peleus and Thetis, for of the concord of these two elements man is begotten: of Peleus the flesh, and of Thetis the humors, both quickned by the soule, or the fire of Jupiter.

Thetis is said to have changed her selfe into sundry shapes e're Peleus could possesse her; which is the various transmigration of water, before it produce that moisture, which is serviceable to the body. Jupiter is fained to have invited all the Gods to this marriage; because they held that every part of a man belonged to a particlar deity: Jupiter governing the head, Minerva the eyes, Juno the armes, Neptune the breast, Mars the loynes, Venus the reynes, and Mercury the feete. Betweene Peleus and Thetis, Achilles, an absolute man, is begotten: whom his mother dips in the river of Styx; that is, hardens his body to labour, and fortifies his minde against dangers. But historically taken; this borrowed name of Thetis should be some Lady of an excellent beauty (perhaps Philomela the daughter of Actor the Mermydon) said to be a Goddesse of the Sea, in that a Queene of some maritime Citie or Iland: who long rejecting the sute of Peleus, then king of Theffaly (feigned to vary her shape for the variety of her minde and sunary disguises) at length was fixed in her proper forme, and obtained by his importunitie. And it may be she was called Thetis, in that such an abundance of water fell at her wedding: as observed by Staphilus: wherein they feigned for her greater honour, that the Gods descended to celebrate her nuptialls; this also hapning in a great drought when raine was most welcome. Neither is it unusuall in the Ethnick divinity, to call the Gods by the names of the second causes; or to suppose them in person to accompany their operations; as in that of Virgil.

Ex quo et laetae sunt plurimae imbres.

And cheerefull Iove descends in plentious showres.

The felicities of Peleus were eclipsed by the murder of his brother Phocas; whom he slew, as it were by chance, in Throwing the Stone, at the games of the Five Exercises; either to gratifie his mother: for Phocas was the sonne of Aacus by another; or envying him, in that, more respected by his

his father for his vertues. Expulſed for this he fled unto Trachis, a city at the foot of the mountain Oëtus, where peaceable Ceyx, the ſonne of Lucifer then reigned; by whom he was courteſly receiv- ed; though penſive at that time for the ſlaughter of Chione his Niece, and the wonderful ſue of his warlike brother Dedalion. This Chione, ſo called for her beauty, was got with child by Mercury; and againe the night following by Apollo; which ſeemes to diſſent from the old philoſophy, and opi- nion of the ancients: yet is, by the diſtant births of divers, not rarely confirmed. A Dutch-woman in Southwarke, ſome twenty yeares ſince, having invited divers of her neighbours to her up-ſitting, found her ſelfe not well on a ſudden; and riſing from the table, was forthwith brought abed of another. This falling on a time into our diſcourſe, one then preſent reported, that ſhe like beſell a ſiſter of his; who three moneths after the birth of her firſt ſonne was delivered of a ſecond. But can we believe that Divels, for theſe Gods were no better, can carnally liſt and ingender with mortals? Yet Vives reports that there is a nation at this day, which glories in ſuch an originall. That ſuch there were, was almoſt the generall opinion of the ancient; not onely of the Pagans; but of ſome of the Fathers: among whom Lactantius; The Angels whom God hath appointed to guard mankind, being commanded to beware of loſing their coeleſtiall dignitie by earthly pollution; notwithstanding were al- lured by their daily converſation with women, to know them carnally: For which they were kept out of heaven and throwne downe to earth; whom the Divell entertained for his a- gents. But thoſe whom they begot, being neither abſolute Angels nor men, but mixed of either, were not caſt into Hell, as their parents, nor yet aſſumed into heaven. Thus became there two ſorts of Divels, the one coeleſtiall and the other terreſtriall. And thus was this Fa- ther deceived, by taking the ſonnes of God (meant by the ſonnes of Seth) which lay with the daughters of men, for Angels. That fable related by Orpheus and Heſiod, how the Gyants were the ſonnes of heaven and earth, is ſuppoſed to have beene drawne from this parcell of Scripture. by heaven intend- ing the ſonnes of God, and by earth the daughters of men, which miſunderſtood, begot that opinion of the Incubi, and that the Gods had a reall copulation with women, from whence proceeded that mal- titude of Gods and Semi-Gods, which the Ethnicks adored. But the Gods, ſaith Plato, cannot in- gender with mortals: and Seneca.

Chione.

Nor can the feed divine
With that of mortalls joyne.

Mortale calu non poteſt iungi genito.
Seneca.

Which cleane overthrowes the genealogies of the Heroes, who are ſaid of one ſide to ſpring from cele- ſtiall parentage. Plutarch affirms that the love of the Gods to mankind, hath reference to their piety and vertue; and that neither Gods, nor the Genii (that is Angels) are delighted or covet to mix with corporall beauties. The contrary opinion is confuted by Saint Chryſoſtome, and exploded by Sca- liger. Yet by a French Gentleman I was told a ſtrange accident, which beſell a brother of his: who ſaw on Saint Germans bridge by the Louure a Gentlewoman of no meane beauty, ſitting on the ſtones (there laid to finiſh that worke) and leaning on her elbow with a penſive aſpect. According to the French freedom he began to court her; whom ſhe intreated for that time to forbear; yet told him if he would beſtow a viſit on her at her lodging about eleven of the clock, he ſhould finde entertainment a- greeable to his quality. He came, ſhe received him and to bed they went; who found her touch too cold for her youth; when the morning diſcovered unto him a Coarſe by his ſide, forſaken by the ſoule the evening before: who halfe diſtracted ran out at the doore and carried with him a care for his inconti- nency. Although this ſtory have no place in my beleife; yet it is not incredible that the Divell can en- ter and actuate the dead by his ſpirits; as ſufficiently appears by that kinde of witchcraft, which gives answers by dead bodies, reported by divers hiſtorians.

By Chione Mercury had Autolycus, a notable Impoſtor: feigned to be his ſonne, as borne under his Planet, or participating thoſe conditions: who by his theſis and couſonage attained to great riches. He had a daughter called Anticlea; after wife unto Laertes, and mother to Vlyſſes, who nothing de- generated in ſubtilty from his grandfather. Upon the ſame reaſon Philammon was ſaid to be the ſonne of Apollo; infuſing vertue, and a naturall inclination to knowledge. A man admired for his ex- cellency in Muſick and Poetry: the father of Tamyris the celebrated muſician, who loſt his eyes for contending with the Muſes. An ambition derived from his Grandmother Chione; who elated with her beauty, the love of two Gods and height of poſterity, durſt preferre her ſelfe before deſpiſed Diana: For which ſhe was ſlaine by her arrows. A fate deſervedly inflicted on thoſe, who dote on their owne gifts, and value them more then the giver: Diana's arrow not unuſually taken for the peſtilence.

D E D A L I -
O N .

Dædalion, distracted for the death of his daughter, throws himselfe from the top of Parnassus: but is by commiserating Apollo converted into a Faulkon. Sorrow is the greatest of all the mindes perturbations, which dethrones the reason, and headlong drives to desperation. Dædalion, a fierce and truculent souldier, is aptly changed into a creature, which delights in bloud, and lives by the slaughter of others. The transmigration effected by Apollo; because the Egyptians expressed the Sunne by a Faulkon, in regard of her vivacity, fruitfulness, and celeritie; soaring aloft, and seeing all beneath her; who can gaze on his beames with undazzled eyes, and oppose them, without hurt to the lightning. And as the Sunne is the soule of the world, so the soule of man was presented by this Fowle, which mounts from earth unto heaven with the wings of divine speculation. Sacred therefore she was to Apollo; and is called by Homer his messenger, in that a bird of presage; as he the God of Divination.

*Sic igitur ei locura volantis dextra avu
Accipitor, Apollineo velox nuquid.*
Hom. Odyll. 15.

This said the Faulkon, with good augury,
Apollo's speedy messenger, flew by.

P L A M A -
T H E S .
W O L F E .

While Ceyx relieves these disasters, afflicted Anetor acquainteth Peleus with slaughter of his men and cattell by a ravenous Wolfe; and craves his instant assistance. But he beares it patiently, as a punishment inflicted by the divine justice for the murder of his brother Phocas: nor will take armes but flies to his prayers; the onely way to divert what no force can encounter. When Pfamathe, appeased by Thetis entreaty; the beast was by the Goddesse converted into marble. This was a kinsman to Pfamathe the mother of Phocas, sent by her to revenge the death of her sonne; who persecuting Peleus and his followers with fire and sword, was for his cruelty and rapine called a Wolfe: for into such beasts, the soules of such men were supposed to enter. But the mother pacified by his repentance, and her sisters entreaty, surceased to afflict him: and therefore th. Wolfe, restrained from farther mischief, was feigned to have beene so transformed. The banished Peleus departs to Magnetia, where Acastus purgeth him of his murther. For he who had slaine a man in those times was so avoided, that none would entertaine him untill his offence was expiated by certaine Charmes and ceremonies; washing him all over with the water of the Sea, whereunto they attributed a purifying vertue. But Plato saith, that temperance purgeth the minde, the onely cure of an infected conscience: and that no lotions nor enchantments can cleanse the soule from corruption.

C E Y X
A N D A L .

Ceyx is feigned to be the son of Lucifer, or the Morning Starre, in regard of his excellent beauty, and early hopefullnesse: happy in his faire and affectionate wife, in his peaceable government, and other felicities of fortune: which swelled him, as others have written, so farre above the sense of his mortality, that he caused himselfe to be called Jupiter, and his wife Alcyone Juno; for which by the divine vengeance, he was shipwrackt and drowned in his voyage to Claros. Our Poet hath excelled himselfe in the description of this tempest: wherein is to be observed the tumor of the sea before the windes arise, a certaine presage of a following storme; proceeding either from a naturall instinct, or the impulsion of water from the waves a farre off. The windes encounter one another: yet Aristotle writes that they cannot blow at once in an opposite diameter, though the contrary was manifested in that inundation, raised by the North and South windes which surrounded Buris and Helice: and Virgil.

*Vna Eurufque, Notusque ruunt creberque pro-
cella
Africus.* Virg. Æn. l. 1.

Eurus, black Notus, Africus, from Caves
Rush out at once.

(a little after)

and Boreas frothes the Waves.

I have scene two winde-mills goe together with contrary windes: neither is it to be doubted, but they were concurrent, which blew downe the foure corners of the house, where the children of Job were a feasting. The Sea sometimes appears troubled on either side, and smooth in the middle, an argument that the windes coming from contrary parts, break the force of one another at their meeting; succeeded by a generall calme. We see the Rack carried one way, and the winde blowing right against it: the high clowdes to be carried, and passe by the lower, as it were by contrary currents. Certainly therefore they may blow together, though long last they cannot; because the one of necessitie must quickly yeeld to the overmastering strength of the other. This darke and dismall night is onely enlightened with lightning: if not also with those Meteors which often hang in tempests about the Masts and yards of ships; by the ancient named Castor and Pollux, of these celebrated Twins the sonnes of Jupiter and Leda: who were said to be propitious to Sailors, because they cleared the seas from Pirats. Diodorus writes that

in

in the voyage of the Argonauts, when the windes began to rage, and Orpheus had made his vows, these two well boading lights sate on the heads of those brothers: whereupon the tempest miraculously ceased: called ever after by their names: as now by the Italians S. Nicholas and S. Hermes, and by the Spaniard *Corpos Santos*: whereof if two appeare, they prognosticate safetie; if one, extreame danger; if these resigne to a third, unavoidable shipwracke. But here the tenth billow accomplisheth the destiny of Ceyx, which is observed to exceed the fore-going in greatnesse: whereupon the word *Decumanus* is ordinarily taken for great and mightie.

Yet Alcyone implores all the Gods for the safe return of her husband, but especially Juno, the Goddess of conjugall affections, who pitying her prevented prayers, shakes her polluted hand from the Altar, (for they were held uncleane for a season who had any dead in their family, nor could enter the temples of the Gods before they were purified, borrowed belike from the Leviticall Law) and by her Messenger Iris commandeth Sleep to send a Dreame that might present to Alcyone the fate of Ceyx. The Palace of Sleep is aptly placed among the Cymmerians, a miserable people inhabiting about the Scythian Bosphorus, living incaved in the rocks, the ayre ever dull and obscure by reason of the distant Sunne and high-hanging mountains, whence sprung the proverb of Cymmerian darknesse. And there be vallies in Wales, wherein the Sun shines not for six moneths together, if we may credit their owners. No Cock here crowed to disturbe his repose and awaken the morning. A creature, saith Pliny, ordained by Nature to sentinell the night and rouse up mortalls to their labours; by which in their Hieroglyphicks they presented vigilancy. It is feigned that *Alectryon* (which signifies a Cock) was a youth beloved by Mars, and conscions to his adultery with Venus; who accustomed to watch at the doore, and give notice if any approached: but falling on a time asleep, they were discovered by the Sun, and caught in a net by Vulcan; for which angry Mars converted him into a Fowle with a Crest on his Crown, representing his Helmet, who mindfull of his former neglect, continually crows before the Suns up-rise, lest he should take any one tardy. But the Cock was sacred unto Mars in that so couragious a Bird; and the Swisse, a martiall people, as heretofore, so now when they go to the warres have them alwaies in their pavilions. It is generally believed, that the Cock crows thrice, and those at set times, in the night: which Scaliger condemnes by his experience for fictitious. But to omit other reasons of his nightly crowing, as that of his burning desire unto Venus; all creatures have in their kinde a peculiar instinct proceeding from their qualitie and temperature: so that a Cock, being extraordinary hot, and of a quick digesture, awakens alwaies about mid-night with hunger; at which time he crows and claps his wings out of the instinct of his phantasie. No Dog solicitous for his Masters safetie (and therefore the symbol of fidelitie) was here hard to barke: or more wakefull goose to gaggle; by whose clamour roused, the Romanes repulsed the Gaules, who then had ascended the walls of the Capitoll: in memory whereof they ever after fed geese in that place at the publique charges; by whose image they represented Safe-custody. A creature naturally fearefull, and therefore subtle to finde any appearance of danger, and easily awaked. These, nor any other noyses, were here to disturbe him, onely a streame of Lethe, which invited sleep by purling on the pebbles. To worke the like effect Augustus Cæsar had water poured long and constantly by his beds-head into a Cisterne. Foure Rivers there be which were named Lethe: one supposed Infernall and most friendly to the miserable: for their Ghosts having drank thereof, forget forthwith whatsoever in this life had befall'n them. So feigned, because death procures a generall oblivion; the name of Lethe importing as much: and therefore well placed by the mansion of Sleep, who seldome girts their brows with Poppy, that are perplexed with too restlesse a remembrance. For such soporiferous weeds grow here in his garden; repealing sleep by cooling and moistning of the brain, before exiled by intemperate heat and drinnesse. The Sycionians painted Sleep subduing of Lions: in that no sorrow was so outrageous, which sleep could not vanquish.

O Sleep,

Thou charme to all our cares, that art
Of humane life the better part:
Wing'd issue of a peacefull mother,
Of rigid death the elder brother,
Father of all things, of life the Port,
The daies repose, and nights consort;
To Kings and vassals equall free,
The labour-tir'd refresh't by thee:
Who man (whom death doth terrifie)
Inur't continually to die.

—Tup. & Lemitor

*Somne malorum, requies animi,
Pars humanæ melior vitæ.
Volucres, mater genitrix Asperæ,
Frater dura languide mortis,
Pater ætærum, portus vitæ,
Lucei requies, noctisq; comes
Qui par regi, famuloq; vocatur;
Placidum letum lenisq; foveas
Tandem leti, genus humanum
Cognoscant discedere matrem.*

Sen. Her. fo.

Now

Now dreames are those Images which are formed in our sleeps by the various discursion of the spirits in the brain (the spirits being the Chariot of the soule) which follow concoction, when the blood is least troubled, and the phantasie uninterrupted by ascending vapors. These our Poet divides into three kinds; the one imitating the Rationall, the other the Animall, and the third the inanimate: the first called Morpheus, which signifies Forme; the second Icelos by the Gods, which is similitude; but Phobetor or Feare, by mortalls; in regard of the terrors apprehended by beasts and Monsters: and the last Phantasius, of the Imagination. And as the cogitations of Princes farre differ from those of the vulgar; so their dreams are unvulgar and different. But Sleep among a thousand of his sonnes (for sleep is the parent of dreames) makes choice of Morpheus to perform the command of Juno; who so lively presents her drowned husband to Alcyone, that she weeps in her sleep, and is wakened by her own screeches: proceeding from an appetite of expelling that which suddenly striketh our spirits. We dream of those things for the most part, which we most thinke of waking. And as sleep was created to recreate the body, and free the minde from care for a season: so, dreames are oft sent to terrifie the guiltie, to confirme the good; and were not seldome propheticall. Yet such divine revelations were often imitated by spirits of darknesse, to beget a superstition; which in the end so increased, that Aristides compiled an Ephemerides of his own dreames; and Mithridates of those of his concubines. But the Romanes finding the inconveniences thereof (because all dreames without distinction of causes were drawn to divination) forbade the same by a publique decree. We read that Alexander was taught a cure in his dreame for Ptolomies wound, being made by a poisoned weapon: and Antonius a remedy for two grievous diseases. Saint Augustine reports how a Millanoise, being demanded a debt already paid, was told by his dead father in a dreame where the acquittance lay. And here our Alcyone is in her sleep presented with the fate of her husband; whose floating Corps she beholds the day following.

*Parce piū temerare Deos miseranda querelis:
Nam tibi iam sit copia certa viri,
Terra sedes, rapuit pelagus reus aras, caeli
Partem patris: et laetum parit esse, &c.*
Scaliger.

Force not the Gods with thy divine complaint;
Thou from thy husband shalt have no restraint.
Earth gave, Seas took, th'aire holds him; partly he
Heaven-born: of these thou wert, art, and shalt be.

For the Gods compassionating her sorrow, convert them both into birds of her name, which we call Kings-fishers; who still retain their conjugall affections. For they keep in paires, and never part but when the hen sits; the one feeding and supporting the other when old and feeble; lamentably deploring the death of her fellow; and not long surviving. These as if mindfull of their former shipwrack, build their floating nests of thornes and the fins of fishes: in forme of guord, with such admirable art that they can neither sinke nor be subverted by the water. They breed in the winter, being unapt to propagate in the summer by reason of the drynesse of their bodies, which become more moist, when their pores are closed by the cold. Seven daies before the Solstice she is a laying of her eggs; and hatcheth them seven daies after. in which season the sea is for the most part calme, especially about the shores of Sicilia. And therefore Alcyone is fained to be the daughter of Æolus: who is said to imprison the winds in her favour: in so much as by the Alcyon daies they desfigure peace and tranquillitie. Nor is this unremarkable, and perhaps conducing to the same, that the Kings-fisher being dead and hung up by the Neb, turnes alwaies her belly to the wind.

ÆSACVS.

Neither might the Cormorant vaunt of lesse noble parentage; Once Æsacus the sonne of Priamus by the Nymph Alixothoe. Who hating the glorious miseries of the Court; enjoyes his freedome in the open fields and Forrests of Ida.

*O fortunatos nimium sua si bona norint,
Agricolae, quibus ipsa, precul discorsibus ar-
ratis,
Favet iuno sacilem vilum justissima tel-
lus.
Si non argentem foribus domus alta superbu
Manc salubantum totū vernit aditus undam
Nec pariter uniant pulchra cessidine postes,
Hylasq; aut vestes, Epitremasq; ara,
Alba nec Agyris focatur lana venens,
Nec casta liquidi contumpatur usus olivi.
At fecit quiet, & ne ca fallere vita,
Dives opam variatum: at lacu oia fundū,
Spelunca, & viciq; lacus: at frigida Tempe*

O happy swaines, too happy if you knew
Your blest estate! just earth prepares for you
Un-purchas'd food; farre from warres dire debates.
Though no proud palaces, with loftie gates,
Steame with the breath of clients ev'ry Morn;
Nor Ivory the carved poasts adorn;
No brasse of Corinth, rich imbroadery,
No wooll infected with Assyrian dye;
Nor oyle with Cassia mixt: you gentle peace
Enjoy pure innocence, the rich increase
Of various gifts: what pleasure the broad fields,
Caves, living waters, and coole Tempe yeilds;

Loving

Lowing of beasts, sweet sleepes by shades obscur'd,
Woods, salvage chace; the hardy youth inur'd
To live with little, whom no labour tires,
Cœlestiall Gods ador'd, and sacred Sires.
Justice here left her last impression, when
She fled from the defil'd abodes of men.

Mugituliq; boves, mœniq; sub arane somni,
Nec absint silvæ salus ac lustræ ferarum.
Et patiens opem, paratq; afflicta juvencus
Sacra Deum, sacra digne parat, extrema per il-
lud
Instita excedens torq; refugia fecit
Virg. Geor. l. 3.

But Love, who is winged with excesse and ease, finds Æacus out amidst his homely fare, and labori-
ous exercises. When pursuing the Nymph Eperia; by the biting of a serpent her flight and life were
at once suppressed. He, distracted with sorrow, threw himself from a rock, into the sea; and by the pit-
tie of Tethys was turned into a Cormorant; who disdaining to be forced to live, still attempts to drown
himself. Wherein the nature of that fowle is expressed, which is called Mergus of his often diving:
and by his leanness presents the macilency of lovers: whereof Virgil.

How leane my bull looks in a fruitfull pasture?
Love macerates the bull, and the bulls Master.

Eheu quam pinguis moros est mihi rancidus in
arvis?
Idem amari exiliū est pecori, pecorisq; magi-
stra.
Virg. Ecl. 3.

Proceeding from bad digestion, and too great an emission of spirits, through their restless thoughts
and consuming Melancholy. From hence we may gather how men not seldom lose what they most af-
fect by too eagerly pursuing: when too late repenting, and too timely despairing, they endeavour to
ruinate what they should defend; but are often prevented by Tethys, or the divine protection. This
fable is thought to have been derived from a Merchant; who by diving into the Sea to recover a part of
his shipwreckt goods, was alluded to a Cormorant. And the like have I scene by certaine sailers of
Simo, continuing so long under water as if it had been their habitable Element. But the fishing with
the Cormorant is a sport no lesse rare then delightfull; who pursues the fishes under water with incredi-
ble celeritie; and having taken, brings them to land, and layes them at the feet of his master, a ring
about his neck impeaching his swallowing; who taking it off, rewards him with a part of his bottie.
This fowle by flying from the Sea foreshews a succeeding Tempest.



OVIDS

METAMORPHOSIS

The Twelfth Book.

THE ARGUMENT.

A Snake; a snake-like Stone. Cycnus, a Swan :
 Cænis the maid, now Cæneus and a man,
 Becomes a Fowle. Neleius varies shapes :
 At last an Eagle; nor Alcides scapes.

OLD Priam mournes for *Aesacus*; nor knew
 That he surviv'd, and with light feathers flew.
 While *Hector* and his brethren dyes, with teares,
 Pay to ^a the tombs which his inscription beares.
 But *Paris*, absent from that obsequy,
 Straight with his ^b Rape, brought ten yeers war to *Troy*.
 A thousand ships, in one confederate,
 Pursue his stealth, with all ^c the *Achaian* State.
 Nor vow'd revenge so long had been delaid;
 If wrathfull seas had not their passage staid:
 At fishie *Aulis*, in *Bæotia*,
 Their wind-bound Navie in expectance lay.
 Here (as of old) to *Jove* they sacrifice.
 While from the antique altar flames arise;
 A blew-scal'd Dragon, in the Armies view,
 Ascends a tree, which neere the altar grew.
 A nest there was upon an upper bough,
 With twice foure birds: these, and their dam (w^{ch} now
 Flutter'd about her young) the greedy snake
 At length devour'd. This all with wonder strake.
 When *Calchas* cry'd (who could the truth divine)
 Rejoyce, ^d *Pelassians*, 'tis a happy signe!
 Proud *Troy* shall fall though with long toyle and care:
 These thrice three birds, thrice three yeers war declare.
 She wound about a bough, gorg'd with her rape;
 Became a Stone, that held the serpents shape.
 Still ^e *Nereus* in ^f *Aonian* surges raves:
 Nor warre transfers. Some thinke ^g the God of Waves
 Would *Troy* preserve; and save the walles he made.
^h *Thestorides* dissent: who knew, and said,
 A Virgins blood must *Dian*'s reconcile.
 Now did the publike cause the private foyle;
 A King a father: ^k *Iphigenia* stood
 Before the altar to resigne her blood.
 The Priest then wept; so pittie did subdue
 The Goddess, who a cloud about her threw;
 And while they prosecute her Rites, and praid;
 Produc't a Hinde to represent the Maid.
 When fitter sacrifice had dull'd her rage;
 Her furie, and the Seas, at once asswage.
 A fore-winde then their thousand Vessels bore:
 Who, suffering much, attain the *Phrygian* shore.
 Amid the world, between Aire, Earth, and Seas,
 A place there is; the confines to all these.

Where all that's done, though farre remov'd, appeare:
 And every whisper penetrates the eare.
 The House of *Fame*: who in the highest towre
 Her lodging takes. To this capacious bowre
 Innumerable waies conduct; no way
 Barr'd up; the doores stand open night and day.
 All built of ringing brasse; through-out rebounds:
 Things heard, reports; and every word rebounds:
 No rest within, no silence: yet the noise
 Not loud, but like the murmuring of a voice.
 Such as from farre by rowling billows sent;
 Or as *Joves* fainting Thunder almost spent.
 Hither the idle Vulgar come and go:
 Millions of Rumors wander to and fro;
 Lyes mixt with truths, in words that vary still.
 Of these, with news unknowing eares Some fill;
 Some carry tales: all in the telling grows;
 And every Author addes to what he knows.
 Here dwells rash Error, light Credulitie,
 Dejected Feare, and vainly grounded Ioy;
 New rais'd Sedition, secret Whisperings
 Of unknown Authors, and of doubtfull things.
 All done in Heaven, Earth, Ocean, Fame surveys:
 And through the ample world inquires of news.
 She notice gave, how with a dreadfull hoast
 The *Grecian* Navie steered for their coast.
 Nor unexpected came; the *Trojans* bend
 Their power t' encounter, and their shores defend.
 First thou thy life, *Protesilam*, lost
 By *Hectors* fatal lance: the battle cost
 The *Greekes* much noble blood: so clearly shone
 Their fortitudes, great *Hector* yet unknown.
 Nor no small streames of blood their valours drew
 From *Phrygian* wounds, who felt what *Greece* could do.
 And now their mingled gores ^m *Sigæum* stain:
 Now ⁿ *Neptunes* *Cycnus* had a thousand slain.
 Now on the Foe the fierce *Achilles* flew;
 And with his lance whole squadrons overthrew:
 Seeking for *Cycnus*, or for *Hector*, round
 About the field; at length brave *Cycnus* found:
 (^o For *Jove* nine yeers great *Hectors* life sustaines.)
 Cheering his horses with the flaxen maines,
 His thundring chariot drives against his foe,
 And shakes his trembling lance: about to throw;
 Hh

^a See the
Comment.

^b *Helene*, the
wife of *Me-
nelaus*.

^c The *Greci-
an* Princes
under the
command of
Agamemnon.

THE SER-
PENT AT
AULIS.

^l *Grecians*

^e A Sea God
^f That part
of the *Aege-
an* sea which
borders on
Bæotia.

^g *Neptune*,
who with
Apollus built
the walls of
Troy.

^h *Calchas*
the sonne of
Troilus.

ⁱ See the
Comment.
IPHIGENIA.

^k The
daughter of
Agamemnon.

FAME.

^l See the
commentary

^m The Sea
adjoyning to
that Pro-
montory,
where the
Greeks landed.
ⁿ *Cycnus*, the
sonne of
Neptune.
CYCNU.
^o Slaine in
the tenth
yeare of that
siege.

O

O youth, he said, what e'r thou art, rejoyce :
Achilles honours thee with death. His voice
 His speare pursues : the Steele no wound imprest (breast)
 Though strongly throwne. When, bounding from his
 He said, Thou ^a Goddesse-born, Fame bruite thee such;
 Why wondrest thou? (*Achilles* wondred much)
 This helme with ^b horse-taile deckt, this shield I beare,
 Defend not me : for fashion these I weare.
 So *Mars* his person armes. Should I display
 My naked breast, thy force could finde no way.
 The grace to be ^d *Nereis* sonne is finall :
 I ^e his, who *Nereus*, who his Nymphs, who all
 The Ocean guides : Then at *Achilles* threw
 His lance, that pierc't his plated shield, and through
 Nine Ox-hides rush't : the tenth did it restraine.
 The Heroe caught it, and retorts againe
 The singing Steele; againe it gave no wound.
 The third assay no better entrance found,
 Though *Cycnus* bar'd his bosome to the blow.
 He rages like a Bull in ^f *Circian* shew;
 Whose dreadfull homes the ^g skarlet, which provokes
 His furie, toss'd with still deluded strokes.
 Then searches if the head were off : that on;
 What, is my hand, said he, so feeble growne?
 On one is all my vigour spent? my powre
 Vvas more, when first I raz'd ^h *Lyrnessus* towre :
 VVhen ⁱ *Tenedos*, ^k *Eetian* *Thebes*, were fill'd
 VVith blood of theirs; by my encounters spild.
 The red ^l *Cycnus* slaughtered natives dyde :
 Twice ^m *Telephus* my jav'lin powrefull tryde.
 Behold these heapes of bodies! these I flew :
 Much could my hand have done; as much can doe.
 This said, his former deeds almost suspects,
 And at *Menetes* breast his aime directs,
 (A *Lycian* of meaner rank) the thrilling dart
 Quite through his fusticte curasse pierc't his heart :
 Whose dying body struck the groning ground.
 Snatching the weapon from his reeking wound;
 This hand, he said, this now victorious lance
 Shall urge thy fate : assist me equall chance!
 With that, th' unerring dart at *Cycnus* flung.
 Th' unevitated on his shoulder rung;
 Which like a rock the lance repeld againe :
 Yet where it hit it left a purple staine;
 By vainely glad ⁿ *Æacides* descry'd :
 He woundlesse : this *Menetes* blood had dy'd.
 Then roring, from his chariot leaps; and made
 A horrid on-set with his flaming blade :
 VVho breaches in his helme and shield beheld;
 Yet he secure : his skin the Steele repeld.
 Now all impatient, with the hilt his Foe's
 Hard front invades with thick redoubled blowes :
 Prest on as he gave backe, pursues, insults;
 Nor lets the astonisht breath. He faints; blew mists
 Swim over his dim eyes : whose backward steps
 A stone with-stood. On whom *Achilles* leapes
 VVith all his strength, and *Cycnus* up-ward cast
 On founding earth : there held the Heroe fast.
 Then sets his shield and knees upon his breast;
 And, drawing hard his helmet strings, opprest
 His gasping jawes : the breathing-path and way
 Of life shuts up. About t'uraine his prey,
 The body mist. To a fowle as white as snow
 By *Neptune* chang'd; whom by that name ^o we know.

This toyle, this fight gave many dayes of rest :
 And either part from deeds of armes surceast.
 VVhile on their walls the watchfull *Phrygians* ward,
 And while the watchfull *Greekes* their trenches guard,
 A feast was kept: wherein ^p *Æacides*
 For *Cycnus* death with heifers bloud did please
 Propitious *Pallas*. When the entralls laid
 On burning altars, to the Gods convoid
 An acceptable smell : a part addrest
 To sacred use; the boord receiv'd the rest.
 Downe lay the Heroes, fed on rosted flesh,
 And generous wines their cares and thirst refresh.
 Nor musick now, nor songs their eares delight;
 But in discourse consume the shortned night.
 The subject, Valour : of the valour shovne
 By their couragious foes, and of their owne,
 Promiscuously of passed dangers tell,
 And former enterprizes. What so well
 Could great *Achilles* speake of? or what were
 A fitter theme for great *Achilles* care?
 Then spake he of his conquest, in the fall
 Of noble *Cycnus* : wondred at by all,
 That weapons had no power to penetrate
 His woundlesse body, which could Steele rebate.
 This the ^q *Pelagians*, this ^r *Æacides*
 Himselfe admires. VVhen *Nestor* said to these :
Cycnus is he, who in your age alone
 Contemned Steele, and could be hurt by none.
 I saw ^s *Perrhabian* *Canus* once indure
 A thousand strokes; yet he from wounds secure.
Perrhabian *Canus*, excellent in deeds,
 On ^t *Othrys* dwelt : and what beleefe exceeds,
 A woman borne. This prodigie begets;
 Their greater wonder. Every one intreats;
Achilles thus : Divinely eloquent;
 O thou the wisdom of our age; consent
 To our desires; for all desire the same :
 Of *Canus* tell; how he a man became;
 In what contention, or what battell knowne;
 By whom, if so by any, overthrowne.
 Then He : Though age impaire my memory,
 And much beheld in youth my knowledge try,
 I much remember : yet, of all that are
 Among so many acts of peace and warre,
 None deeper is imprinted in my braine.
 And if the length of time, not spent in vaine,
 Can many accidents to knowledge give;
 Two ^u Ages finth, in the third I live.
 Not all the *Vi. gins* that *Theffalia* bare
 With ^x *Elateian* *Canis* could compare
 For beauty. From the cities bordering,
 And those, ^y *Æacides* which call thee King
 (For the her birth to your ^z *Amonia* ought)
 A world of lovers her affection sought.
 And *Peleus* too perhaps had woo'd her bed;
 But that already to ^a thy mother wed,
 Or else assured. *Canis* still forbore
 All nuptiall ties. As on the secret shore
 She walkt alone, the ^b Sea-god her dissent
 Inforc't to Rape : for so the rumor went.
 Rapt with the joy of loves first tasted fruit;
 All shall, said *Neptune*, to thy wishes sute;
 With what thou wilt. So I ame the story told.
 My wrong, said *Canis*, makes my wishes bold :

p Achilles.

q *Gracians*, of
 the *Pelagians*,
 an ancient
 people of
 that coun-
 trey.
 r Of the
Perrhabian, a
 people of
Theffaly, his
 country.
 t A moun-
 taine of
Theffaly.

u An Age
 was account-
 ed an hum-
 dred yeares.
 Canis.
 x The
 daughter of
Elatus the
Lapithian.
 y *Achilles*.
 z *Theffaly*,
 the countrey
 of *Achilles*.
 a To *Troie*.

b Neptune.

That

That never like inforcement may befall,
 Be I no woman; and thou giv'it me all.
 Her latter words a deeper voice expresse,
 Much like a mans: for now it prov'd no lesse.
 The Sea-god had assented to her will:
 And further adds, that Steele should neither kill
 Nor wound his person. Young ^a *Atracides*
 Departs; rejoycing in such gifts as these:
 VVho great in every manly vertue grows;
 And haunts the fields through which ^b *Peneus* flows.
 The ^c sonne of bold *Ixion* now had wed
Hippodame: the salvage Centaures, ^d bred
 Of claped Clouds, his invitation grac't;
 In shady bowres at sundry tables plac't.
 There were th' *Aemonian* Princes; there was I:
 The palace rung with our confus'd joy.
 They ^e *Hymen*ing; the altars fume with flames:
 Iorth came th' admired Bride with troopes of dames.
 We call *Pirithous* happy in his choice:
 But scarce maintain the Omen of that voice.
 For *Eurytus*, more heady then the rest,
 Foule rapine harbours in his salvage brest;
 Incens'd by beautie, and the heat of wine:
 Lust and Ebrietie in out-rage joyn.
 Straight, turn'd up boords the feast prophane: the faire
 And tender spouse now haled by the haire.
 Fierce *Eurytus* *Hippodame*; all took
 Their choice, or whom they could: sackt cities look
 With such a face. The women threeke: we rise.
 When *Theseus* first; ^f *O Eurytus*, unwise!
 Dar'st thou offend *Pirithous* as long
 As *Theseus* lives? in one two suffer wrong.
 The great-sould *Heroe*, not to boast in vain,
 Breakes through the throng, and from his fierce disdain
 The Rape repris'd. He no reply affords;
 Such facts could not be justifi'd by words:
 But with his filts the brave redeemer prest;
 Assailes his face, and strikes his generous brest.
 Not farre off stood an antique goblet, wrought
 VVith high rais'd figures: this ^g *Aegides* caught;
 Hurl'd at the face of *Eurytus*: a flood
 Of reeking wine, of braines, and clotted blood
 At once he vomits from his mouth and wound;
 And falling backward, kicks the stained ground.
 The Centaures, frantick for their brothers death,
 Arme, arme, resound, with one exalted breath.
 Wine courage gives. At first an uncouth fight
 Of slaggons, pots, and bowles, began the fight:
 Late fit for banquets, now for blood and broyles.
 First *Amycus*, *Ophiom* issue, spoyles
 The sacred places of their gifts; who ramps,
 Teares down a brasen Cresset stuck with lamps:
 This swings aloft, as when a white-hair'd Bull
 The Sacrificer strikes; which crusht the skull
 Of *Celadon* the *Lapithite*, and left
 His face unknown: confusion forme bereft.
 Out start his eyes; his batterd nose betwixt
 His shiuer'd bones flat to his palat fixt.
^h *Pelleas* *Pelides* a tressell tore
 That propt the boord, and feld ⁱ him to the flore.
 He knocks his chin against his brest, and spude
 Blood mixt with teeth. A second blow pursude
 The first; and sent his vexed soul to hell.
 Next, ^k *Gryneus* stood; his looks with vengeance swell:

Serves this, said he, for nothing? therewith rais'd
 Aloft a mightie altar: as it blaz'd,
 Among the *Lapithites* his burden threw;
 VVhich *Broteas*, and the bold *Orion* flew.
Orions mother *Mysale*, with feare
 Could pale the Moon, and hale her from her sphere.
^l *Exadius* cry'd, Nor shalt thou so depart
 Had I a weapon. Of ^m a voted Hart
 The Antlers from a pine he puls; they fixe
 Their forks in *Gryneus* darkned eyes: one sticks
 Vpon the horn, the other in thick gore
 Hung on his beard. A fire-brand ⁿ *Rhatius* bore,
 Snatcht from the altar; and *Charaxus* head
 Crackt through the skull, with yellow tresses spread.
 The rapid flame his blazing curls surround,
 Like corn on fire; blood broyling in his wound
 Horribly hisles: as red Steele that gloes
 VVith fervent blasts, which pliant tongs dispose
 To quenching coole-troughs, sputters, strives, consumes;
 And hissing under heated water, fumes.
 The Wounded from his singed tresses shakes
 The greedy flame; and on his shoulders takes
 A stone torne from the threshold, which alone
 Would load a waine, at distant *Rhatius* thrown.
 This, falling short, *Cometes* life invades:
 And sent his friend to everlasting shades.
 When *Rhatius*, laughing; May you all abound
 In strength so try'd; and aggravates his wound
 By blows redoubled with his burning brand.
 Crush't bones now sinke in braines. Then turns his hand;
 On ^o *Coritus*, ^p *Enagrus*, ^q *Dryas* flew:
 Who *Corytus*, a youth, too timely flew.
 What glory can the slaughter of a boy
 Afford, *Enagrus* said? nor more could say:
 For *Rhatius*, e'r his jaws together came,
 Hid in his throat and brest the choking flame.
 Then whisks the brand about his brows; assailes
 The valiant *Dryas*; but no more prevails:
 I or through his shoulder, who had triumph long
 In daily slaughter, *Dryas* fixt his prong.
 Who groning, tugs it out with all his might:
 And soild with blood, now saves himself by fight.
^r So *Lycidas*, *Arneus*, *Medon* (red
 With his own blood) *Pisenor*, ^s *Canmas*, fled:
 Wound-tardie *Mermernus*, late swift of pace;
^t *Menelus*, *Pholus*; *Abas*, us'd to chace
 The Bore; and *Astylos*, who fates fore-knew:
 Who vainly bad his friends that warre eschue;
 And laid to frighted *Nessus*, ^u Fly not so;
 Thou art reserv'd for great *Alcides* bow.
 But yet *Eurytomus*, nor *Lycidas*,
^v *Arcus*, nor *Imbrens*, unslaughtred passe:
 All slain by *Dryas* hand. These *Canens* too,
^w Though turn'd about to fly, a fore-wound flue:
 For looking back; the point between his sights,
 There where the nose joynes with the fore-head, lights.
 Vnwakened with the tumult of this fray,
 Dissolv'd in death-like sleep, ^x *Aphidus* lay
 Vpon a Beares rough hide on *Ossa* kild:
 VVhose lazie hand a ^y mixed goblet held.
^z *Phorbas* farre off the vainly hurtlesse spy'd,
 And to the thong his fingers sitting, cry'd,
 Thy wine hence-forth with *Strygon* water brew.
 This said, at slumber-bound *Aphidus* threw

Hh 2

His

a *Canens*, of
Atrac, a citie
of *Troas*.

b A river of
Troas, which runs
between
Ossa and
Olympus.
c *Pirithous*.
d See the
Comment.

e Marriage
songs in hon-
our of *Hymen*.

f THE
BATTLE
BETWEEN
THE CENTAURES
AND THE
LAPITHITES.

g *Theseus*, the
son of *Athena*.

h The *Lapithites* were a
people of
Troas, dwelling a-
bout *Peneus*
and *Ossa*; over whom
Pirithous
then reign-
ed.
i *Ossa*, a
citie of *Troas*,
and not
that of *Ala-*
colon.
j *Amycus*
the Cen-
taure.
k A Cen-
taure.

l A *Lapithite*.
m The head
thereof con-
secrated to
Diana, and
nailed on a
pine tree.
n A Centaure.

o *Lapithites*.

p All Cen-
taures.

q Whereof
in the ninth
Book.
r In this
particular
the Poet
glances at
one *Pompey*,
who
would often
boast how
he had re-
ceived a
wound like
this in fight-
ing for *Ca-*
sar: who bad
him take
heed that he
lookt no
more behind
him when he
ran away.
s A Centaure.
t Wine
mingled with
water.
u A *Lapithite*.

His trembling dart : the steeld ash made way
Through's naked neck, as he supinely lay.
Death was unfelt : his full throat voids a flood :
The hide and goblet, drown'd and fill'd with blood.
I saw *Petrus* tearing from the ground
A well growne Oake : while he imbrac't it round
With his strong armes, now, this, now that way hal'd ;
Perithous to the bole his bosome nail'd.
Stout ^a *Lycus* by *Perithous* valour fell :
Perithous valour ^a *Chromis* funke to hell.
These lesse the glory of his acts elate
^a Then *Helops* death, and ^a *Diſtys* stranger fate.
His eager javelin *Helops* temples cleft :
Which at the right eare rushed through the left.
But *Diſtys* from a broken mountaine slides,
As he ^b *Ixions* furious sonne avoids,
And head-long fell : his waight afunder brake
A mighty Ash ; the stumps his entrailles stake.
^c In rusht revengefull ^c *Phereus* with a stone
Torne from a rock : his mighty elbow-bone
(About to hurle) in shivers *Theſeus* crackt :
Nor leasure had, or further care, t' exact
His uselesse life. Then nimble vaults upon
^d *Byanor's* back, before bestir'd by none,
His knees claps to his sides : his shaggy haire
His left hand hales : his eyes, that grimly stare
And threaten, crushes with his knotty Oke.
^e Dart-fam'd *Lyceſpes*, and *Medimnus* stroke
To humble earth : to *Hippasus*, whose beard
Reacht to his brest ; and *Ripheus*, who appear'd
More tall then trees ; with *Thereus*, who caught
Wilde beares on *Othrys* heretofore, and brought
Th' intraged purchase to his home alive.
Demoleon frets to see ^f *Egides* thrive
With such successe ; and from the center strives
To teare a Pine : which when he could not, rives
The yeelding bole, and darts it at his foe.
Theſeus farre off etpi'd the deadly throw ;
VWho by *Minerva's* counsell (for so he
VWould have us think) with-drew : and yet the tree
Not idly fell ; but *Crantor's* shoulder, brest,
And throate divides ; which tortur'd life releast.
He was (s ^g *Acides*) thy ^h fathers Squire ;
Given by subdude *Amyntor* to thy fire
(ⁱ *Amyntor* the well-train'd *Dolopians* Guide)
In hostage for their peace, and faith attide.
VWhen *Peleus* saw that spectacle of ruth ;
Receive, o *Crantor*, o beloved youth,
This sacrifice, he said : and sent a dart
VWith all the rigor of his hand and heart,
At proud *Demoleon* ; which the bones that joyne
His ribs transfixt ; and quaver'd in the chine.
His hands from thence the headlesse Iav'lin pluck
And hardly that : the head behinde it stuck.
Anguish it selfe the heat of wrath improves :
He reares afore, and pawes him with his hooves.
VWho with his shield and burganet defends
The sounding strokes : yet still his sword extends,
And twist his shoulders at one thrust doth gore
^k His double brest. Yet had he flaine before
^l *Phlegraus*, *Hyles*, with his lances flight ;
Hiphinous and *Danis*, in close fight.
Addes *Dorylas* to these ; who wore a skull
Of Wolfe skin tann'd ; the sharpe hornes of a Bull.

^a All Centaurs.

^b Perithous.

^c A Centaur.

^d A Centaur.

^e All Centaurs.

^f These the son of *Acides*.

^g *Acides* of his Grandfather *Acides*.
^h *Peleus*.
ⁱ King of the *Dolopians*, a people of *Thessaly*, and father to *Thamir* to whom *Peleus* gave the command of that Nation in the *Trojan* expedition.

^k Of Man and Horse.
^l Centaurs.

Instead of other weapon, fixt ^m before,
And dyde in crimson with *Lapithian* gore.
To whom, with courage fir'd, ⁿ I said in scorne ;
Behold how much our Steele excels thy horne.
And threw my lance : not to be shund, he now
Claps his right hand upon his threatned brow ;
Which both together naild. ^o They rore : and while
Th' ingaged with his bitter wound doth toyle ;
^p Thy father, who was neereſt, neerer prest :
And thrust his sword deepe in, below his brest.
He bounds aloft, on th' earth his bowels trailes ;
The trailed kicks, the kick in peeeces hales ;
Which winding, fetter both his legs and thighes :
So falls ; and with a gutlesse belly dies.
Nor thee thy beauty, *Cyllarus*, could save :
If such a two-form'd figure beauty have.
His chin began to bud with downe of gold ;
And golden curls his ivory back infold :
His lookes a pleasing vigor grac't ; his brest,
Hands, shoulders, neck, and all that man exprest,
Surpassing arts admired images.
Nor were his bestiall parts a shame to these :
Adde but a horses head and crest, he were
For ^q *Castors* use ; his back so strong to beare,
So largely cheſted ; blacker then the crow :
His taile and feet-locks, white as falling snow.
A number of that nation fought his love ;
VWhom none but faire *Hylonome* could move :
None for attracting favour so excell,
Of all the halfe-mares that on ^r *Othrys* dwell.
She, by sweet words, by loving, by confest
Affection, onely *Cyllarus* posselt.
With combs she smoothes her haire : her person trims
VWith all that could be gracefull to such limmes
Of roses, rosemarie, and violets,
And oft of lillies curious dressings pleats.
Twice daily washt her face in springs that fall
From ^s *Pagasaan* hills : twice daily all
Her body bathes in cleansing streames : and ware
The skins of beasts, such as were choise and rare,
Which flowing from her shoulder crosse her brest,
Vaile her left side. Both equall love posselt :
Together on the shady mountaines stray,
In woods and hollow caves together lay :
Then to ^t the palace of the *Lapithae*
Together came ; and now together fight.
A javelin from the left hand flung, thy brest
O *Cyllarus*, beneath thy neck impreſt.
His heart though slightly hurt (the dart out-hal'd)
Grew forth-with cold ; and all his body pal'd.
Hylonome his dying lims receives ;
Foment his wound : close to his lips she cleaves,
To stay his flying soule. But when she found
Lifes fire extinct ; with words in clamour drown'd,
Even on that Steele, which through his bosome paſt,
She threw her owne : and him in death imbrac't.
Me thinks I see grim *Phaocomes* yet :
Who with two Lions skines, together knit,
Protect's ^u his double forme. A log he took,
Which scarce two teeme could draw ; this darted, strook
The crowne of ^x *Phonolenides* ; his braines
It through his battered skulls deepe crannies straines ;
Which from his mouth, eyes, eares, and nostrils gusht,
Like curds through wickar squeas'd : or juyces cruſht
Through

^m Upon his head.

ⁿ *Nestor*, who tells the story.

^o The Centaurs.

^p *Peleus* : Nestor directing his speech to *Acides*.

^q Brother to *Pollux*, begot by *Jupiter* on *Leda* : celebrated for his excellent horse-man-shipp.

^r A mountain of *Thessaly*.

^s Hills about *Pagasa*, a city of *Thessaly*, fruitful in fountains.

^t Of *Perithous*.

^u A Centaur, halfe man halfe horse.
^x The son of *Pronoos* the *Lapithae*.

Through draining colendars. As he the dead
Prepares t' unarme, my sword his bowels shred.

^a Your father saw his downefall. *Chironius* too,
And stout *Teleboas* our fawchion flew.
The first a forked branch, the other bore
A lance; the lance this wound had given before;
Whereof you see the ancient scarre. Then I,
Then should I have bene sent t' have ruin'd *Troy*.
Then might I have restrain'd, if not o're-throwne
Great *Hector*. But, ^b he either then was none,
Or else a childe. Now spent with age, I waine.

What speake I of two-shapt *Pyretus*, slaine
By *Periphas*? Thy dart, without a head,
Brave ^c *Ampycus*, foure-hov'd *Oicles* sped.
Macareus, born by ^d *Pelethronian* rocks,
Huge ^e *Erigdupas* with a leaver knocks
To ecchoing earth. His dart ^f *Cymelus* sheath'd
Deepe in ^g *Nessus* groyne, and life bereav'd.

Nor would you think ^h *Ampycides* alone
Could fate fore-tell; a lance by *Mopsus* throwne
Odites flew: this, as the Centaure raild,
His tongue t' his chin, his chin t' his bosome nail'd.

Five ⁱ *Canus* flew; *Bromus*, *Antimachus*,
Axe-arm'd *Pyraemus*, *Helius*, *Stiphelus*.
Although forgetfull by what wounds they fell;
Their names, and number, I remember well.

Gyant-like ^k *Latreus* lightneth to these broyles;
Arm'd with ^l *Emathian* *Aleus* spoyles:
His yeares, twixt youth and age; nor age impaires
The strength of youth, though sprinkled with gray haire.

^m A *Macedonian* speare, a sword, and shield,
Confirme his pride: o're-viewes the well-fought field,
Clashes his armes; and trotting in a round,
Infore'd the ayre with his disdainfull sound.

Shall I indure thee ⁿ *Canis*? still to me
Thou art a woman, and shalt *Canis* be.
Thou hast forgot thy birth's originall,
And ^o for what fact rewarded; by what fall
Advanc't to this man-counterfeiting shape.

Think of thy birth; think of thy ease rape.
Goe, take a spindle and a distaffe; twine
The carded wooll; and armes to men resigne.

V While thus he scoffes; and circularly ran;
Canus his sides gores with his lance, where man
And horte unite. He, mad with anguish, flings
His speare at the ^p *Phyllan* youth, which rings
On his unwounded face; and back recoyles,
As pebbles dropt on drummes, or haile on tyles.

Then rushing on, with thrusts assayes to wound
His hardned sides; the sword no entrance found.
Nor shalt thou scape; the edge shall lance thy throate,
Although the point be dull. This said, and smote
At once. The blow, as if on marble, sounds:
And from his neck the broken blade rebounds.

When he his charmed limmes had open laid
Enough to wounds and wonder, *Canus* said:
Now will we try, if thou our sword canst feele.
Then 'twixt his shoulders thrusts the fatall Steele

Vp to the hilts; which to and fro he waves
Deepe in his guts, and wounds on wounds ingraves.
The frighted Centaures with a horrid cry,
On him alone, with all their weapons, fly.

Their darts rebated fall, but draw no blood:
For *Canus* still in-vulnerable stood.

This more amaz'd. Ah, *Monychus* exclaymes,
One foyle us all, to all our endlesse shames!
He scarce a man! nay he the man, and we
Are ^q what he was: so poore our actions be.

What bootes our mighty limbs? our double force?
The strongest of all creatures, man and horte,
In us by nature joyn'd? sure we are not
A Goddesse birth; nor by *Ixion* got,
Who durst the Queene of Deities embrace:
This ^r Halfe-man conquers his degenerate race.

Stones, massie logs, whole mountaines on him roule;
And with a pile of trees crush out his soule.
Let woods oppresse his jaws: ore-whelm with waight,
Instead of idle wounds. Thus he: and straight
An Oake, up-rooted by the furious blasts
Of frantick windes, on valiant *Canus* casts.

Th' example quickly ^s *Osbrys* disarraide
Of all his trees; and ^t *Pelion* wanted shade.
Prest with so huge a burthen, *Canus* sweats:
And to th' o're-whelming Oakes his shoulders sets.

But now the load above his stature climes,
And choakes the passage of his breath. Sometimes
He faints; then struggles to advance his crowne
Above the Pile, and throw the timber downe:
Sometimes the burthen with his motion quakes;
As when an earth-quake ^u high-brow'd *Idi* shakes.

His end was doubtfull: some there be, who tell
How with that weight his body funke to hell.

^x *Mopsus* dissent; who saw a fowle arise
From thence with yellow wings, and mount the skies;
(The first I ever saw) which flying round
About our tents, sent forth a mournfull sound.

This he pursuing with his soule and fight,
Cry'd, Haile thou glory of the *Lapithite*!
O *Canus*, like a man at armes; but now
An unmatcht fowle! His witnesse all allow.
Griefe whets our fury; brooking ill, that one
By such a multitude should be ore-throwne:
And sorrow so long executes the fight,
Till halfe were slaine: halfe sav'd by speed, and night.

^y *Tlepolimus* could not his tongue debarre:
Since in the repetition of that warre,
Of *Hercules* he had no mention made.
Old man, how can you so forget (he said)
^z *Alcides* praise? my father oft would tell,
How by his hand the ^a Cloud-borne Centaures fell.

To this sad *Nestor* answer'd: Why should you
Compell me to remember, and renew
My sorrow lost in time? or iterate
Your fathers guilt; together with my hate?
His acts transcend belief; his high repete
Fills all the world: which would I could refute.
But not ^b *Polydamas*, ^c *Deiphobus*,
Nor valiant *Hector*, are extold by us.

For who commends his foe? ^d *Messene's* walls
He raz'd: faire ^e *Elis*, ^f *Pylus*, in their falls
Detest his fury; Cities which his hate
Had not deserv'd: with them, did ruinate
Our House with sword and fire. Not now to tell
Of others, who by his sterne out-rage fell;
Twice six fure-fram'd ^g *Neleide* were we;
Twice six ^h *Alcides* flew, excepting me.

Others have bene subdu'd: but more then strange
Was *Periclymenus's* slaughter! who could change

And

^a *Pelion*:
Nestor speak-
ing to *A-*
chilles.

^b Unborne.

^c A *Lapi-*
tate
^d A craggy
mountaine
of *Tessaly*.
^e A Centaure
^f A *Lapithite*.
^g A Centaure
^h *Mopsus* the
son of *A-*
phion, a Pro-
phet.
ⁱ *Canus* vs.
^j The *Lapi-*
thite that
was un-vul-
nerable.

^k A Centaure.
^l Of *Emat-*
ia a part of
Macedon.

^m Taken
from *Aleus*,
whom he
had slaine.

ⁿ The name
of *Canus*
when he was
a woman.

^o Devirgi-
nated by
Nephele.

^p *Canus*, of
Phylla a ci-
ty of *Tessaly*.

^q Women

^r *Canus*.

^s In that
once a wo-
man.

^t Mountains
of *Tessaly*
adjoining.

^u A moun-
taine above
Troy in sight
of the *Greci-*
an Nav.
^x The Pro-
phet.

^y The son of
Hercules.

^z *Hercules*.

^a See the
Comment.
PERICLY-
MENUS.

^b Trojan
Command-
ers.

^c Cities of
Telegoneus
whereof
Pylus was
the seat of
Neleus, *Ne-*
leus's father.

^d Sonnes of
Neleus.
^e *Hercules*.

a *Nelens*, the
father of
Achilles, was
the sonne of
Neptunus.
b *The Eagle*.

c *Hercules*.

d *Neptunus*,
who com-
manded the
Rhodian at
the siege of
Troy.

e *Here taken*
for wine.

f *Neptunus*.

ACHILLES

g *Apollo*, so
called of
Mice (the
cause too
long to in-
form) or of
the fervent
raies of the
Sunne.
h *Jupiter*.

i The sea be-
ing bounded.

And rechange to all figures. Such a grace
Great *Neptune* gave; ^a the root of *Nelens* race.
He, forc't to vary formes, at length appears
Like ^b *Joves* lov'd Fowle, who in her talons beares
Impetuous thunder; and in his descent
His face with his strong beake and pounces rent.
At him his bow, too sure, ^c *Alcides* drew,
As to wring in the lofty clouds he flew,
And struck his side-joyn'd wing. The wound was slight;
But funder'd nerves could not sustaine his flight.
When tumbling downe, his weight the arrow smote
In at his side, and thrust it through his throate.
Now brave ^d *Commander* of the *Rhodian* Fleete;
Think'st thou *Alcides* praise a subject meete
For my discourse? Alone with silence we
Revenge our slaughtered brothers; and love thee.

When *Nestor* with mellifluous eloquence
Had thus much utter'd; they with speech dispense,
And liberall ^e *Bacchus* quaffe: then all arose;
And give the rest of night to soft repose.

The God, whose Trident calmes the Ocean,
For strangled *Cygnus*, turn'd into a Swan,
Grieves with paternall griefe. *Achilles* fate
He persecutes with more then civill hate.
Ten yeares now well-nigh laps'd in horrid fights,
Thus unliorne ^g *Smintheus* his sterne rage excites.

Of all ^h our brothers sonnes to us most deare;
Whose hands, with ours, *Troys* walls in vaine did reare:
O sigh'st thou not to see the *Asian* towres
So neere their fall? their owne, and aiding powres
By millions slaine? the list of all their joy
Dead *Hector* drag'd about his fathers *Troy*?
Yet dire *Achilles*, who our labour gives
To utter spoyle, then Warre more cruell, lives.
Came he within my reach, he then should try,
The vengeance of my Trident: ⁱ but since I
Cannot approach ^j t' encounter with my foe;

Let him thy close and mortall arrowes know.

^k *Delius* assents: ^l his uncles wrath intends;
With it, his owne; and in a cloud descends
To th' *Ilion* hoast: amid the battle seekes
For *Paris*, shooting at un-noted *Greekes*.
Then shew'd a God, and said: Why dost thou loose
Thy shafts so basely? nobler objects choose;
If thou of thine at least hast any care:
Thy brethrens death revenge on ^m *Peleus* heire.
Then shew'd him sterne *Achilles*, as he slew
The *Troian* troopes: and, while his bow he drew,
Directs the deadly shaft. This onely might
Old *Priam*, after *Hectors* death, delight.

Him, who with conquest cloyd the jawes of death,
A faint adulterer deprives of breath.
If by th' effeminate to be o're-throwne,
Then should the Pollax of the ⁿ *Amazon*
Have forc't thy fate. The *Phrygian* feare; the fame,
And strong protection of the *Gracian* Name,
Invincible ^o *Aeacides* now burnes:

The God, who arm'd, his bones to ashes turnes,
And of that great *Achilles* scarce remaines
So much as now a little ^q Urne contains.
Yet stil he lives; his glory lightens forth,
And fills the world: this answers his full worth.
This, o divine ^r *Pelides*, soares as high
As thy great spirit; and shall never dye.
And even his armes, to instance whose they were;
Procure a warre, Armes for his armes they beare.

Ajax Oileus, *Diomedes*, nor
The ^s lesse *Atrides*; not in age and warre
The ^t Greater: no nor any: but the Son
Of old ^u *Laertes*, and bold ^x *Telemon*,
Durst hope for such a prize. ^y *Tantalides*,
To shun the burden, and the hate of these,
The Princes bids to sit before his tent:
And put the strife on their arbitrement.

k *Apollo*, of
the Island
Delos where
he was born.
l *Neptunus*,
m *Achilles*,
the sonne of
Peleus.
n *Penthesilea*
who aided
the *Trojans*.
o *Achilles*,
of *Eacus*
his Grand-
father.
p *Peleus*,
who made
an armor for
Achilles at
the suite of
his mother
Thetis. The
God of fire,
here taken
for the fune-
rall fire
which burnt
his body.
q A vessel of
stone where-
in they pre-
served the
ashes of the
dead.
r *Achilles*,
the sonne of
Peleus.
s *Menelaus*,
the younger
son of *A-*
trides.
t *Aeneas*,
the elder son
of *Atrides*.
u *Phrygia*.
x *Ajax Tele-*
monius.
y The gene-
rall *Ajax*
mentioned, son
to *Atrides*,
the sonne of
Telemachus,
the sonne of
Laertes.

V P O N

VPON THE TVVELFTH BOOK OF
OVIDS METAMORPHOSIS.

A Sacus, supposed dead, is lamented by Priamus, and his brethren: who performe his funeralls and erect him a sepulcher. For such was the custome of the ancient, even then when the body was not to be found: supposing that the Ghosts of those who wanted the scrites, wandred up and downe on the bankes of the infernall River; and could not passe over to the aboads of rest, untill their exequies were accomplished: pouring milke, hony, bloud, and wine, on their tombs, and invoking the soules of the departed. But Paris was absent at these ceremonies: then on his fatall voyage to Sparta; who brought back the revenge of his guilt, and subversion of his Countrey: revealed to Hecuba in a dreame, while yet he lay in her belly.

Paris his
Rape of
Helena.

She dreamt her wombe brought forth a mighty flame:
Affrighted, wakes, to Priam told the same:
He to his Prophets, they this sence returne,
How Paris fires should lofty Ilium burne.

*Ille sibi ingentem visa est sub imagine summi,
Flammiferam plena reddere ventre facem.
Terrora confugit: metuendaque nota opaca
Visa seni Priamo, vaticinabile refert.
Arsum Parisi vates caute Ilium igni.
Paris Hecubae.*

Wherefore Paris as soone as borne was exposed by his father. So Aystages dreamt that his daughter Mandane made water in so great quantity, that it surrounded all Asia. Whereof the Astrologians gave this judgement; that the childe in her belly (which was Cyrus) should subject all that part of the world to his dominion: whereupon his Grandfather exposed him to the mercy of wilde beasts; the infant-fortune of sundry great Princes. But Paris through the care of his mother was taken up and secretly nourished by the shepheards on Ida with the milke of Goats, whereupon he was called Paris: so Alexander (as himselfe testifies in his Epistle to Helena) for the recovery of the Kings Heard that was stolne, and slaughter of the Pirats. By obtaining the victory in certaine publique exercises, performed with great strength and activity; he was knowne to the King, and received into favour. Priamus had sent Antenor into Greece to negotiate the surrender of his sister Hesion, taken from Troy by Hercules, and given to Telamon. But his embassy was ill accepted, and himselfe no better intreated. This injury added to the other, the King intends a warre, and for that cause assembles his Princes. Their opinions differ according to their severall conceptions and courages: when Paris intreats that a Fleet may be prepared and committed to his conduct; not doubting but to recover his Aunt, and revenge the death of his Grandfather Laomedon. For he had dreamt in Ida, how Juno, Venus, and Minerva, were presented unto him by Mercury, that their contention concerning their beauties might be decided by his judgement: Venus promising him the fairest Dame among all the Greeks in reward of his giving her the prebeminency, and therefore he knew, that she would be propitious to his enterprise. No marvell then, though the successe were tragicall, when Pleasure was preferred before Glory and Vertue. For such was Venus: whose Cestus or Zone is thus described by Homer.

Then from her brest her Zone divinely wrought
Unties, with all inciting pleasures fraught.
In it, Love, Longings, courtly conference,
Faile language, which enchants the wisest sence.

*A pectoribus solvit acupitulum cingulum,
Varium: in ea autem et in stercora amor
falsa sunt:
Ibi inest quidem amor, inest autem desiderium,
inest colloquium,
Blandimenta, qua decipit mentem valde
etiam prudentium. Il. 14.*

And therefore the image of Venus, as Plutarch observeth, was anciently placed by the image of Mercury. But Suidas approaching neerer the truth; derives this fable of the judgement of Paris, from an eloquent oration which he made (being learned in the knowledge of the Grecians) in the praise of Venus, preferring her before either Juno, or Minerva: who also composed a Hymne in her honour. A while after he was sent by his father into Greece, not to offer violence, but to sacrifice to the Gods of that countrey: although he had the rape of Helena in his intension. He puts to sea, for all, the propheticall debortations of Helenus and Cassandra; and arrives at the Iland Cythera, at such time as Menelaus was on his voyage for Pylos; and Castor and Pollux the brothers of Helena, were gone to Argos: with whom pretending occasions, he thereby pacifies the feare of the Ilanders. Helena had an eager desire to see him, and under a shew of devotion repaired to a maritime city of her name, where stood the temple of Apollo and Diana. This knowne to Paris, he there acosts her, confident in his own perfections. For he was of a comely stature, and delicate composition: his skin white, his eyes shining,

his

THE SER-
PENT OF
AULIS.IPHIGE-
NIA.

his aspect full of favour and sweetnesse, his haire yellow and soft, of speech alluring, and in ambition un-
limitable. They are taken with the beauties of each other; and by their eyes contract a fatall affection.
For the Platonists hold (agreeable with this their assertion, how sight proceeds from the emission of
beames to the Object, and not by receiving the species of the object into the eye, as maintained by Ari-
stotle) that the spirits of the lover passe through the eye into the spirits of the beloved; which procures
a desire of returning into that body from whence they were emitted, whereupon insues that appetite of
conjunction betweene lovers. The night following this interview; Paris surpriseth Helena; and to-
gether with many Prisoners and much treasure, carries her aboard; then hoysing sailes, shapes his course
for Phrygia. Menelaus at his retorne from Pylos, incensed with the wrong, convenes the Grecian
Princes; who take it as a publique injury, and joyne in the revenge; electing Agamemnon for their
Generall; who now imbarqued in one thousand fourescore and six ships, lies winde-bound at Aulis, a
Haven of Bœotia, which tooke that name from their long detention. As the Grecians sacrificed to
Jupiter, a Serpent in sight of the army, creeping up a tree, devoured eight young sparrows, together
with the old one. This the Augur Calchas thus interprets, that Troy after nine yeares siege should be
taken. For by the Sparrow the Egyptians deciphered the yeare; as time by the Serpent, which de-
voureth all things (and therefore the Serpent is the Hieroglyphick of Saturne) Here turn'd into a stone,
to expresse the irrevocable decree of destiny. Not unlike was that which befell unto Marius when he
hid himselfe in the Marishes of Minturnæ; who having found an Eagles nest with seven young ones,
reassumed his courage upon this interpretation; That he should survive to be seven times Consul; which
fell out accordingly.

The windes continue still contrary through the wrath of Diana; in that Agamemnon, as Cicero
writes, had not paid his Vow; who vowed unto her the fairest of that yeares birth: falling out to be
his daughter Iphigenia; which Calchas urgeth him to accomplish for the publike utilitie. Superstition
is more prevalent then the truth in the blindly devoted. But unadvised vows are punished in the per-
formance; not required by God, but perswaded by the author of impiety. This bloody scene thus de-
scribed and censured by Lucretius.

Ilud in his rebui vercor, ne forte caru
Impia te rationi unice elementa, viamque
Exegredi sceleris, quod contra sapiens olim
Religio populi scelerosa atque impia facta:
Aulide quo pacto Troiada virginis aram
Iphigiam assas turpavit sanguine sacre
Ductore Danaum delectis prima virorum.
Quo simul insula virginis circumdata com-
pita
Ex utraque pars malorum parte profusa est:
Et maxima simul ante aras adfata parentem
Sensit, et tunc propter ferrum celare mini-
stros:
Adspexitque suo lacrymas effundere civem:
Muta tunc terram genibus summi sa penebat:
Nec misera prodesse in tali tempore quibat,
Quod patria princeps donarat nomine regem.
Nam sublata virum manibus, tremebundaque
ad aras
Deducta est, non ut solemnem more sacrorum
perfecta, posset clavis comitari Hymenaeos:
Sed casta successu nubendi tempore in ipsa
Hostia consideret mactata massa parentis:
Exitus ut clausi salix, sacraque daretur.
Tantum religio potuit suadere malorum.
Lucret. l. 1.

I feare you think that wicked reasons I
Inforce; which lead unto impiety.
As how religion it selfe oft-times
Hath perpetrated foule and bloody crimes.
As when the Grecian Chieffes of prime repute
Unwed Diana's altar did pollute
With Iphigenia's blood, by Aulis found.
The sacred fillet which her temples bound
In labels hang: who seeing her sad Sire
By th' Altar stand in funerall attire;
And how the Priest the sword concealed kept,
While all the people round about her wept:
Struck mute with feare, she lowly kneeles on earth:
Nor then poore wretch avail'd her princely birth,
Her fathers regall style. The trembling maid
Now to the Altar by the armes convai'd,
(Not so, as when in Hymeneall rites
The bride is led to nuptiall delights)
Where the pure marriageable sacrifice,
By her sad fires consent impurely dies;
That prosp'rous gales their flagging sailes might fill.
Religion could perswade so great an ill.

As indeed the Divell was so greedy of humane blood, that few great enterprises there were which found
not some interruption, untill they either offered their owne, or the childrens unto him. And to this
purpose were the solempne answers of their Wizards, and Oracles. So in the warres of Thebes Me-
næcius the sonne of Creon (as the last of the race of Cadmus) must vow himselfe unto Mars; Codrus
King of Athens disguis'd his person to be slaine; Curtius leapt into the yawning gulph; the Decii
devoted themselves to the Infernall Gods: and so farre the Divell had prevailed, that those wicked
sacrifices performed before but upon extraordinary occasions, were brought into ordinary practise; and
the

the most effectuall and acceptable oblations. When the light of true religion (saith Tertullian) had abolished these inhumane superstitions, he revenged his losse on the innocent Christians: if Tyber over-flow, or Nilus over-throw not; if there happen either Drought or Earthquake, Famine or Pestilence; the Christians as a remedy must be throwne to the Lions. Timantes the painter presenting this sacrifice of Iphigenia; drew Chalcas, Ulysses, and Menelaus, with sad and afflicted countenances: but made a vaile over the face of Agamemnon; in that no pensill could expresse so frantick a sorrow. Or perhaps having spent the height of his fantasie in drawing the other: as hapned to Euphranor; who about to portraitt the twelve Gods at Athens, and beginning with Neptune, represented him with such exquisite Art, that despairing to finish the rest with the like felicity (especially Jupiters) he forbore to proceed any farther. If this be fabulous, it alludes; if historicall, it parallels that act of Jephtha; who to performe a rash vow inhumanely sacrificed his onely daughter. So Marius in his warres against the Cymbrians sacrificed his daughter Calphurnia; promised in his dreame, that in so doing he should obtaine the victory. Yet our Poet makes Iphigenia not to suffer, but to be conveyed from thence by Diana; a Hinde in the roome supplying the sacrifice. Which might (saith S. Augustine) be done by the subtilty and power of some wicked Angel. The Mythologists will have this (as many have their originalls from the sacred Scriptures) to be feigned from the history of the immolation of Isaac, and the Hinde put in for the Ram: Whereof the unwarrantable imitation (saith a moderne Author) produced that Sonne-sacrificing divinity. But Agamemnons forwardnesse to sacrifice his daughter may include this precept, that the common good should be prized by Princes before their owne lives, or the lives of their children. So Paulus Æmilius, losing his onely remaining sons (not given in adoption) the one five dayes before, and the other three dayes after his triumph for the conquest of Macedon, seemed not so much affected with so nere a losse as swallowed up in the publique felicitie.

Diana appeased, the winde now sings in their shrouds and drives them swiftly through Ægæum; yet are they out-stripped by Fame; who forewarnes, and armes the Trojans: whose mansion and disposition is here described to admiration. And shewes that no warre can be intended or so secretly prepared, but fame will discover it, among so many suspitions, divisions, and whisperings; and as speedily divulge it. Not unaptly therefore have they placed wings on her shoulders. It is reported by Justin, that the newes of the overthrow of Mardonius by Epaminondas in Bœotia, was carried before night over so many lands and seas into Asia. And by Plutarch that the newes of Lucius Antonius slaughter with the overthrow of his army (who had rebelled in the upper Germany) was divulged at Rome with such assurance of truth, that the City was filled with publike rejoycings; but the heat thereof being a little abated, there could be no Author found of those tidings. Yet Domitian, being before on his march to suppress that rebellion, met with letters of the same tenour: and conferring the times, found the victory and the first report to have befallen on the same day; although in places above two thousand miles distant. Neither need it seeme strange (though sometimes such accidents depend upon supernaturall causes) that among so many rumours, begotten by mistakings or forgery, and fostered by credulity, some one or other should prove true; which among such infinite failings are onely observed; as in dreames, and the predictions of Astrologians. They have a way by Pigeons to give intelligence a farre off with wonderfull celerity. They take them when they sit on their nests, transporting them in open Cages; and returne them with letters, bound about their legges like Iesses; who will never give rest to their wings, untill they come to their young ones. So Taurosthenes by a Pigeon stained with purple, gave notice of his victory at the Olympian games, the selfe same day to his father in Ægina.

The Trojans impeach the landing of the Grecians: when the sonne of Iphiclus first leapt ashore, and thereupon had the name of Protefilaus, who was called Iolaus before. But Aufonius will have him to have had it from his nativity.

FAME.

PROTEFI-
LAUS.

Protefilaus I, b'instinct of Fate:
The first that fell in Greece and Troys debate.
That boldly leapt on the Sigæum shore,
Deceiv'd by sly Vlysses, who, before
Appear'd t' have trod upon the fatall strand,
But lighted on his shield, first throwne to land.
Why grieves my Ghost? this death the fates proclaim'd;
When at my birth Protefilaus nam'd.

Fatiale adscriptum nomen mihi Protefilas:
Nam primus Danaum bello obis Porygie,
Audaci ingressus Sigæa litorea salus;
Captus fallaci Laertiada insidii,
Qui na Trojana premeret pede litorea terra,
Ipse super proprium desiliit clypeum.
Quid queror? hoc letitiam jam tum mea fata
cavebant;
Tale mihi nomen cum pater imposuit.
Aufonius.

For by the Oracle it was foretold, that he should dye, who first set his foot on the Trojan earth. Upon his Sepulcher, close by the Hellespont, grew certaine trees, whose branches toward Troy soone flourished, and as suddenly lost the ornament of their leaves; the rest continuing Greene; presenting his untimely death, being slaine in the twentieth yeare of his age. This Pliny reports to have indured till his time.

CYGNVS.

Achilles encounters Cygnus, the sonne of Neptune; but can with no weapon penetrate his skin; which causeth him to misdoubt his former exploits, whereof he makes a recitall. Among the rest of Telephus King of Mylia, wounded and cured by his speare. Which Naturalists impute to the brasse point (for the ancient Heroes had all their weapons forged of brasse) which hath in it selfe a sanative vertue. Others report, that his wound being ill healed and inwardly impostumated; was lanced in a second fight by the same hand and speare, which gave an issue to the corruption. As that valiant, and after cowardly souldier, under Antigonus, was cured of an inveterate griefe by a wound received in battle. The like is reported of Jason Phereus, who being given over by the Physicians, and desperately rushing on to seeke his death, found an unexpected cure from the sword of the enemy. But why could the cure be onely effected by that weapon which hurt him?

Namq; ea uel nemo, uel qui mihi ualera fecit
Solus Achillem uellere more potest.
Ov. Trist. Ele. 1.

Who hurt me (as Achilles speare alone
Could cure the wound it gave) must heale or none.

It may therefore be conjectured, Telephus was cured by the Magneticall ointment, applied to the speare that wounded him; which many at this day (and some in my hearing) affirme that they have used with seldome failing successe. The receipt is at large set downe in Grollius his Dispensatory, extracted out of Paracelsus. But this is by a neerer way, and lesse troublesome effected: without any Astronomicall observations, or ingredients hard to be had, (which perhaps are inserted to amuse the reader, and make difficult the performance) as I have received from those whom I cannot but credit. For a handkerchiefe (as they say) dipped in the blood of the wounded, or any part of his garment whereon it hath fallen, being put into a wide mouth'd glasse or gally pot containing a quart of faire water, wherein an ounce of a certaine Minerall, everywhere to be had, is dissolved, and closely covered, will performe as much without farther trouble. If the blood of a part thereof be easily washed out with the aforesaid water, it is a certaine signe of recovery: if not, of death: so the powder of the Minerall being sprinkled upon the cloath, before the blood be dry, if it incorporate therewith it assures the cure; but if otherwise, the contrary. If you take the handkerchiefe out of the vessell and expose it to the ayre, it will put the patient to much paine; but if held to the fire, to intolerable: which againe will cease when closed in the water. And this may be done when the party is farre distant.

But returne we to Achilles, who could give no wound unto Cygnus, though he exposed his brest to the blow. Intimating that he was an expert souldier, and so skilfull in his weapon as hardly to be touched by his adversary; confirmed by the finding of his body unwounded (for he was throwne backward and strangled by Achilles) whereupon divulged invulnerable. As Julius Cæsar, who received not one wound (although upon all occasions exposing himselfe unto danger) in two and fifty set battels. Yet why not preserved from wounds by Enchantments? as many are said to be at this day in the Low Countries and Germany; some stick-free, others shot-free. The Diuel deludes his servants with imaginary safety. For although a bullet of lead, as they report, will not enter, one of silver will: Not unknowne as they say, to those Peasants, who are oppressed by these Charmed Free-booters. Now Cygnus is feigned to have beene converted into a Swan: partly in regard of his name and partly of his white haire.

aut Neptunium
Cæcis uisum est ueritate juvenum cæcis
Sen. Tra.

Or Neptunes youthfull sonne o'rethrowne:
Whose head with snowy tresses shone.

Said to be the son of Neptune; because that Fowle affecteth the water; or rather in that esteemed a Heroe for his herocall actions; and such were held to descend on one side from celestiall parentage.

CÆNIS.

The Trojans retire to their wals, and the Grecians to their Campe, when Achilles at a festiwall relates the wonderfull story of Cygnus; which is parallel'd by Nestor with another of Cæneus, once a maid, then called Cænis and de virginated by Neptune, who bid to wish what she would, desires that she might no longer continue a woman to be obnoxious to the like violence; and thereupon is changed into a man. Of such conversions we have formerly spoken. But this by Plutarch (and before by Plato) is said to have beene feigned of Cæneus; in that of a sloathfull and effeminate youth; he became a

conragious

couragious and expert souldier. As among the Romanes Valerius Flaccus; who having behav'd himselfe so navorthily, that his neere friends were ashamed to acknowledge him; shewed so sudden a change in the execution of a publique office, that he became an example of moderation and fortitude. So here our valiant Cæneus in the battell with the Centaures and the Lapithites at the nuptials of Perithous, to which they were invited.

Be they admonisht by the wine-rai'd fight
Betweene the Centaure and the Laperhite,
Who too much in their liberall cups delight.

At nequæ medicæ transiliat munera Liberi,
Centaurea mouet cum Lapithæ rixa super
m r o,
Debellata.

Hor. Od. 18. l. 1.

Ixion is said to have begotten them on a Clowd, formed like, and mistaken for Juno: representing the vaine pursuit of imaginary glory, attempted by unlawfull meanes; and the prodigious conceptions of Ambition: for from the navell downward they carried the shapes of horses. But this was meereley fictitious.

For never was, nor ever could there be
Such two-fold shapes; nor can in one agree
So disproportion'd limbs; nor sympathy
In strength of time: what man will this deny?
A horse at three yeares growth is in his prime;
An Infant hardly weaned in that time:
And when the horse grows old, and worne with yeares,
The other in his pride of youth appears:
Nor their desires the same. Bee't then decreed,
No Centaure can from man and horse proceed.

Sed neque Centauri fuerunt, neque tempore in
ullo
Esse queat duplici natura, & corpore bino
Ex alienigenæ membris compacta potestas,
Hinc illinc pariti ut non sit esse potui.
Id licet hinc quantum libet cognoscere cordis,
Tunc principio circum tritus alia impiger annis
Flores equi: puer hanc quæquam quin sapientiam
Vbera mammarum in formâ lactentia quarit.
Testis æquum valida vires ætate senecta,
Membræque deficiunt supient languida vitæ:
Tum demum pueri aui florente iuuentutis
Incipit, & nulli uisat languine malis:
Ne forte ac lumine, & ueteris semine equorum
Conferri credas Centauri posse neque esse.
Lucr. l. 5.

But the fable hath an allusion to this history. Ixion king of Theffaly, having a part of his countrey infested with wilde Bulls, proclaimed a reward to such as should destroy them; which the inhabitants of Mount Pelion undertooke (who dwelt in the City of Nephete, which signifies a Clowd; and therefore feigned to have had from the Clowds their originall) the first that ever backt horses; who by the addition of their speed overtook the Bulls, and goared them with their lavelins; whereupon they were called Centaures. These being seene by the borderers, as they watered their horses at the river Peneus, amazed at so uncouth a sight, they supposed both to be but one creature. So did the Mexicans, when Ferdinando Cortez, the Spaniard, first invaded that Empire. Now the Centaures and the Lapithites were all one people, inhabiting one countrey; and no otherwise distinguished then the Romanes and the Latines. Servius writes that this fable was invented to declare the swift passage of the life of man. But rather that they were a cruell and libidinous people injurious to strangers; and therefore the Poets invested their beastly mindes with such monstrous bodies; which is not obscurely expressed in their names. For Aphidas (as observed by Delreus) signifies contentious, Antimachus an enemy, Bromus a railer, Bianor violent, Craneus obdure, Brialus a sheef; and so in most of the other. These were said to dwell upon mountaines; for such are not onely more salvage but of higher stature, and withall more daring, as generally observed. Whereupon Cyrus would not suffer the Persians to leave their rough and barren countrey, for another more plaine and fertile, lest by the exchange they should change their manners, and become effeminate. But valiant Cæneus is pressed to death, though he could not be wounded, by a pyle of trees throwne on him by the Centaures: and changed by the God, some say into an Eagle, others into a Swan, which flew from thence to the astonishment of the beholders. So feigned in his honour, as at the funeralls of the Romane Emperours whom they intended to Deifie, an Eagle was let forth at the top of the flaming Pyle: which the vulgar beleev'd to carry the soule of their Emperour into heaven. But our Cæneus after his death was said to be seene in the similitude of a Swan; by which is meant his surviving fame; the Swan being consecrated to Apollo and the Muses, whose pens bestow immortality on the Heroicall. (Wherefore the Lacedemonians, before they went to the battell, accustomed to sacrifice to the Muses, that their actions might have a noble memoriall.) Who rather elect a short life, accompanied with dangers, and succeeded by glory, then a long consumed in obscuritie; which neverthelesse must in the end be resigned. This Homer admirably expresseth in the person of Sarpedon, thus exhorting his kinsman:

Cæneus.

Glauce, cur autem nos honoramus maxime
 Scilicetque carminibusque & plebis pacula
 In Lycia, etiam autem, Deos tanquam nos
 Et pradiu incolimus magnam Xanthi iura
 ripas,
 Amantem, soli arboribus confisi, & arui
 fructibus
 Quare omne opus Lyciæ inter primæ ex-
 staret, & per ardentem intereffe,
 Et aliquando dicat Lycium accurate ama-
 torum,
 Nequaquam inglorii Lyciam administras
 Noster reges & clunæque pargat oves,
 Vnumque cellas dulci: sed ante de vires
 sunt illi
 Vultu, quoniam Lyciæ inter primæ pargat
 O amice, siquidem cuius bellum non desistant
 tot,
 Terpetus iam effugit expertasque seculi im-
 mortalique
 Futuri, neque ipse quidem inter primæ pur-
 natum,
 Neque te ceterum pagam ad iudicem
 Nunc vero, quandoquidem facit infans metu
 Labentia, que non licet effugere hominem, neque
 custodire
 Eamus, vel alicui gloriæ dabimus, vel ali-
 qua nobis.

Hom. II. lib. 12.

Why *Glauce* are we honour'd above all,
 With Thrones, Crown'd Cups, and frequent festivall,
 In fruitfull *Lycia*; gaz'd on as their Gods;
 On *Xanthus* banks possesse such large aboads;
 Fields ranke with corne, Groves, Gardens for delight;
 But that we now in fervor of the fight
 Appeare the first and best? that some may say
 Among the neat arm'd *Lycians*, these are they
 Who governe not ingloriously; these feed
 On dainties, drinke choice wines; withall exceed
 In fortitude and still in danger shine.
 O friend, could we mortality decline
 By our retreat, nor stoope to age or death;
 I would not thus advance; nor with vaine breath
 Thy blood inflame. But since diversity
 Of Fates attend us, and we needs must dy:
 Come, fall we bravely on, and glory fo
 Either afford, or force it from the foe.

The Lapethites revenge the death of *Cæneus* with the slaughter of the Centaures, and flight of the survivors, who driven out of their Countrey, the reward of their injustice and insolence; seated them- selves in a part of *Arcadia*.

PERICLY-
MENES.

Nestor having finished his discourse, is reproved by *Tlepolemus* the sonne of *Hercules*, for making no mention of his father, the prime Actor in that enterprize; which he excuseth, as not fit for him to magnifie the subverter of his countrey and killer of his brethren. For *Hercules* had besieged *Pylos*, because *Neleus* would not purge him for the slaughter of *Iphitus*: as also for the insolency of his twelve sonnes: who gloried in their number, and fame of their actions. The warre continued long; nor could the city be taken but by the death of *Periclymenes*, who could change himselfe into any shape; and in the end was slaine by *Hercules* in the forme of an Eagle. Then dismanning *Pylos*, he slew the rest of his brethren: Nestor onely escaping, before conveyed to *Grenios*. *Periclymenes* transformations represent the subtilty of envy; which changeth it selfe into all shapes, to eclipse and ruine the renomme of heroicall actions; and now an Eagle (the symbole of pride) is wounded by the arrowes of *Hercules*; the fame which ascends from noble endeavours, finally confounding envy and arrogancy. Others write that *Periclymenes*, concealing himselfe in the shape of a fly, was discovered by *Pallas*, and so killed by *Hercules*: from whence his other morall is drawn by *Delreus*. *Periclymen*, as he will have it, signifies to forge, a name suting with a parasite, prepared to invent, and transforming himself into any shape to claw the abused, who *Camelion* like can assume all colours: wherein unchecked untill he arrive at the height of impudency, when growing intolerable, discovered, and hated, even by those who formerly swallowed his flatteries, at length he tumbles downe from his ill purchased advancement into contempt and ruine: slaine by *Hercules*, or vertue, in the likenesse of a fly, the figure of Impudence; and that by the inquisition of *Pallas*, or Wisdome.

ACHILLES

But *Neptune* enraged for the death of his sonne *Cygnus*, inciteth *Apollo* to ruine *Achilles*; who kills him by the arrow of *Paris*. So fell the illustrious by the most effeminate: to shew how the weakest hand can confound the most strong, when directed by the deity. Yet is it a misery above death to the valiant to fall by a weake and unworthy instrument. Even they, saith *Germanicus*, who envied me living, will be grieved that he, who sometimes flourished, and survived so many great battels, should fall by the treachery of a woman. Our Poet declares how he shot him in the field, as he pursued the Trojans. Others that falling in love with *Polyxena*, and drawne into the Temple of *Apollo*, borne in hand that he should there espouse her; he treacherously shot him in the heele, in which part he was onely vulnerable. For his mother *Thetis* had dipt him in the river of *Styx*, which is, had hardned and fortified his minde against all dangers and encounters: but the soales of his feete, by which she held, were untoucht by the water. Which fable is thus unfolded by *Eustathius*: that the wounding in the heele doth signifie the sting of lustfull desires: for from the heele, as Physicians affirme, runne certaine veines and slender sinewes, which cut asunder according to *Hypocrates* make the partie cold and unfruitfull: the heele being therefore called the seat of incontinence, by *Orpheus*; which declares how humane vertue, how ever confirmed against other vices, yet open lyes to the wounds of lust. So our strenuous *Achilles* perisheth by his love to *Polyxena*, and is slaine in the heele of incontinency.

For

For Polyxena signifies a various wanderer; either for that love makes the *minde* to wander from his owne discretion, or else because lust delights in variety. Achilles so glorified by Homer, the onely scope of his immortal Iliads; is thus introduced by Scaliger.

I *Asia's* strong supports, my fathers fame
And *Roman* Godlike Ancestors, o're came.
Immortall Honours, which to mortall seed
Even love env'y'd, I purchast by my meed.
Heroick lives with terror men invade;
But I, before I was, made love affraid.

Alluding to that prophecy in the Eleventh booke.

For aged *Proteus* thus foretold the truth
To wave-wet *Thetis*: thou shalt beare a youth
Greater then him from whom he took his birth
In armes and fame. Least any thing on earth
Should be more great then love, love shuns the bed
Of Sea-thron'd *Thetis*, though her beautied led
His strong desires: who bids *Acicides*
Succeed his love, and wed the Queen of Seas.

He was buried on the Promontory of Sigæum.

Achilles tomb, loe on ^a *Sigean* shores:
Whom here faire footed *Thetis* oft deploures.
This still-green *Amaranthus* doth imply
How that great *Heroes* fame shall never die.
The *Grecians* Bulwarks, *Hectors* bane: set forth
By *Homer*, as much honour'd by his worth.

This *Amaranthus*, of colour purple, and something figured like the eares of *Corne* (called by others the flower of love, in that frequently worne by *Virgins* in their *Garlands*) is so named of immortality, because it never fadeth: symbolizing the still-flourishing fame of that *Heroe*. So the *Mahometans* at this day plant *Sempervivum*, a kinde of *Alloes*, on their graves. The *Theffalians* every yeare, by the admonition of the *Dodonian Oracle*, brought expiations and sacrifices to his sepulcher, with all that appertained to those Ceremonies, out of their owne Country. As two tame Bulls, one white, and another blacke: Wood cut from mount *Pelion*, fire from *Theffaly*, meale and water from *Sperchius*, but especially *Garlands* of *Amaranthus*, in that they would not wither with the Sunne, the winde, or length of the voyage. But man no more permanent then the leaves of *Trees*, which sometimes are blasted in the spring, (as here our *Achilles*, to all but death invincible) oft torne from their branches in the Summer, but ever falling in the *Autumne*: whereof incomparable *Homer*.

Hypolacus illustrious sonne replies:
Great foul'd *Tyrides*, why vaine progenies
Explore you thus? mans race the race of leaves
Presents; which now *Autumnus* breath bereaves
From lofty *Trees*: now tender buds display:
So sonnes of Mortalls flourish and decay.

Ulysses and *Aiax Telamon* durst onely contend for the *Armes* of *Achilles*, which *Agamemnon* refuseth to arbitrate; but referres it to the Colonels of the Army: declaring how wise Princes should decline both hatred and offence in deciding such controversies; and leave them to a legall triall. Which yet not alwayes answers expectation; Because all, saith *Tacitus*, draw the glory of worthy actions to themselves; but the burden of blame lights upon the Principall.

Qui magna munera Asia, qui sacra parentum
Vires, et Romuleum semina diae dicam,
Quod callem affesta mortales cupido tenent
Expetit, hoc per me nemine dante tulit.
Terrori heroam vita est mortalibus. Ante
Feci opa quam fieri posset timore laudem.
Scaliger.

Acide tumulam Rhætas in Litore cernis
Quem plebs ungue potes viderat alba Thetis.
Ostegetur semper viridis laque hic Amaran-
thos.
Quod nunquam heris sit mortuus honor.
Hic Græci muros iugiter nec Hectoris, et And-
ræ
Debet Maonida, quam fide Maonides.
Alic. km. 135.

Hinc a, rursus Hippolasi abocum est fil-
ius illustri,
Tydide magnanimo, cui genus percontari:
Quale foliorum cernis, tale et verarum.
Folia alia quidem ventus hauri fudit, alia
a. sylvæ
Germiani producit: verum autem succrescunt
tempore:
Sic virorum genus hoc quidem nascitur: et
ind a. defuit. Hom. Iliad. l. 6.



OVIDS

METAMORPHOSIS

The Thirteenth Book.

THE ARGUMENT.

THose purple flowres which Ajax name display,
His blood produce. Inraged Hecuba
Becomes a Bitch. From Memnons cinders rise
Self slaughtering Fowle: a yeerely sacrifice.
What ever Anius daughters handle, proves
Corn, wine, or oyle: themselves transform'd to Doves.
From honour'd virgins ashes Sonnes ascends
Th Ambracian Iudge a Stone. Light wings defend
Molossus royall issue. Scylla grows
A horrid Monster. Murder'd Acis flows
With speedy streames. The kinde Nereides
For Glaucus sue: intbron'd in sacred Seas.

THE
CONTEN-
TION FOR
ACHILLES
ARMOR.

a. Ajax.
b. A promon-
tory neere
Troy, under
which was
the station
of the Gree-
an Fleet.

c. Hector, pur-
suing the
Grecians in-
to their
trenches, at-
tempted to
set their Na-
vy on fire.

d. Vlysses; of
Ithaca an I-
land in the
Ionian sea,
where he
was born.

e. in the
reign of
Laomedon.
f. With Iason
for the Golden
Fleece,
in the Argos
built at Paros,
a cite of Troas.

THE Princes sat; the Souldier crowns the field:
Vprose the Master of the seven-fold Shield.

With wrath impatient, his stern eyes survey
b. Sigeum, and the Navy which there lay.

Then throwing up his hands, o Love, he said;
Before the Fleet must we our title plead?

And am I rivald by Vlysses clame?
Who made no doubt to fly from c. Hector's flame.

This, I sustain'd; from this that Navie freed.

'Tis safer to contend in word then deed.

I cannot talke, nor can he fight: as farre

His tongue excells, as I exceed in warre.

Nor need I to rehearse what you have seen

In act, renowned Greeks: what his hath been

Let d. Ithacus declare; perform'd by flight,

Without a witnesse, only known to Night.

Great is th' affected prize, I must confesse:

But such a Rivall unakes the value lesse.

For me 'tis no ambition to obtain,

(Though great) what ever he could hope to gain.

Who now in this is honour'd, that can boast

He strove with me, when he the palme hath lost.

But were my valour question'd, I might on

My birth insist; begot by Telamon,

Who under Hercules e. Troy's bulwarks seal'd:

In f. Pagasean keele to Colchis sail'd.

His father, Aeacus; g. the Iudge of Souls,

V Where h. Sisyphus his i. restless torment roul.

g. Who for his justice on Earth was feigned to be

bullt at Paros, a cite of Troas.

h. Spoken in disgrace of Vlysses. For it was reported that Sisyphus (a

famous theefe who robbed on the Corinthian Isthmus) intercepted Anticlea, as she was

on her journey to Laertes, and begot on her Vlysses. i. Of this see the Comment on the

fourth Book.

High Jupiter upon * a mortall Love

Got Aeacus: I Ajax third from Love.

Nor let this pedegree assist my clame,

1 If great Achilles joynd not in the same.

He was my brother, his I aske. Why thus

Shouldst thou, thou sonne of damned Sisyphus,

Alike in theft and fraud, a stranger to

Achilles race, the right of his pursue?

Because I first assumed armes, m. deseryde

By no detector, are these armes denyde?

Or rather for the last in field design'd;

Who with fain'd lunacie the warre declin'd:

Till Palamed more politick, though more

Vnhappy, did his coward-guile explore,

And drew him to avoided armes? Must he

Now weare the best, who all eschew'd? and we

Vnhonour'd, robbed of a kinsmans right

Because we at the first appear'd in fight?

And would to Love he had been truly mad;

Or still so thought: nor this companion had,

This tempter to foule actions, ever seen

The Phrygian towres. Then shouldst not thou have been

O n. Peans sonne, exposed by our crime

To Lemnian rocks: where thou consum'dst thy time

In lonely caves obscur'd with woods, the stones

Provok't to pittie with thy daily groans,

And wishest him, what he deserves, thy pain;

If Gods there be, thou wishest not in vain.

arrows. The Grecians understanding by the Oracle that Troy could not be taken with-

out them, carryed Philoctetes along: when hurt on the foot by the casuall fall of one

of them, the wound, by reason of the blood of Hydra wherein the arrow was dipped,

intolerably stinking, and he outrageously tormented, by the counsell of Vlysses they left

him behinde in the Ile of Lemnos.

k. Aegina.

l. Ajax was
the sonne of
Telamon, and
Achilles of
Pelau, both
the sonnes of
Laertes, co-
zengermans,
anciently
called bro-
thers.
m. Vpbraid-
ing. n. He
who fained
himself mad
to avoid that
warre, sowing
salt in-
stead of
corn: when
Palamedes,
laying his
sonne Tele-
machus in
the furrow,
by his lifting
the plow o-
ver him, dis-
covered his
dissembling,
for which he
bare him a
grudge, and
after procu-
ring his ruine,
n. Philocte-
tes: to whom
lying Heracles
gave his

Now

Now our Confederate (a Prince of brave
Command) to whom his shafts *Aleides* gave;
Broken with pain and famine, doth imploy
Those arrows, that import the fate of *Troy*,
For food and clothing: yet he lives the while,
In that removed from *Ulysses* gule.
And *Palamed* might with t' have been so left.
Then had he liv'd, or been of life bereft
Not by our crime. He, hallicly inclin'd,
Bears his convicted madness in his minde;
And falsely him accus'd to have betray'd
Th' *Achæan* hoast; confirming what he said
By the wing fummes of gold, which in his tent
Himself had hid. ^b Thus he by banishment
Or death, our strength impaires; for this preferd:
So fights, so is *Ulysses* to be fear'd.
Though faithfull *Nestor* he in eloquence
Surpass; ^c his leaving *Nestor*, no defence
Of words can save: who slow, through his hurt horse,
And clog'd with age, implor'd *Ulysses* force
To fetch him off; who left to oddes of foes
His old acquaintance. This ^d *Tydid* knows
For no forg'd crime; who vainly cals, to stay
His trembling friend, reviving his destiny.
The Gods with justice view our humane deeds.
Who would not late assist, ^e assistance needs:
And now to be forsaken by the law
Himself prefer'd. He cry'd; I came, and saw
The coward quaking, pale, about to yield
His ghost for feare. I interpos'd my shield;
Beside him as he lay; and from that strife
Redeem'd (my least of praise) his coward life.
But if thou wilt contend, rejoyne we there;
Revoke the foe, thy wounds, and usuall feare;
Behind my target sculk: then plead. This man,
Who reeld with wounds; free, as unwounded, ran.
^f Now *Heitor* came, and brought the Gods along;
Rusht on all parts: not thou alone, the strong
And best resolved shrink: so great a dread
He drew on all. Him, ^g as he Conquest led
Through blood and slaughter, with a mightie stone
I struck to earth: ^h Him I sustain'd alone,
When he to all so bold a challenge made;
When for my lot you all devoutly pray'd,
Nor pray'd in vain: if you enquire the summe
Of this our fight, I was not overcome.
ⁱ With bloody weapons, flames, and *Love*, the men
Of *Troy* invade our navie: where was then
Your eloquent *Ulysses*? I, even I
A thousand ships preserv'd; whereon relie
The hope of your return. These armes for all
Your Fleet afford. The meed more honour shall
Receive then give: our glories justly pease;
These armes do *Ajax* seek, not *Ajax* these.
^k *Rhesus* surpris, with ours let him compare;
That poore Spie ^l *Dolon's*, ^m *Helenus* despaire;
The rapt ⁿ *Palladium*: nothing done by day;
He of no worth, take *Diomed* away.
If to such meane deserts these armes accrue;
Divide them: to ^o *Tydid* most is due.

Why would he these? who still unarmed goes,
Conceal'd; and cunningly intraps his foes?
This radiant Cask that shines with burnisht gold;
Will his deceit, and lurking steps unfold.
His neck can scarce *Achilles* helmet beare;
Nor can his feeble arme imploy this speare:
His shield, ^p whose orbe the figured world adorne;
A cowards arme, inur'd to theeving, scornes.
O foole, that thus thy own undoing seeks!
If given thee by th' error of the *Greeks*,
It will not make thee dreadfull to thy foe;
But give occasion of thy overthrow.
And fight, wherein thou only dost exceed,
Clog'd with so huge a waight, will faile thy need.
Besides, thy shield in battle rarely born,
Is yet entire: but mine, all hackt and torn
With stormes of blows, a new successor needs.
What boots so many words? behold our deeds.
These armes deliver to the foes defence:
And let him keep, that takes the prize from thence.

Here *Ajax* ends. The Souldier in the clofe
A murmur rais'd; till *Ulysses* arose:
Who having fixed on the earth a space
His eyes, unto the Princes rais'd his face;
And now expected, spake unto this sence;
With all the grace of winning eloquence.

Gracians, if heaven, with yours, had heard my praise,
What now we seek, had found no doubtfull Heire:
Th' hadst kept thy armes, *Achilles*, and we thee.
But since stern Fate, averse to you and me,
So covered a happinesse denies;
(With that appears to weep, and wipes his eyes)
Who great *Achilles* with more right succeeds,
Then he, ^r who gave you great *Achilles* deeds?
I favour not him because he seemes to be,
And is a sot: nor blame this wit in me,
So blest in your affaires: or take offence
That for my self I arme my eloquence;
(If I have any) oft for you imploid.
Let none the glory of his owne avoid.
For Ancestors, divine original,
And deeds by us not done, we ours mis-call.
Yet in that *Ajax* vants himself to be
Great-Grandchild unto *Iove*; no lesse are we.
Lertes was my Sire, *Arcefus* his;
His, *Jupiter*: in this descent none is
Condemn'd, nor banisht. By ^s the mother I
From *Hermes* spring: in both a Deitie.
Not that more noble by the mothers side,
Nor that ^t my father had his hands unslide
In brothers blood, do I enforce this clame:
Weigh but our worths; and censure by the same.
That *Telamon* and *Peless* brethren were,
In *Ajax* is no merit. Not the Neere
In birth, but Great in act, deserve this grace.
Or if proximitie in blood have place,
Peless his father, *Pyrrhus* is his sonne:
What right remains for *Ajax Telamon*?
To ^u *Phthia* then, or ^v *Scyros* carry these.
^w *Teneer* is cozen to *Aleides*

name not farre from *Asiens*. ^t For *Mercury* begot *Autolycus* upon *Chione* whose daugh-
ter *Anticles* was mother to *Ulysses*. ^u As the father of *Ajax*, who had slaine his bro-
ther. ^x A cite of *Troia* where *Peless* then reigned. ^y *Pyrrhus* the sonne of *Achilles*
by *Deidamia* the daughter of *Lycomedes* King of *Scyros* was not yet sent for to the At-
my. ^z Brother to *Ajax*, and cozen german to *Achilles*.

^a King of
Troia who
conquered
the *Greeks*
Princes.

^b *Ulysses*
expulsed, and
Palamedes
executed.

^c *Nestor* re-
turned with
sancet
lightning,
and not able
to fly, ha-
ving one of
his horses
wounded by
Pallas, ready
to suffer un-
der the fury
of *Hector*,
cried out in
vain to *U-
lysses* for in-
tercession in
the end by
Diomedes,
the sonne of
Tydes.
^d Then when
he had slaine
Dolon, being
wounded by
him, and
preupon
by the *Tro-
jans*.

^e *Homer*, *Il-
ad*, lib. 13.

^g *Homer*, *I-
liad*, lib. 14.

^h *Homer*, *I-
liad*, lib. 7.

ⁱ *Homer*, *I-
liad*, lib. 15.

^k A King of
Troia who
came to the
aid of *Troy*,
surprised,
and slaine the
first night af-
ter his arri-
vall by *U-
lysses* and
Diomedes.

^l Sent by *He-
ctor* for that
purpose by
night into
the *Greeks*
army, taken
and slaine by
Ulysses and
Diomedes, by
whom they
were direct-
ed to the

sons of *Rhesus*. *Homer*, *Iliad*, l. 10. ^m The sonne of *Priamus*, a Prophet, and despar-
ing of the safety of *Troy*; whom *Diomedes* and *Ulysses* stole from thence in the night
time, who revealed the *Trojan* fates to the *Greeks*. ⁿ An image of *Pallas*, which they
stole away at the same season. For as long as the *Trojans* were possessed thereof their
cite could not be taken. ^o *Diomedes*, the sonne of *Tydes*.

^p Of this see
the Com-
ment.

^q *Ulysses*, of
Ithaca his
country.

^r How, he
declares a
little after.

^s Secretly
upbraiding
Ajax, whose
father *Tela-
mon* had a
hand in the
death of his
brother *Pho-
cus*, for
which he
was banished
Egina by
his father
Laertes, who
came from
thence unto
Salamis, an
Island with a
cite of that

As well as he; yet stirres not he herein:
 Or if he should, should he the honour win?
 Then since our actions must our fate advance;
 Although my deeds surmount my utterance,
 Their abstract yet in order to relate:
Thetis, fore-knowing great *Achilles* fate,
 Disguis'd her forme: * to like a virgin drest,
 That all mistooke, and *Aiax* with the rest.
 When, Armes, with womans trilles, that might blinde
 Suspect, I brought to tempt a manly minde.
 Yet was the Heroe virgin-like arraid;
 Who taking up the speare and shield, I said:
 O b Goddesse-borne, for thee the fate of *Troy*
 Her fall relieves: why doubts thou to destroy
 Great *Pergamus*? then made him leave those weeds:
 And sent the Mightie unto mightie deeds.
 His acts are therefore ours. We *Telephus*
 Foild with our lance; the suppliant d cur'd by us.
 Strong *Thebes* we sackt: sackt *Lesbos* us renounes.
Chrysa and *Tenedos* (*Apollo's* towines)
Cilla, and Sea-girt *Seyros*, in their falls
 Our fate advance: we raz'd *Lyrnessus* walls.
 To passe the rest; I gave, who could subdue
 The brave *Priamides*: I *Hector* slue.
 For th'armes that found *Achilles*, these I crave:
 He dead, I aske but what, alive, I gave.
 The griefe of one, with all the *Greeks* prevails:
Enubian Antis held a thousand failes.
 The long-expected winds opposed stand,
 Or sleep in calmes. When cruell Fates command
 Afflicted *Agamemnon* to assuage
 With *Iphigenia's* death, *Diana's* rage.
 But he dissent; the Gods themselves reproves:
 And in a King a fathers passion moves.
 His noble disposition neere the lesse
 I to the publike wonne: and must confesse
 (*Atrides*, pardon) we did prosecute
 Before a partiall judge a hatefull sute.
 Yet him his brother, leeper, pulike good
 Perswade to purchase endless praife with blood.
 Then went I to the mother for her child:
 Now not to be exhort'd, but beguild.
 Had *Aiax* thither gone, our flagging failes
 Not yet had sweld with still-expected gales.
 Then on a bold embassage I was sent
 To haughtie *Troy*: to th' *Ilian* Court I went,
 Yet full of men: and feareless, urg'd at large
 The common cause committed to my charge.
 False *Paris* I accuse: rapt *Helena*
 I re-demand, with all they bore away.
 Old *Priam* and *Antenor* just appeare.
 But *Paris*, with his brethren, and who were
 His followers in that stealth, from wicked blows
 Could scarce refraine. This *Menelaus* knows.
 The first of dangers wherein you and I
 Together joyn'd. But what my policie
 And force perform'd, behoofe full to this State,
 In that long warre, too long is to relate.
 The first great battell fought, our warie foes
 Long live unmar'd: nor durst their powers expose.
 Nine yeares expir'd, warres all the fields affright.
 Meane-while what didst thou, onely fit to fight?
 What use of thee? inquire my actions; I
 The foe intrap, our trenches fortifie.

Incouraging the wearie Soul first
 To brooke the tediousnesse of lingring warre
 With faire expectance: teach them wayes to feed,
 The use of armes. Imployd at every need.
 The King deluded in his sleep by *Iose*,
 Bids us the care of future warre remove.
 The author was his strong apologie.
Aiax should have withstood: the sack of *Troy*
 He should have urg'd; done what he could, have fought
 Why was the nobler feige by him untought?
 Why arm'd he not? a speech he might have made,
 That would the wavering multitude have staid:
 To him not difficult, who looks to high,
 And speaks to bigge. What, if himself did fly?
 I saw, and sham'd to see thee turn thy back
 To hoyle thy failes unto thy honour's wrack.
 What do you? O what madnesse, mates, said I
 Provokes you to abandon yeelding *Troy*?
 Ten yeares nigh spent, what will you beare away
 But infamie? I this, and more did say;
 Wherein my sorrow made me eloquent:
 They thus perswaded, alter'd their intent.
 The King a Councell calls; distrusts afford
 No found advice: durst *Aiax* speake a word?
 VVhen bafe *Thersites* durst the King provoke
 VVith bitter words: who felt my keepers stroke.
 Their doubts with hope of conquest I inspire:
 And set their fainting courages on fire.
 Since when, what he hath nobly done, by right
 To me belongs, that thus restrain'd his fight.
 Besides, what one of all the wiser *Greeks*
 Makes choice of thee; or thy assistance seeks?
Tydidus us approves, builds on our will;
 Is confident in his *Phlysses* still.
 Among so many, 'tis a grace for me
 To be his confort; and the choice so free.
 * The danger of the foe, and night detains'd;
 I *Dolon*, then a counter-scout, surpris'd.
 Nor him, till I had searcht his bosome, flew;
 Inform'd what peridious *Troy* would do.
 All known, and nothing left to be inquir'd;
 I now with praife enough might have retir'd.
 Yet not so farside, I forward went;
 And *Rhesus* slew, with his, in his own tent.
 When like a Victor, on his chariot I
 Return'd in triumph. Can you then deny
Achilles armes, * whose hostes were allign'd
 For one nights hazard? *Aiax* is more kinde.
 * What should I of *Sarpedons* forces tell,
 O're-throwne by us? by us *Ceranos* fell,
Iphitides, *Alastor*, *Chromius*,
Alexander, *Prytanis*, *Noemonius*,
Halius, stout *Thoon*, bold *Pherikimas*,
 With *Charopes*: *Ennomius* fatall Patic
 Sign'd by my lance: and many more in view
 Of hostile *Troy*, of meeter ranke, I flew.
 And I, O Countrymen, have honour'd wounds,
 Faire in their fearres: nor trust to emptie founds;
 Behold (said he, with that his bosome bares)
 This breft, still exercis'd in your affaires.
 No blood for *Greece* in all these lengthfull warres
 Hath *Aiax* shed: let him produce his fearres.
 VVhat boots it, though his deeds his brags approve;
 That for our fleet he fought with *Troy* and *Iose*?

Kk

a Living among the daughters of *Lycymides*; in which disguise he begot *Pergamus*.

b *Achilles*, the sonne of *Peleus*.
c A name of *Troy*.

d Of this in the Comment upon the former book.
e *Cyllian* *Troies*.
f Sacred to *Apollo*.
g *Heleus*, the sonne of *Peleus*.
h An Armour for an Ar-mour.
i Of *Alone*.
j *Antis*, for the rape of *Helena*.
k A Haven towne in *Boeotia*, lying on the *Euxine* Seas.
l See the Comment on the twelfth book.

m *Agamemnon*, the son of *Atreus*.

n To *Chryse*, an off-shoot at *Myrmidon*, persuading her that her daughter *Iphigenia* was to be married to *Achilles*.
o Whereof *Homer*, *Iliad*. l. 3.

p Who was joyned with him in that Embassage.
q Speaking to *Menelaus*, one of the Judges.

r *Homer*, *Iliad*. l. 10.

s A sailing *Grecian*, not lesse deform'd in body then in mind.

t *Agamemnon*, *Iliad*.

u *Diomedes*, the son of *Tydeus*: who in most of his enterprises made choice of *Phlysses* for his companion.
v *Homer*, *Iliad*. l. 10.

w *Homer*, *Iliad*.

x *Telephus*, an on-compact, if the *Trojans* had overcome, was to have had *Telephus* his hostes in reward of that nights discovery.
y Most of the wee of *Sarpedons* troops whom *Aiax* slew. *Homer*, *Iliad* l. 5.

z Made by *Hector*, invulnerable.

I

He who alone, *Iove, Hellor*, sword and fire
So oft sustain'd; yeelds to one stroke of ire.
Th' unconquered, sorrow conquers. Then his blade
In halt unheath'd: Sure thou art mine, he said;
Or seeks *Ilysses* this? this shall conclude
All sense of wrong. And thee, so oft imbrue
In *Phrygian* blood, thy Lord's must now imbrue:
That none but *Ajax Ajax* may subdue.
This said; his breast, till then with wounds ungor'd,
The deadly sword, where it could enter, bor'd.
Nor could draw back the Steele with all his strength;
Expell'd by gushing gore. The blood at length,
A purple floure ingendred on the ground;
Created first by *Hyacinthus* wound.
The tender leaves in different letters paint;
Both of ^a His name, and of ^d the Gods complaint.

The ^c Conqueror, now boyling failes, doth stand
For mild *Hyphile's* and *Thous* Land;
(^g Defun'd by womens curst violence)
To fetch the ^b thais of *Hercules* from thence.
These, with their owner to the camp convey'd,
On that so long a warre an end they made.
Now *Troy* and *Priamus* together fall.
Th' unhappy ^e wife of *Priam* after fall,
Her humane figure lost: whose raving Sprite
And uncouth howlings forrein fields affright.
The flames of *Ilium* stretch their hungry fire
To narrow *Hellepont*; nor there expire.
^k That little blood which *Priams* age could shed,
Ioves altar drinks. By her annointed head
^l *Apollo's* Priest they drag, her hands in vain
To heaven upheld. The Victor *Greeks* constrain
^m The *Dardan* Dames; a deadly-hating prey:
Who imbrace their country Gods; and while they may,
Behold their burning Fanes. Dire violence
ⁿ *Astyanax* threw from that towre; from whence
He had seen his father, by ^o his mother shown,
Fight for his Kingdomes safetie, and his own.
North-winds to seas invite, and prosperous gales
Sing in their throwds: they hast to trim their failes.
The *Troian* Ladies cry, Deare soyle farewell!
We are hal'd to loth'd captivitie! then fell
On earth now kist: and leave, with much delay,
Their countries smoking ruines. *Hecuba*
Her sad departure to the last deferres:
Now found among her childrens sepulchers,
(A sight of ruth!) spread on their tombs: bewailes;
Their cold bones kissing: ^p whom *Ilysses* hales
From that sad comfort. Some of *Hectors* dust,
Vp-lincht, delivers to her bosomes trust.
Vpon his tomb she left her hoarie haies
(A poore oblation!) mingled with her teares.

Oppos'd to *Ilium's* ruines ^q lyes a land,
Till'd by the ^r *Bistones*; in the Command
Of *Polymnestor*. Danger to prevent,
To him ^s his father *Polydorus* sent.
And wisely; had he not withall consign'd
A masse of gold, to tempt his greedy mind.
His foster-child, when lingring *Ilium* drew
To her last date, the *Thracian* Tyrant slew.
Whom, as if he his murder with the slain
Could cast away, he casts into the Main.
Now rode ^t *Atrides* at the *Thracian* shore;
Till winds forbore to storme, and seas to rore.

When from the yawning earth *Achilles* rose;
Like mightie as in life: whose looks disclose
Asterne a wrath, ^a as when his lawlesse blade
Was on *Atrides* drawn; and frowning, said;

Achaians, o ingratefull! can you thus
Depart? are our deserts intomb'd with us?
Now honour me with what I covet most:
Let slain ^x *Polyxena* appease my Ghost.

Then vani h. They th' ungentle Ghost obay'd;
And from her Mothers bosome drew the Maid,
(High-sould, unhappie, more then feminine)
To his ^y resembled tomb; life to resigne
VWith Rites infernall. Of her birth she thought:
And now unto the bloody altar brought;
Seeing herself the sacrifice prepar'd,
And that ^z *Neoptolemus* upon her star'd
With sword advanc't; she said; untoucht with dred:

Our generous blood to your intentions shed:
Dispatch; in throat or breast (I am prepar'd)
Your weapon sheath. (With that her bosome bar'd)
Polyxena doth servitude despise:

And yet no God affects such sacrifice.
I onely with my death might be unknown
To my afflicted ^a mother. She alone
Disturbs the joyes of death: though *Priams* wife
My death should lesse be waile, then her own life.
Nor let the touch of man pollute a maid:
That my free soul may to the *Stygian* shade
Vntainted passe. If this be just, remove
Your hand: I shall more acceptable prove
Vnto that God or Ghost, what ere he be
To whom I am offer'd, if my blood be free.
And if a dying tongue prevaile at all;
I, late great *Priams* daughter, now a thrall,
Solicit that my corps may not be fold;
But given my mother: nor exchange for gold
Sad rites of sepulture. In former yeares
Sh' had gold to give, now poore, accept her teares.

This having said; for her, that would not weep,
The people wept: the ^b Priest could hardly keep
His eyes from teares; yet did what he abhord;
And in her proffered botome thrust his sword.
On doubling knees she sinks, with silent breath;
And cheerefully imbraceth finil'd-on Death.
Then when she fell, she had a care to hide
What should be hid; and chastly-decent dide.
Her corps was carryed by the *Troian* dames:
VWho in a funerall song repeat the names
Of *Priams* mourn'd-for Seed; what streams of gore
One House had spent. Thee, ^c Virgin, they deplore:
And thee, ^d royall Wife, entitl'd late
The mother Queene, and Glory of that State:
A Captive now, cast by a scorned lot
On conquering ^e *Ithacus*; refus'd, if not
For bearing *Hector*. *Hector*, so renownd,
A master hardly for his mother found.
She hug's ^f the corps that such a spirit kept.
Who for her countrey, children, husband, wept
So oft; now weeps for her: her lips she prest,
Her wounds fils with her teares. Then beats her breast:
Her hoarie haire befmear'd with clotted gore,
And bosome tom, this spake she; and much more.

Poore daughter, our last sorrow: (what is left
For Fortunes spight!) by bloody death bereft.

^a Invulnera-
ble only but
in that part.
^b Whereof
in the 10
book.

^c Atal! the
two last let-
ters in *Atal*,
d Of *Atal*,
at al, being
an epical-
on of *Atal*,
e *Ilysses*, in
the first for
*Atal*es at-
tack.

^f *Ilium* the
country of
Hyphile, the
daughter of
Thous.

^g The *Lom-
nia* women
despised by
their hus-
bands, or ra-
ther out of
jealousie that
they lay with
their cap-
tives at their
returne from
the warres
slew them
all, together
with their
sonnes, least
they should,
when they
grew to be
men, revenge
the death of
their fathers:
only *Hyph-
ile* saved
her father
Thous.

^h *HECUBA*.

ⁱ With *Pri-
am*es left
in *Lom-
nia*;
they being
not to be ta-
ken without
the arrows
of *Hercules*.
^j *Hecuba*
converted
into a bitch.
^k Slainely
Priamus at
the altar of
Iupiter *Hec-
ubus*.

^l *Castand* a
the daughter
of *Priamus*,
a Prophetesse
and Priest to
Apollo, ravi-
shed by *A-
jax Oileus*.
^m *Trojan*.

ⁿ The son of
Hector
thrown from
the *Sigean*
tower by *I-
lysses*.

^o *Androma-
che*.

^p Whose
slave she was.
^q The *Tur-
cian* *Chetres-
ius*.

^r A people of
Turace.

^s *Priamus*.

^t *Agamem-
non* the sonne
of *Atreus*,
the *Grecian*
generall.

^a When *A-
chilles*
took *Atrides*
from him.
Atal *Atal*.

^b The hus-
ter of *Pri-
amus* whom
alive he
slew'd, and
now dead
could have
one altar to
him.

^c For his
purcher from
on *Atreus*,
and this was
in *Troace*.

^d A name of
Priamus, the
sonne of *A-
trides*, who
was to sacri-
fice her.

^e *Hecuba*.

^f *Priamus*,
then execu-
ting the
office of the
Priest.

^g *Polyxena*.

^h *Hecuba*.

ⁱ *Ilysses* of
his country
Ithaca.

^j *Polyxena*.

On thee I see my wounds. That of my seed
None may unwounded dye, even thou must bleed.
In that a woman, thee I held secur'd:
But thou, a woman, suffer'st by the sword.
This Bane of *Troy*, our utter ruine, who
So many of thy princely brothers slue;
Hath slain thee also. When he a corse was made
^a By *Paris* and *Apollo's* shafts, I said,
Now is *Achilles* to be fear'd no more.
Now dead, to us as dreadfull as before.
Against my race his ashes rise: his tomb
Presents a foe. O my unhappy womb!
Th' his fury fruitfull! Ruin'd *Troy* descends;
And sad successie the publick sorrow ends:
Yet they are ended. ^b *Ilion* alone
To us remains: our sorrows freshly grone.
I, late so potent and so fortunate
In husband, sons, and height of humane State;
To exile now am hal'd: despis'd and torn
From my own sepulchers, from *Phrygia* born
To serve ^c *Penelope*; that while I lew
Or spin at her commandment, she may shew
Her slave to ^d *Ithacensian* dames, and say,
Loe, *Hectors* mother, *Priam's* *Hecuba*!
My sorrows sole reliefe, so many lost,
Is offer'd to appease an hostile Ghost.
Infermall sacrifices to the dead,
Even to my foe, my curst womb hath bred.
Hard heart, why break'st thou not? What hopes ingage
Thy expectation? Mischievous Old-age,
For what reserv'st thou me? You cruell Powres,
Why lengthen you a poore old womans houres
To see new funeralls? O *Priam*, I
May call thee happie, after ruin'd *Troy*.
Happie in death. Thou seest not this sad fate:
Thou lost thy life together with thy state.
^e Rich funeralls attend thee, royall Maide:
And by thy Ancestors thou shalt be laid.
O no! thy mothers teares, a heap of sand,
Must now content thee in a ^f forrein land.
^g All, all is lost! Yet lives a little Boy
My last, and youngest joy, when I could ioy;
For whom I condescend to live a space;
Here foster'd by the courteous ^h King of *Thrace*.
Meane while why stay we with the cleansing flood
To wash these wounds, and looks besmeard with blood?
Then with an aged pace, her hoarie haire
All torne and scatt' red, to the sea repaires.
And while the wretched said; You! *Troades*,
A pitcher bring to draw the brinish Seas:
She saw the cast-up corps of *Polydor*
Stuck full of wounds upon the beachie shore.
The Ladies shreek; she dumb with sorrow stood:
Whilt inward griefe her voice, her teares, her blood,
At once devour'd. And now, as if intranc't,
Stares on the earth; sometimes to heaven advanc't
Her scouling brows: oft on his visage gaz'd;
But oftner on his wounds. By anger rais'd,
Arm'd, and instructed, all on vengeance bent,
Still Queen-like, destines his punishment.
And as a Lionesse, rob'd of her young,
Pursues the unseen hunters steps: so, stung
With fury, when her sorrow with her rage
Had joynd their powres; unmindfull of her age;

But not of former greatnesse, ran with speed
To *Polymnestor*, author of this deed.
And craving conference, the Tyrant told
How she would shew him summes of hidden gold
To give her *Polydor*. This held for true;
He thirstly of his prey, with her with-drew.
And flattering her thus craftily begun:
Delay not, *Hecuba*, t' enrich thy sonne:
By all the Gods we justly will restore
What thou shalt give, and what thou gav'st before.
She with a truculent aspect beheld
The falsely swearing King: with anger swel'd.
Then calls the captive dames, upon him flies;
Who hides her fingers in his perjur'd eyes,
Extracts his eye-balls: more then usuall strong
With thirstie vengeance, and the sense of wrong,
Her hand drownes in his skull; the roots up tore
Of his lost sight, imbrude with guiltie gore.
The men of *Thrace* incented for their King,
Weapons and stones at *Hecuba*, now sing.
She, gnarling, bites the follow'd fints, her chaps,
For speech extended, barke. Of whose mis-haps,
^k That place is nam'd. She, mindfull of her old
Mis-fortunes, in ^l *Sithonian* deserts howld.
The *Troians*, *Gracians*, those who love or hate;
Yea, all the Gods commiserate her fate.
Even ^m spitefull *Iuno* did to this descend;
That *Hecuba* deserv'd not such an end.

Aurora had no leisure to lament
(ⁿ Although those armes she favour'd) the event
Of *Troy* or *Hecuba*. Domesticall
And neerer griefe, afflicts her for the fall
Of *Memnon*; whose life blood the lance imbrude
Of stern *Achilles*. This when first she view'd,
The rose die, that deckt the Mornes up-rise
Grew forth-with pale, and clouds immur'd the skies.
Nor could indure to see the body laid
On funerall flames: but with her haire displaid,
As in that season, to high *Iove* repaires;
And kneeling, thus, with teares, unfolds her cares.

To all inferiour, whom the skie sustaines
(For mortals rarely honour me with Ianes)
A Goddess yet, I come: not to desire
Shrines Festivals, nor Altars bright with fire;
Yet should you weigh what I, a woman, do,
The night confine, and sacred Day renew,
I merit such: such suite not now our state;
Nor such desires affect the desolate.
Of *Memnon* rob'd, who glorious armes in vain
Bare ^o for his unkle, by *Achilles* slain
In flowre of youth (so would you Gods) come I.
O chiefe of Powres, a mothers sorrow, by
Some honour given him, lessen: death with fame
Recomfort! *Iove* assents. When greedy flame
Devour'd the funerall Pile; and curling fumes
Day over-cast: as when bright ^p *Sol* assumes
From streames thick vapors, nor is scene below
The flying sparkles dying joyntly grow
Into one body. Colour, forme, life, spring
To it from fire, which lightnesse now doth wing.
First like a fowle, forth-with a fowle indeed:
Innumerable sisters of that breed
Together whiske their feathers. Thrice they round
The funerall Pile; thrice raise a mournfull sound.

In

a Whereof
in the end of
the former
Book

b The same
with *Troy*.

c Write to
Penelope,
whose slave
she now was
d Dames of
Ithaca.

e Speaking
to the dead
Polyxena.

f In *Thrace*.

g *Polydor*.

h *Polymnestor*.

i Women of
Troy.

k *Onesimos*,
which is the
tomb of the
butch.

l *Tiracian*
Sithonia be-
ing a part of
Troace.

m Who hat-
ed the *Tro-*
jans.

n *Trojan*
her husband
being bro-
ther to *Pria-*
m.

MEMNON.

o For *Troia-*
nus brother
to his father
Trojan.

p The Sun.

In two battalions then divide their fight;
And like two strenuous nations fiercely fight:
Their opposites with beake and talions rend;
Cuffe with their wings; in sacrifice descend,
Now dying, on the ashes of the dead:
Remembring they were of the Valiant bred.
These new sprung fowle, men of their author call
Memnonides. No sooner ^a *Sol* through all
The Signes returns; but reinforce againe
In civill warre they dye upon the flaine.
While others therefore doe commiserate
Poore barking *Hecuba* in her chang'd fate:
Aurora her owne grieve intends; renews
Her pious teares which fall on earth in dewes.

Yet fates resist that all the hopes of *Troy*
Should perish with her towers. ^b The Sonne and Ioy
Of ^c *Cytherea*, with ^d his household Gods,
^e And aged Sire, his pious shoulders lodes.
Of so great wealth he onely chose that prize,
And his ^f *Ascanius*: from ^g *Antandros* flies
By Seas, and thuns the wicked *Thracian* shore,
Defil'd with blood of mured *Polydore*:
VVith prosperous windes arriving with his traine
^h At *Phabus* towne, where *Anius* then did raigne,
Apollo's holy Priest; who, with the rest,
Into the Temple leads his honour'd Guest:
The city, with the sacred places, shoves;
And trees held by *Latona* in her throwes.
Incense on flames, and wine on incense powr'd;
Entrailes of slaughtered beeves by fire devour'd;
His Guests conducts to Court: on carpet spread.

^k With *Ceres* and *Lyus* bountie fed.
When thus *Anchises*: o to *Phabus* deare!
I am deceiv'd; or, when I first was here,
Foure daughters and a forme thy solace crown'd.
He shook his head, with sacred fillets bound;
And sighing said: o most renown'd of men,
I was the father of five children then:
VVhom now (such is the change of things!) you see
Halfe childlesse: for my absent sonne to me
Is of small comfort; who, my Vice-roy, raignes
In sea-girt ^l *Andros*, which his name retaines.
Him, ^m *Delius* with prophetick skill inspir'd.
A gift past credit, still to be admir'd,
My daughters *Bacchus* gave; above their sute:
That all they toucht should presently transmute
To wine, to corne, and to *Minerva's* ⁿ oyle.
Rich in the use. To purchase such a spoile,
Great *Troy's* Depopulator, ^o *Atreus* Heire,
(Lest you should thinke we have not borne a share
In your mis-laps) with armed violence
Inforc't them from me: charged to dispencc
That heavenly gift unto th' ^p *Argolian* Host.
They scape by flight: two to *Eubœa* coast;
Two fled to *Andros*: these the Souldier
Persu'd, and threatned (if unrender'd) warre.
Feare nature now subdu'd: his sisters were
By him resign'd; forgive a brothers feare.
Not *Hector* nor *Aeneas* then were by
To guard his towne; who so long guarded *Troy*.
About to binde their captive armes in bands;
Rearing to heaven their yet unchained hands,
O father *Bacchus* helpe! While thus they prayd,
The Author of that gift presents his aid.

(If such a losse may be accounted so)
Yet how they lost their shapes I could not know;
Nor yet can tell. It selfe the sequell proves;
Converted to thy ^q Wives white-feather'd Doves.

With such discourse they entertaine the feast:
That ta'ne away, dispose themselves to rest.
With day they rose; the Oracle exquire:
VVho bids them to their ^r ancient Nurse retire,
And kinred shores. Now ready to depart
The King presents rich gifts, wrought with rare art
A scepter to *Anchises* gives: a brave
Robe, and a quiver, to *Ascanius* gave:
A cup to *Aeneas*, which surpasst the rest;
By *Theban Therses* sent him once his Guest.
Mylean Alcon made what *Therses* sent;
And carv'd thereon this ample argument.

A City with seven gates of equall grace;
These serve for names to character the place.
Before it, exequies, tombes, pyles, bright fires,
Dames with spread haire, bare breasts, and torne attires,
Decipher mourning: Nymphs appeare to weepe
For their dry Springs: sap-fearing cankers creep
On naked trees: Goats lick the foodlesse ground.
In midit of *Thebes*, ^v *Orion's* daughters crown'd
VVith fillets stand: This proffers to the sword
Her manly breast; Her hands her death afford,
For common safety. All the people mourne;
And with due funeralls their bodies burne.
Yet left the world should such a linage lose,
Two youths out of their virgin almes rose.
These Orphans wandering Fame *Corona* calls:
VVho celebrate their mothers funeralls.
The antick brasie with burnisht figures shin'd:
Whose brim neat wreaths of guilt ^x *Acanthus* bind.

Nor were the *Trojan* gifts of lesse expence:
Who gave a *Censor* for sweet frankincense,
An ample *Chalice* of a curious mold;
With these a crowne, that shone with gems and gold.

In that the *Tenians* sprung from ^y *Tenens* blood,
They saile to *Crete*: ^z but *Iove* their stay with-stood.
Leaving those ^a hundred Cities, now they stand
For wint ^b *Ausonia's* destinate strand.
Tost by rough Winter and the wrath of seas,
They anchor at the faithlesse *Strophades*,
Thence frighted by ^c *Aello*; saile away
By steepe *Dulichium*, stonie *Ithaca*,
Samus, high *Neritus* clasp'd by the Maine;
All subject to the fly *Vlysses* raigne.
Then at ^d *Ambracia* touch, the strife and grudge
Of angrie Gods; ^e the Image of the Iudge
Behold, by them converted into stone:
Now by ^f *Aethiuan Apollo* knowne.
Then the *Dodonean's* speaking Oake they view;
Chaonia, where ^g *Molossus* children flew
With aiding feathers from the impious flame;
Next to *Phaacia*, rich in Orchards came;
Then to *Epirus*: at *Buthrotos* staid,
Whose scepter now the ^h *Phrygian* Prophet swaid;

in descent from *Dardanus*. a *Crete* had a hundred cities. b *Latium*, a part of Italy. c One of the Harpyes. d A City of *Eurus*. See the Comment. e A fable unknowne. f So named for favouring *Augustus* in the battell of *Actium*, against *Marcus Antonius*, who amplified his temple with the city, which of that victory he called *Nicopolis*. g The Oake of *Dodona* which gave Oracles. h Were turned into birds an obscure fable. i *Helms*. See the Comment.

And

a Accomplishing the years.

b *Eurus*.
c *Venus*. Of the Island *Cythera* consecrated unto her.
d Their Images.
e *Ascanius*.
f His son by *Cecuba*.
g A Port towne of *Pergas*.
h *Delos*, a city of the same name with the Island.
i A Palme and an Olive tree when delivered of *Ascanius* and *Diana*.
k Bread and Wine.

ANIVS
DAUGH-
TERS.

l An Island of the *Ægean*, the first of the *Cyclades*.
m *Apollonius* of *Delos* where he was born, and hono-
n For *Minerva* produced the Olive tree.
o *Agamemnon*.
p *Grecian*.

q These the wife of *Aeneas*.

r *Teles*, mistaken by *Ascanius* for *Ceres*.

ORION'S.
DAUGH-
TERS.
f *Therses*.
e See the Comment.

u *Malischa* and *Moussa*.

x An *Acanthus* so called.

y Who came from *Crete* into *Pergas*.
z For the former Oracle meant *Italy*, from whence *Dardanus* came into *Asia*, and marrying the daughter of *Tenens* commanded that people, called afterward *Trojans* of King *Troes* the third.

a Scylla.
b Three
Promon-
tries, each
one stretch-
ing to the
South, the
other to the
West, and
the third to
the North.
c A Nor-
thern con-
stellation
never under
our Horizon
d Called
the eol
Zante after
Melana.
e A rock on
the North
side of those
straights.
f A Gulph at
the entrance
of the
straights of
Melana.
g Charybdis.
h Scylla.
i A Sea
Nymph, the
daughter of
Nereus and
Doris.
k The Ne-
reides, of
whom there
were fifty.
l Polyphemus.
m So called
of their
whitenesse.
n Galatea
the daughter
of Nereus.
o Scylla, the
daughter of
Cecrops, a Ri-
ver of Cal-
abria.
p The
daughter of
the River
Simoeus.
GALATIA
AND
ACIS.

q Heaven.

r The son of
Faunus, a
Prophet a-
mong the
"seas".
s Homer, O-
d. 1. 9. See
the Com-
ment on the
fourteenth
book.
t Galatea.

And see resembled *Troy*. Fore-told of all
By *Priam's Helenus*, that would befall,
They reach ^a *Sicania*. This ^b three tongues extends
Into circumfluent Seas. *Pachynus* bends
To showrie *Auster*; flowry *Zephyr* blowes
On *Lilybaeus* browes; *Pelorus* showes
His Cliftes to *Boreas*,^c and the frozen *Beare*
That thuns the *Ocean*. Under this they steare
And stretch their oares; who favour'd by the tide,
That night in *Zante's*^d crooked harbor ride.
The right side dangerous^e *Scylla*, turbulent
^f *Charybdis* keeps the left; on ruine bent.
g She belches swallowed ships from her profound;
h Her fable wombe, dogs, ever rav'ning, round;
Yet beares a virgins face: if all be true
That Poets sing, she was a virgin too.
By many fought, as many she despis'd:
To Nymphs of Seas, of Sea-nymphs highly priz'd,
She beares her visits; and to them discovers
The history of her deluded lovers.
To whom thus ⁱ *Galatea*, sighing, said;
While *Scylla* comb'd her haire. You, lovely Maid,
Are lov'd of generous-minded men, whom you
VWith safety may refuse, as now you doe.
But I, great *Nereus* and blue *Doris* Seede,
Great in ^k to many sisters of that breede;
By thunning of the ^l *Cyclops* love provok't
A sad revenge. Here teares her utterance chok't.
These cleans'd by the ^m marble-finger'd maid;
Who, having comforted the Goddess, said:
Relate, o most ador'd, nor from me keep
The wretched cause that makes a Goddess weep;
For I am faithfull. ⁿ *Nereis* consents,
And thus her griefe to ^o *Ceris* daughter vents.
The Nymph ^p *Simethis* bore a lovely Boy
To *Faunus*, *Acis* call'd; to them a joy;
To us a greater. For the sweetly-faire
To me an innocent affection bare. (crowne,
His blooming youth twice-told eight birth-dayes
And clothe his cheekes with scarce-appearing downe.
As I the gentle boy, so *Polypheme*
My love persude; our loves alike extreme.
Whether my love to *Acis*, or my hate
To him were more, I hardly can relate.
Both infinite! ^q *O Venus*, what a powre
Hath thy command! He, still austere and fowre,
A terror to the woods, from whom no guest
With life escapes, accustomed to feast
On humane flesh; who all the Gods above,
With them ^r *Olympus* scorn'd; now stoopes to love.
Forgetfull of his flocks and caves, a fire
Feeds in his breast, inflamed with desire.
His feature now intends, now bends his care
To please: with rakes he combs his stubborne haire;
His bristles barbes with scithes: and by the brook's
Vntolid mirror calmes his dreadfull lookes:
His thirst of blood, and love of slaughter cease;
Lesse cruell now: ships come and goe in peace.
When *Telemus* came from *Sicilian* seas,
The Augur *Telemus* ^s *Eurymides*,
And said to *Polypheme*, thy browes large sight
^t Shall by *Ulysses* be depriv'd of light.
O foole, he laughing said, thou tell'st a lye;
^u A female hath already stolne that eye.

Thus flouts the Prophets true prediction:
And with extended paces stalkes upon
The burnd shore; or weary, from the wave-
Beat beach retireth to his gloomie cave,
A promontorie thrust into the maine;
Whose cliftie sides the breaking Seas restraine:
The *Cyclop* this ascends: whose fleecie flock
Vnforced follow. Seated on a rock;
His staffe, a well-growne Pine, before him cast,
Sufficient for a yard-supporting mast;
He blowes his hundred reeds: whose squeaking fils
The far-resounding Seas, and ecchoing hills.
Hid in a hollow rock, and laid along
By *Acis* side, I heard him sing this song.
O *Galatea*, more then lilly-white,
More fresh then flowrie meads, then glasse more bright,
Higher then Alder tree, then kids more blithe,
Smoother then shels whereon the surges drive,
More wiht then Winters Sun, or Summers aire,
More sweet then grapes, then apples farre more rare,
Clearer then Ice, more seemely then tall ^u Planes,
Softer then tender curds, or downe of Swans,
More faire, if fixt, then gardens by the fall
Of springs in hac't. Though thus, thou art withall.
More fierce: then salvage bulls, who know no yoke,
Then waves more giddy, harder then the oke,
Then vines or willow twigs more easlie bent,
More fustie then rocks, then streames more violent,
Prowder then peacocks prais'd, more rash then fire,
Then Beares more cruell, sharper then the brier,
Deafier then Seas, more fell then trod-on snake;
And, if I could, what I would from thee take,
More speedy then the hound-pursued hinde,
Or chased clouds, or then the flying winde.
If knowne to thee, thou wouldst thy flight repent;
Curse thy delay, and labour my content.
For I have caves within the living stone;
To Summers heat, and VVinters cold unknowne:
Trees charg'd with apples; spreading vines that hold
A purple grape, and grapes resembling gold.
For thee I these preserve, affected Maide.
Thou strawberries shalt gather in the shade,
Autumpal cornels, plummes with azure rinde,
And wax-like yellow of a generous kinde;
Nor shalt thou chee-nuts want, if mine thou be;
Nor scalded wildings: serv'd by every tree.
These flocks are ours: in vallies many fray,
VVoods many shade, at home as many stay.
Nor can I, should you aske, their number tell:
Who number theirs, are poore. How these excell,
Beleeve not me, but credit your ownr eyes:
See how their udders part their stradling thighes.
I in my sheepe-coats have new-weaned lambs;
And triking kids late taken from their dams.
New mill, fresh curds & cream, with cheefe well prest,
Are never wanting for thy palats feast.
Nor will we gifts for thy delight prepare
Of easie purchase, or what are not rare:
Deere, red and tallow, Roes, light-footed Hares,
Nests seal'd from cliffe, and Doves produc't by paires.
A rugged Beares rough twins I found upon
The mountaine late, scarce from each other knowne,
For thee to play with: finding these, I said,
My Mistris you shall serve. Come lovely Maid,
Come

u Plane
trees.

Red berries
with hard
stones which
are not ripe
until Octo-
ber.

Come *Galatea*, from the surges rise,
Bright as the Morning; nor our gifts despise.
I know my selfe; my image in the brooke
I lately saw, and therein pleasure tooke.
Behold, how great! not *Jupiter* above
(For much you talke I know not of what *Love*)
Is larger siz'd: curls on my browes displaid,
Affright; and like a grove my shoulders shade.
Nor let it your esteeme of me impair,
That all my body bristles with thick haire.
Trees without leaves, and hories without maines,
Are sights unseemely: grasse adorne the plaines,
Wooll sheepe, and feathers fowle. A manly face
A beard becomes: the skin rough bristles grace.
Amid my fore-head shines one onely light;
Round, like a mighty shield, and cleare of sight.
The Sun all objects sees beneath the skie:
And yet behold, the Sun hath but one eye.
Besides, your Seas obey my fathers throne:
I give you him for yours. Doe you alone
Vouchsafe me pittie, and your suppliant heare;
To you I onely bow; you onely feare.
Heaven, *Jupiter*, his lightning I despise:
More dread the lightning of thy angry eyes.
And yet your scorn: my patience lesse would move,
Were all contemn'd. Why should you *Actis* love,
And slight the *Cyclop*? why to him more free?
Although himselfe he please; and pleaseth thee,
(Which frets me most) could I your darling get,
He then should finde my strength and me like great.
His guts I would extract, squeeze out his braines,
Throw his dismember'd lims about the plaines:
And if with thee he mingle, mixe thy wave
With his hot blood; and make thy deepe his grave.
For o, I fyre I despis'd affection burnes
With greater rage: my bulke to *Actis* turnes,
And all her flames are in my bosome pent:
Yet *Galatea*, wilt not thou relent.
This said, he rose; (for he beheld him well)
Nor could stand still; but terrible and fell,
Hurries about the woods and well knowne coast;
Much like a Bull that hath his Heifer lost.
Who me and *Actis*, too secure, elpy'd:
And with a voyce that futes a *Cyclop*, cry'd,
This houre shall be the last of all your joyes.
Affrighted *Actis* retired with the noyse.
I under water dy'd: he flying said;
Helpe *Galatea*! you, o parents, aid
The utterly undone; and entertaine
Your issue in the Empire where you raigne:
A torne off rock the following *Cyclops* threw:
Whose corner over-whelmed *Actis* flew.
VVe did, what could be licenc'd by Fate:
Resuming *Actis* to his Grand-fires state.
The purple blood from his crush'd body fled;
VWhich presently forooke the native red:
First like a raine-discoloured streame appears;
Then crystalline. The rock in sunder teares:
Whose crannies with up-starting reeds abound;
And in the breach insulting waves resound:
From whence a youth arose above the waft;
His horned browes with quivering reeds imbrac't.
Twas wondrous strange: but that his lookes appeare
More blew, and he more great, it *Actis* were.

And so it was: although he now became
A living streame, which still preserves his name.
Here *Galatea* ends; th' assembly brake:
To smiling Seas the Nymphs themselves betake.
Scylla returning, dares not trust the Deepes:
But naked, nigh the thirstie gravel keeps;
Or wearie, in the more sequestred waves
Her comely limmes in cooling water bathes.
Loe, *Glancus* in the Sea but lately knowne,
Transformed neere *Eubæan Anthedon*,
Through yeelding waves arrives: rapt with her sight;
By gentle words attempts to stay her flight.
She faster fled: who swift with feare ascends
A lofty hill, which neere the shore extends:
Whose round congested summit, crown'd with wood,
Did over-peere the under-swelling flood.
There stayes, secured by the place; nor knew
If God, or Monster: much admires his hue,
His spreading locks, which all his shoulders veile;
And hinder parts, that beare a fishes taile.
Perceived; leaning on a rock, he said:
I am no beast, nor prodigie, faire Maid:
Not *Proteus*, *Triton*,^h *Athamanti des*,
Are greater Gods, or more command in Seas.
Yet once a mortall; and did then frequent
Th' affected Seas. On those my labour spent.
Sometimes with nets I fishes hale to land:
Sometimes the line directed with my wand.
The shore a meadow bounds; whereof one side
Is fring'd with weeds, the other with the tyde.
On this nor horned cattle ever fed,
Nor harmlesse sheepe, nor goats on mountaines bred.
No bees from hence their thighes with hony lade;
Those flowers no marriage garland is ever made:
That grasse ne'r cut with fishes. Of mortals I
First thither came; my nets hung up to dry.
While I expos'd the fishes which I tooke;
By their credulity hung on my hooke,
Or masht in nets; (what would a lye behove?
Yet such it seemes) my prey began to move,
Display their finnes, and swim as on the flood.
While I neglect their stay, and wondring stood;
They all by sight avoiding my command,
Together left their owner and the land.
Amaz'd, and doubting long; the cause I sought,
If either God or Hearb, this wonder wrought.
What hearb, said I, hath such a power? in hast
An hearb I puld, and gave it to my tast.
No sooner I swallowed, but my entrails shooke:
VWhen forth-with I another nature took.
Nor could refrain; but said, o Earth, my last
Farewell receive I in seas my selfe I cast.
The Sea-gods now vouchsafing my receipt
Into their sacred fellowship, intreat
Both *Thetis* and *Oceanus*, that they
VWould take, what ever mortall was, away.
Whom now they hallow, and with charmes nine times
Repeated, purge me from my humane crimes:
And bad me dive beneath a hundred streames.
Forth-with the rivers rusht from sundry Realmes;
And sea-raisd surges roule above my crowne.
As soone as streames retire, and seas were downe,
Another body, and an other minde;
Vnlike the former, they to me assign'd

GLANCUS
A city of
Eubæa, here
called *Ena*,
on the Island
of *Ena*,
joining by a
bridge to
Eubæa.

h. Melicertes
the sonne of
Atreus,
converted
into a Sea-
God and
called *Pala-*
mon.

Thus

Thus much of Wonder I remember well;
 Thenceforth insensible of what befall.
 Then first of all this sea greene beard I saw,
 These dangling locks, which through the deepe I draw;
 Broad shoulder-blades, blew armes of greater might;
 And thighes which in a fishes taile unite.

What bootes this forme? my grace with Cods of seas?
 Or that a God? if thou affect not these?

While thus he spake, and would have uttered more,
 Coy *Scylla* flies. He with impatience bore
 His loves repulse: whom strong desires transport
 To great *Titanian* *Circes* horrid Court.

a The
 daughter of
 the Sunne,
 of the Race
 of the *Titans*.

V P O N

VPON THE THIRTEENTH BOOK OF OVIDS METAMORPHOSIS.

That our Poet was one of the best Orators of his times, need not much the testimony of Seneca the elder, his admiring auditor: it being abundantly confirmed by these his unparallel'd Orationes of Ajax and Ulysses for the armes of Achilles; feigned to have beene forged by Vulcan, at the intreaty of his mother Thetis: and so admirably temperd as not by weapon to be penetrated. By which is to be understood, how they continue invulnerable, maugre all the assaults of men, and malice of Fortune; who are invested with the divine protection. His mysticall shield (here objected to be too heavy for the one, and not understood by the other) is rarely described by Homer. Of which to give onely a touch.

THE CON-
TENTION
FOR A-
CHILLES
ARMOR.

Achilles
Shield.

He tinne, hard brasse, rich gold, and silver, cast
Amidst the fire, then his huge anvill plac't
On the broad stock: his tongs in his left hand;
His right a mussy hammer doth commind.
First forg'd a strong and ample shield, of hew
Most rarely diverse: round about he threw
Three radiant rings (a silver lore behinde)
The shield charg'd with five files, in which his minde
Expressed in divine variety
The fruitfull earth, blew seas, the figur'd sky,
The never-wearied Sun, the Moone unhorn'd,
And heaven with all his sparkling fires adorn'd,
The Pleiad's, Hyades, Orion stout;
The Beare sur-nam'd the Waine, which wheelles about
Heavens Axeltree, and still Orion eyes:
Repulsed by the watry Deities.
Two goodly Cities he erected then;
Inhabited by divers-languag'd men, &c.

Et autem in quem fecit prælatum flammam-
que
Et aurum præteritum & argentum, ac de-
inde
Posuit in trunco magnam incendens & accipit
autem manum
Malicam gravem: altera vero accipit for-
cipem.
Fecit autem primum Cypriam magnamque
Æthiopicamque
Undique variegans, circumque præit lachrum
triplicem, splendorem: extra autem argen-
teum loram.
Quæque autem ipsæ erant Cypriæ frons, sed
in ipso
Fecit varia multa sapienter mente.
In eo quidem terram effudit, unque cælum,
inque mare,
Solemque insatigabilem, lucemque plenam:
In coque Hyades omnia, quibus cælum corona-
tum est,
Pleiadæque, Hyadæque, totæque Orion-
is,
Et jamque quam & Plaustrum cognomine ve-
rant,
Quæ ibidem ventitas & Orionis ostendat:
Sola autem experti sunt undarum Oceanus:
Inque eo dum fecit variatas varia lingua re-
minuit
Palastra. Hom. Illi l. 8.

The one frolick in nuptials, distributing Justice, and injoying the plenty and delights of peace: the other besieged; exercised with martiall stratagems and conflicts. Another part presented the culture of the earth, with her harvests and vintages. Here, Heardsmen grased their Heards: there shepheards their flocks, and solaced themselves with their rurall pastimes: the confines of all was the Ocean. To conclude, it contained the whole world, expressed by the orbicular forme of the shield: the foure metals whereof it was made the foure Elements; Gold presenting fire; in regard of his puritie; Brasse, Earth, in that hard and solid; Tinne, Water; of its softnesse, and facility in melting; and Silver, Ayre, in regard of the dulnesse and obscuritie thereof, before it be refined. The three intrecing rayes defiguring the Zodiack, treble in respect of the breadth (comprehending six Degrees on either side of the Ecliptick, as is usually computed for the Latitude of the Planets, although some expatiate farther, and others not so farre) in which the twelve signes have their motion; and shining, in that the way of the Sunne. The silver handle is taken for the Axeltree, about which the heavens rowle: and by the five files the Æquator, the two Tropicks the Artick and Antartick Circles. How ever this may be capt at, as the meere conjecture of Eustathius, yet the figures in the shield informe the minde and erect it to no mean contemplations. For here Vulcan had formed the variety of the starres; the arts and employments both of peace and warre; and whatsoever conduceth to a perfect government. Neither commends he unto us a slothfull and unactive Philosophy: but that which for knowledge and execution might comply with so great a spirit as Achilles.

In this contention for the Armor, that difference is arbitrated, how the courage of the minde, and strength of the body, is of lesse use in affaires of warre, then counsell and policy; the one personated in Ajax, and the other in Vlysses. Wherein our Poet hath admirably suted the words to the matter, and both to the qualitie of the persons. Ajax Oration is souldier-like; vehement, disdainfull, boasting of his birth and glory of his actions: Vlysses, on the other side, composed, rhetoricall, and prevalent to his purpose; by which he obtaineth the Armour. Such is the power of Eloquence: agreeable to the an-

AJAX

first of Thucydides to Archidamus King of Sparta, asking him pleasantly who wrestled best, either he or Pericles: (they ever opposing one another in the Senate) When I throw him, replied Thucydides, he yet perswades the lookers on that I have the fall. Ajax at this indignity grows distracted with wrath, and in his madnesse slaughters whole flocks of sheepe, mistaking them for the Grecian Army; hanging up two of an extraordinary size (whipping, and insulting over them with a furious mirth) for his Iudge and Competitour: When recovering his senses, through griefe and impatience, he fell on that sword which Hector had formerly given him. Fatall in that given by an enemy; as he complaineth in Sophocles: so was the Belt, which he gave to the other, by which his body was dragged about the walls of Troy at Achilles his Chariot. This selfe slaughter of Ajax, exemplifies the frailtie of humane vertue. He, whom no force could subdue, is vanquished by sorrow. An act that deserves not the name of valour, but rather proceeding from a faintnesse of spirit, and disability to suffer.

*Rebus in adversis facit est clementer vitam.
Fortius ille facit qui miser est potest.
Martial.*

The miserable easily life despise:
More valiant he who beares his miseries.

And expects the resolution of fortune: as Josephus, who constantly rejecting the advice of self-slaughter, was deliver'd beyond all humane apprehension: when Cassius contrarily, fatally misinterpreting the gratulation of friends, even within view and hearing, for the insultation of enemies; by a precipitate dispaire, both lost himselfe, and the publique liberty. Yet the killing of a mans self was by the Stoick in some cases allowed of, and dignified by the practice of former ages. At Marseilles in France, a city, saith Tacitus, well tempered with Grecian civility and Provinciall frugality, they accustomed to keepe poyson for such as desired to make themselves away: first having their reasons approved by the Senate. But O deceitfull physick! which by curing the short sorrows of this life, transmits us to eternall! where we vainely wish our former condition, and ever labour with a fruitlesse penitence. A truth not unknowne to the ancient Pagans: vindicated by the Poet from the tyranny of custom, and seducing Philosophy.

*Proxima deinde tenet maissi loca, qui sibi
Ipsam
Pulchre perierit manu, luxuriae perit
Pecunia, animus quam velleit atque in alto
Nunc est passus, non, et daret perire la, erat.
Erat et sibi, pulchre palas, non sibi, unde
Ipsa, et non sibi, non sibi, non sibi, non sibi.
Virg. Æn. l. 6.*

The next those pensive wretches hold, which slew
Themselves, and cast away their soules, t'eschew
The hated light. How faine would they again
Returne to want and toyle! but Fates restraine;
And the unrenavigable Stygian sound, (bound.
Whose nine times winding streames their mansions

His blond is feigned to have beene converted into an Hyacinth: either because that flower was after his death first discovered by the inhabitants of Salamina, which was his city; or that it presents the two first letters of his name, both the one and the other expressing lamentation. Of the Hyacinth enough hath beene spoken in the fable of Hyacinthus. Ajax was intomb'd on the Promontory of Rheteum. The Æolians, who inhabited reedified Ilium, reported how after the shipwrack of Ulysses, the armes of Achilles were cast by the sea on the bases of his monument.

*Æolia, Hylætes perfulsum sanguine scutum
Quod in ætrem Ithacæ cunctis virgula dedit,
Inducti arripuit Neptunus in aqua jactum
Naufragis, ut dominum posset adire juveni.
Alo. Em. 28.*

Achilles shield, which Hector's blood distain'd
By partiall sentence fly Ulysses gain'd:
Which wrackt, on Ajax tomb just Neptune threw.
Though men with-hold, the Gods give each their due.

So their owne Apollo gave the deserved Palme of wisdom to Socrates, whom they unjustly condemn'd of Atheisme. Ulysses after his victory, sets saile for Lemnos: and brings back Philoctetes, with the arrowes of Hercules: without which Troy could not be taken, as foretold by the Oracle; to declare how no great matter can be achiev'd without heroicall assistance.

HECUBA.

Now Ilium flames in one funerall Pile, and suffers whatsoever a remorselesse enemy could inflict. But no calamity was like that of Hecuba, to whom old age became the worst of punishments.

*Troiam Troia Priamus venisset ad umbram
Assaraci magni juvenibus, Hecubæ fuisse*

Priam, Troy flourishing, in pompe had gone
To great Assaracus; then borne upon

The

O youths well taught in natures sacred laws :
Of young and old the glory and applause.
Who slighting wealth, rush through the violent rage
Of fire ; alone to rescue feeble age.
The vertue which in these triumphed thus,
Shut up the jawes of fierce *Enceladus* :
Ev'n *Fulcan*, to preserve these monuments
Of pietie, chokes *Aetna's* flaming vents.
The Elements had sense Their father Aire
And mother Earth assists them with their care.
If the two *Lacon's* won immortall fame ;
Or he who bore his father from *Troys* flame :
If glory the *Argolian* brethren crown,
Who to their mothers yokes their necks held down ;
Why should not the *Sicilians* temples raise
T' *Amphinomus*, and bold *Anapis* praise.
Although *Trinacria* have great things brought forth,
Yet none that can compare with so great worth.
Nor should she mourn her losse, her people burn'd,
Her fields laid waste, her towres to cinders turn'd :
Else such a pietie she had not shown ;
Now by calamitie renowned grown.

O bene natura mentes, Documenta sa-
perna
Iustitia, Iustitiam Noveris, tuos fructus
Qui spectus opibus modis proferas, et quos
Nil prater sanctorum tollere caritatem,
Haud equidem immortales tantis caritatem
proferas,
Enceladi fauces obsequi se nec,
Ipse reddebatem fructus, Muleret, et
nam,
Ladit exemplum ne monumenta per,
Se ferunt elementa silem, parit affert,
Terraque materiam sedula sicut omni,
Quod finitum amant praevenit de astra Lacon-
nes,
Aeneas Phrygia natus ab igne pater,
Si verum Argelates illustret gloria fratres,
Qui sua materno colit dolore iura :
Cur non Amphionem, cur non tibi finit
Anapi,
Aeneas Siciliam templum dicat in omni,
Plerumque summa dederit Trinacria Laudi,
Noverit hoc majus se gessit, et finit,
Nec delectat damnum, quod deus in ardet,
Nec poma exstas igne favore damus,
Nunc potuit pietas flamma, et effere prebuit
Empion est in ge- et elate prebuit decet.

Aeneas flying from *Troy*, took ship at *Antandros*, and sailed from thence unto *Delos*, where *Anius* the Priest of *Apollo*, then reigned. The concurrence of those two dignities in one person, declare that supreme authoritie should ever be accompanied with the care and protection of Religion. Of diverse such we read both in sacred and prophane stories ; *Trismegistus* taking his name (as observed by *Alexander ab Alexandro*) from being a King, a Priest, and a Philosopher. And *Julius Caesar*, the High-Priest, obtaining the Empire ; that office, with the other, was ever after united in the person of the Emperour ; untill *Gratian* cast off both the name and attire as contrary to the profession of a Christian. *Anius* relates the change of his foure daughters, who could turne whatsoever they handled into *Corn*, *Wine* or *Oyle* ; and for that cause were surpris'd by *Agamemnon* to sustaine his Army, but by being converted into *Doves*, they avoided their durance. This *Anius* was a carefull and provident Prince in providing for his family, and his daughters as frugall in disposing ; whereupon it was feigned, how all that they toucht converted into sustenance. Now the *Græcians* suffering much scarcitie at the Siege of *Troy* ; and hearing that *Delos* abounded with all necessaries (the Islands thereabouts prohibited to trade) they enforced *Anius* to furnish them with provisions, and carryed away his daughters in hostage. When the plentie of the Islands being utterly exhausted and they sent back, they were said to have been converted into *Doves*, (as great devourers of *Corn*) because all was consumed. A hungry conceit : but *Sabinus* is my Author.

ANIVS
DAVON-
TERS.

Anius presents *Aeneas* with a Goblet, whereon was engraven the story of *Orions* daughters who sacrificed themselves for their Countrey : from whose funerall Pile, two youths ascend, who celebrate the obsequies of their mothers ; The names of the virgins, *Meliocha* and *Menippa* : of these who sprung from their ashes *Coronæ*. And what were these, but the Crowning of their merits, and propagation of their glory to posteritie ? For *Bceotia* labouring with a deadly drought, it was answered by the Oracle, that the anger of the Gods was onely to be appeased by their sacrificing of two virgins. When these *Thebane Ladies*, all other refusing, offered themselves for the publique safetie. It is feigned how *Pluto* and *Proserpina*, commiserating their deaths, tooke away their bodies, and raised two sturres in their roome, which forthwith ascended the Firmament. This may unforsedly admit of the former interpretation. A temple was dedicated unto them in *Orchomenus* ; whither the young men and virgins of that Countrey brought presents yearly ; and celebrated their memories.

ORIONS
DAVON-
TERS.

Aeneas here consulting with *Apollo*, to know where he should plant himselfe and his *Trojans*, the Oracle replied.

You *Dardans*, let that fruitfull Land, the Seat
Of your first fathers, harbour your retreat:
Your ancient mother seeke.

Dardania dard, quo nos a flage parentum
Prima tulit collatione, et ubi lato
Acceptis rebus : antiquam expulsi na-
tionem.
Virg. En. l. 3.

Which

Which Anchises interprets for Crete, in that Teucer their ancestor came from thence into Phrygia: Thither they saile: where they began to build and manure the earth; when a mortall pestilence caused them to suspect the mistaking of the Oracle who were thus reformed by their Penates.

Miranda felix, non hac tibi litora fuisse
Delius, aut Crete iussit consistere Apollo.
Est locus, Hesperiam Graui cognomine di-
cunt,
Terra antiqua, potens amoni aique ubere
gleba.
Quatuor coluntur viri: nunc fama, Minores
Ita iam dixisse dau de nomine gentem,
Ha nobis propria fides, Iane Dardanus arces,
Iasusque pater, genus a quo principis nostrum.
Virg. Æn. l. 3.

This Soyle is not design'd you; lanch your fleet:
Nor did Apollo bid you, plant in Crete.

There is an ancient Land, Hesperia nam'd
By men of Greece, for warre and plentie fam'd,
Till'd by th' O Enotri; by their off-spring since
Call'd Italy by Italus their Prince:

There must we fix. From whence great Dardanus
And Iasus sprung: the root of Troy and us.

Aeneas therefore departing from Crete in the search of Italy, is driven by tempests on the Ilands of the Strophades, the seat of the Harpyes, of whom we have spoken before; proceeding on their voyage they passe by Dulichium, Ithaca, Samos, and Neritus; all under the command of Vlysses. From then to Ambracia, a Citie of Epirus: where our Poet mentions the strife of the Gods, and a judge converted into marble. A fable no where else to be read of. Upon the top of the Cliffe, overlooking the Sea, stood the temple of Apollo; from whence by leaping into the Sea, it is said, that such, as unfortunately loved, were cured of that fury. To this the Poetresse Sappho was thus advised.

Quantum non ignibus aqua
Veni, Ambracia est terra petenda tibi.
Phœbus ab excessu, quantum patet, afficit
aquit:
Actæum papali, Leucadiaque vocatur.
Hinc se Deucalion Pyrrha succensus amore
Misi, & illa se corpore premit aqua.
Nec mora, verus amor fugit lentissima
mersi
Tollera: Deucalion igne levatus erat.
Hanc legem loci ille tenet: peto protinus
altam
Leucada: nec saxa desiliisse time.
Ovid. Ep. 21.

Hie to Ambracia, since unequall fires
Consume thee. From a rock that there aspires
Phœbus doth all the ample deep surway:
Men call't Actæum and Leucadia,
Deucalion, mad for Pyrrha, grieve to ease,
Leapt down from thence, and safely prest the seas.
Forthwith chang'd love fled from the carelesse brest
Of drencht Deucalion: and his fury ceast.
That place retaines this vertue: thither hast:
And feare not from on high thy self to cast.

And so she did if we may credit Menander.

Who with ambitious glory stung
And scorn'd loves fury, headlong flung
Herself from high Cliffs; after snee,
Phœbus, had made her vows to thee.

Superbum nimium venata gloriam,
Furioso desiderio præcipitem adit.
Ab ætæ sese scopulo, cum rex tibi,
Phœbe vota fecisset.

Artemisia, after the death of Mausolus, condemned by Dardanus, a youth of Abydos in revenge thereof pulled out his eyes: notwithstanding still desperately affecting, repaired to this rock for a remedy; who perished in the fall, and had here her sepulcher. Next came they to Dedona, a Citie of Chaonia: close by in a grove of Oakes stood the temple of Jupiter: in with his oracle, of all among the Græcians the most ancient. It is reported (as here by our Author) that the Oakes themselves gave oracles; others that they were given from their loughs by Pigeons. Whom Herodotus interprets to be certaine old women with beards, transported thither from Egyptian Thebes; appearing at the first to coo like Doves, in that their language was not understood; and thereupon so called. Then entred they the bay of Chaone, where our Poet tells of the Sonnes of a Molossian king, converted into birds, to avoyd the flames that environ'd them, a fable altogether unknown. From hence they sailed unto Phæacia, (now called Corcyra) an Iland famous for the Heriyards of Alcinous, and wonderfull pregnancy of the soyle (a fable derived from the terrestriall Paradise) whose happie inhabitants, (beloved of the Gods for their hospitalitie) in that excellent sea-men, were feigned to descend from Neptune. And now they arrive at Buthrotas; where amazed Aeneas meets with the Prophet Helenus, and Andromache his wife, late widow unto Hector. These among the spoiles of Troy became slaves unto Pyrrhus the sonne of Achilles: who now soliciting the marriage of Hermione the daughter of Menelaus, gave Andromache to Helerus, who succeeded him in a part of his Kingdome, (Pyrrhus being murdered by his rivall Orestes before the Altar of Apollo) which he called Chaonia of his brother Chaone, whom he had formerly slain accidentally: so called he the Citie Troy, and the river Simois, in memoriall of his native Countrey. Aeneas informed by him
of

his native Countrey. Æneas informed by him of his future affaires, puts again to Sea: and after a few daies sayling, thrusts into the straights of Zancle, now called Messina. On the left hand lay Charybdis: once, as they fable, a ravenous woman; struck with lightning by Jupiter, and thrown into the Sea for stealing Hercules Oxen. This whirlpit is said to belch up her swallowed wracks as farre as Tauromenia.

But Scylla ariseth aloft neere the opposite shoare: her wast hem'd round with barking dogs, yet retaining in her upper part the face and proportion of a Virgin. For such she formerly was: who making her many suitors the subject of her scorne, accustomed to repaire to the Nymphs of those seas, and acquaint them with the stories of her slighted lovers. But Galatea could not so safely put off the pursuit of Polyphemus: whose hated affection, with the tragicall end of her beloved Acis, she relates unto Scylla. This Polyphemus was one of the Cyclops, and chosen Prince of the rest, in regard of his bodily strength, and more then Giant-like proportion; who inhabited that part of Sicilia which borders on Ætna. Yet is this monster, as well in minde as in body, mollified by love; if love can harbour in so monstrous a bosome: rather a furious desire, and naturall impulsion to Venus, wherein the reasonable soule is no agent; and proper to beasts as well as to men.

GALATEA AND ACIS.

Fierce bulls, when Venus stings incite,
Lowd-bellowing, for their heifers fight.
The jealous heart, not then inclin'd
To feares, dares combate for his hind;
And ambient aire with braying teares.
The Indian then the Tyger feares.
Fell bores their wounding Tushes whet;
And froth'd with champ'd laver fret.
Their manes then Lybian Lions shake;
And with their hideous roarings make
The Forrest grone. The Elephant,
Nor huger Whale, these furies want,
All are oblig'd in natures band:
Not one exempt. At loves command
Hate sinks to hell, and wrath expires;
Consum'd to ashes in his fires.

Venero instinctus suscipit anax
Crege pro tuta bella juvenem,
Si confugio timore suo,
Poscunt timidi prælia cervi,
Et mugitu dant conceptus
Signa furoris: tunc torquatus
India Tigres deceler horret.
Tunc vuluificos acuit dentes
Aper, et toto est spiritus ore.
Pena quatit cæca Leonem,
Cum mox amor: tum silva gemit
Murmure sævo. Amat infans
Bellua ponti, Lucæque boves.
Vendicat omnes natura fides.
Nil inimicus est, adimamq; petat,
Cum iussit amor: voceretur cedena
Ignibus ira.
Sen. Hippo.

So Polyphemus puts off for a while his fierce disposition, and vents his amorous passions in songs which our Poet hath so suited to his person and character, as not to be esteemed the worst of his master pieces. At length espying unhappy Acis, laid in the bosome of his Galatea, he quasheth him under a rock; whom the compassionate Sea-Gods convert into a river. By the huge proportion of Polyphemus the Physiologists present wrath, violence, and dissolute appetite: by his shaggy locks and skin all hairy, a cruell disposition: according to that of Juvenall.

Rough limbs, all bristled o're with haire,
A sterne and salvage minde declare.

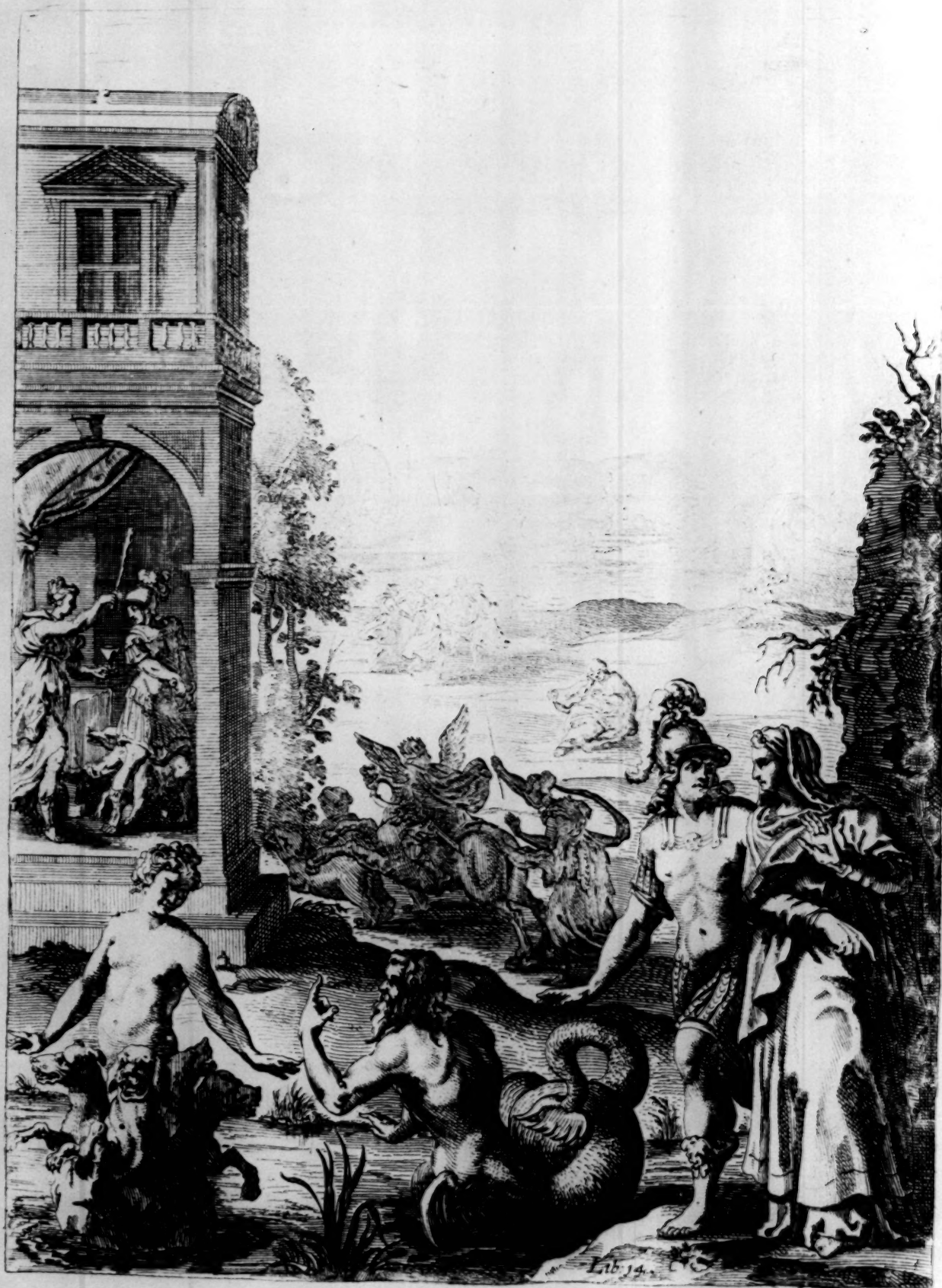
Hispida membra quidem, &
diva per corpora cæta
Offendunt atrectæ animum.

He was feigned to have had but one eye, of the round visor in the front of his helmet, declaring how oppression and injustice is ever armed to do mischief; said to be the sonne of Neptune, in regard of the rage and immanitie of the sea; which is called the father of prodigies. His violent love to Galatea, no other then brutish concupiscence; of whom he is hated. For Galatea, begot by Nereus on Doris, to expresse her divine originall, signifies beantie: and what sympathy hath beantie with deformitie, be it either in person or manners? who contrarily delights in her loving and beloved Acis: For love is the cement of love; and beantie affects her own similitude in another. But by the jealousie and envy of Polyphemus their happy union is divorced: yet now a River makes hast (for Acis signifies swift) to mingle his streame with Galatea; nor are they in their immortal parts to be separated. The physicall construction of the fable of Polyphemus we have formerly delivered in that of the Cyclops: and of him more hereafter.

Scylla returning along the shoare, is no sooner seen then affected by Glaucus: when frightened with his uncouth shape, he relates unto her the story of himself: how once a fisherman of Anthedon, a town of Bœotia; transformed by the Marine Gods; and received into their societie. But first they

cleanse

cleanse him from his humane corruptions, since no impuritie can partake of immortalitie; by spouting him with sea water; which the ancient held to have a purifying vertue. Philostratus describeth him to have a massie beard, of colour blew, his haire shaggy and dishevel'd; thick and arch'd eye-browes which touch one another; armes formed to swim; his breast all furr'd with sea-weeds; his belly lanke, the rest of his body like a fish, with a taile reversed. On the Boeotian shore there is a Promontory called the leap of Glaucus. He was said to have his originall from the Genius of the sea; in that so excellent a swimmer: who often would swim from the haven of Anthedon, the Townesmen looking on, so farre into the sea, as they could no longer discern him: when concealing himself in some desert place, and swimming back a day or two after, he would make them believe, that all the while he had feasted with the sea-Gods, and enjoyed their conversations. But in the end being lost in the sea (devoured belike by some fish) they reported that he was changed into a Sea-God: and withall to be Nereus his Prophet; in that out of long observation at sea, by the rising of the starres, and complexion of the sky, he could foretell what weather would follow. But the later age hath produced a man more deserving this honour: his name Colon, his Countrey Sicilia, of the Citie of Catane; who was called the Sea-fish, for his admirable swimming and affection to that Element. Who abode in the water, more then on the land: not onely out of his inclination but a strong necessitie; and would say how he neither could breathe nor live, should he long forbear it. From what fate or influence this sprung surpasseth all humane apprehension: which grew to such a habite, that he would swim like a Dolphin about five hundred furlongs together, even in a Tempest and against the rake of the billow, with incredible celeritie. And what is as strange to report, would overtake a ship when under saile before a stiffe wind; haling her, and calling the Mariners by their names: so well known to them all there about, that as a lucky signe they would receive him a board, enquire from whence he came and whither he went, with the accidents which had befallen him at sea; refreshing him with their best provisions. Who after a while (having undertaken to deliver their severall messages, and to dispatch what they trusted him withall) would leap from the Poope of the ship into the midst of the surges; now swimming to Caieta, now to the coasts of Salentina, Brutia, or Lucana, and sometimes to his native Sicilia: performing faithfully his severall engagements. This was his practice: when at a solempne festivall in the Phare of Messina, the King of Naples before a multitude of people caused a piece of Plate to be thrown into the Haven a reward for him who should fetch it from the bottome; which Colon attempted, but was never scene after. Either devoured by a fish or engaged in the concaves of the rock (whereof there are many) cast in, and choaked by the violent eddies and turnings of the waters: where he found a concealed sepulcher. But by the deifying of Glaucus they declared, that there is none of so humble and meane a condition; whom an extraordinary eminency in commendable arts cannot make immortall: as this of Glaucus may not improperly allude to the skill of Navigation; by which Barbarossa of a fishermans sonne became King of Tunis; Andrew Doria was courted by Charles the fifth, and Francis the first: steering as it were the fortunes of those powerfull Monarchs; and Columbus by his glorious discoveries more justly deserved a place for his ship among the Southerne Constellations, then ever the Argonautes did for their so celebrated Argo.



OVIDS

METAMORPHOSIS

The Fourteenth Book.

THE ARGUMENT.

INchanted Scylla, hemb'd with horrid shapes,
 Becomes a Rock; Cercopians turn'd to Apes.
 Sibylla wearest a Voice. Vlysses men
 Transform'd to Swine, are re-transform'd agen.
 Picus a Bird: his Followers Beasts. Despaire
 Resolves sad-singing Canens into Aire.
 The Mates of Diomed unreconcil'd
 Idalia turns to Fowle. An Olive wild
 Rude Apulus deciphers. Turnus burns
 Aeneas ships: these Berecynthia turns
 To Sea-nymphs; who Alcinous ship with joy
 Behold a Rock. The Trojan flames destroy
 Besieged Ardea; from whose ashes springs
 A meager Herne, that beares them on her wings.
 Aeneas, Deifi'd. Vertumnus tries
 All shapes. Rhamnusia, for her cruelties,
 Congeales proud Anaxarete to Stone.
 Cold Fountains boyle with heat. T' a heavenly throne
 Mars Romulus assumes. Hersilia
 Like grace receives: who joyn in equall sway.

NOW Glaucus, thron'd in tumid floods, had past
 High Aetna,^a on the jaws of Typhon cast;
 Cyclopien fields,^b where never Oxen drew
 The furrowing plough, nor ever tillage knew;
 Crookt^c Zancle; ^d Rhegium on the other side;
 The wrackfull Straights, whose double bounds divide
 Sicilia from^e Ausonia: forward drives
 Through spacious Tyrrhen Seas; at length arrives
 At^f hearbie Hills, & Phaebean Circes seat,
 With sundry formes of monstrous beasts repleat.
 When, mutually saluting, Glaucus said:
 A God,^h o Goddesse, pitie: on your aid
 Alone relies (if my desert might move
 So deare a grace) th' asswagement of my Love.
 For none then I, ⁱ Titania, better knows
 The powre of hearbs, that was transform'd by those.
 T' informe you better, in Italia
 Against Messens, on a landie Bay,
 I Scylla saw: it thames me to recite
 My lighted court-ship, answered by her sight.

Do thou, if charmes availe, in charmes untie
 Thy sacred tongue: or soveraign Hearbs apply,
 If of more power. Yet I affect no cure,
 Nor end of Love: like heat let her indure.

But Circe (none to such desires more prone,
 Or that the cause is in her self alone;
 Or stung by Venus angry influence,
 In that her^k Father publisht her offence)
 Reply'd: The willing with more ease persue;
 VVho with the same, whom equall flames subduc.
 For Thou o well deserv'st to be persude:
 Give hope, and, credit me, thou shalt be woo'd.
 Rest therefore of thy beautie confident:
 Lo, I, a Goddesse, ^l radiant Sols descent:
 In hearbs so potent, and no lesse in charmes;
 Proffer my self, and pleasures to thy armes.
 Scorne her that scornes thee; her, that seeks, persue:
^m And so at once be thou reveng'd of two.

Glaucus reply'd to her who taught him so:
 I in shady groves shall on the billows grow;

M m

And

SCYLLA.
 a Whereof
 in the sixt
 book.

b The Cy-
 clops, who
 dwelt about
 Aetna, were
 all of them
 Shepheards
 and Heards-
 men.

c Messens,
 built in a se-
 micircle.

d A citie in
 Calabria,
 opposite to
 Messens.

e Italy.
 f A Promon-
 tory in Italy
 called Circe-
 um abounding
 with me-
 dicinable
 simples.

g The daugh-
 ter of Pae-
 on.

h Circe,
 i Circe, de-
 scended of
 Titania.

k The Sun
 who dis-
 covered her
 adultery
 with Mars.

l The daugh-
 ter of the
 Sun.
 m On me
 who would
 not grant
 thy request,
 and on Scyl-
 la who con-
 temnes thee.

a The In-
ventricle of
lovey.
b The true
description
of that place.
c Like those
of that in-
fernal Dog
d The Poet
here speaks
of what he
tells after.
e A be-
lief of Ceres,
loving most
of his men
in those
straights.
f A danger-
ous Gulph
at the en-
trance into
the straits
of Scylla.
g The shores
of Laryssa.
h At Cer-
tes, the
marriage
consumma-
ted in a
Cave.
i A citie in
Sicilia, on
the top of a
mountain,
dedicated to
Ceres, where
of she was
called Cere-
ria.
j His mother
being a
Troian who
before had
entertained
him and his
father, where
his father
died.
k A vessel.
l Who by
Tutus ap-
pointment
persuaded
the Troian
women to
set them on
fire.
m A place
of the
sun of cer-
tes the daugh-
ter of Erys-
on the Tro-
ian.
n Called the
Troian Is-
lands lying
West of Li-
bia.
o The Pro-
metory of
Macedonia.
p The daugh-
ters of Li-
bia.
q A place
of the Bay of
Libia.
r A place
of the Bay of
Libia.
s A place
of the Bay of
Libia.
t A place
of the Bay of
Libia.
u A place
of the Bay of
Libia.
v A place
of the Bay of
Libia.
w A place
of the Bay of
Libia.
x A place
of the Bay of
Libia.
y A place
of the Bay of
Libia.
z A place
of the Bay of
Libia.

And Sea-weeds to the mountain tops remove;
Ere I (and *Scylla* living) change my love.
The Goddesse frets: who since she neither could
Destroy a Deitie, nor, loving, would;
On her, prefer'd before her, bends her ire:
And high-incensed with repulst desire,
Forth-with infectious drugs of dire effects
Together grinds; and ^a *Hecate's* charmes injects:
A sea-green robe puts on, the Court forsakes
Through throngs of fawning beasts: her journey takes
To *Rhegium* opposite to *Zancle's* shore;
And treads the troubled waves that lowly rore.
Running with unwet feet on that Profound;
As if she had trod upon the solid ground.
^b A little Bay, by *Scylla* haunted, lies
Bent like a Bow; ^c iconst from the Seas and skies
Distemper, when the high-pitcht Sun invades
The world with hottest beames, and shortest shades.
This with portentuous poysons she pollutes;
Besprinkled with the juyce of wicked roots:
In words dark and perplexed nine-times thrice
Inchantments mutters with her magick voice.
Now *Scylla* came; and, wading to the wast,
Beheld her hips with barking dogs imbrac't.
Starts back: at first not thinking that they were
Part of her self; but rates them, and doth feare
Their threatening jaws: but those, from whom she flies,
She with her hales. Then looking for her thighs,
Her legs, and feet; instead of them she found
^e The monthes of *Cerberus*, inviron'd round
VVith rav'ning Cures: the backs of salvage beasts
Support her groine; whereon her belly rests.
Kinde *Glauce* wept; and *Circes* bedrefus'd:
Who had so cruelly her Art abus'd.
But *Scylla*, still remaining, *Circe* hates;
^d VWho for that cause destroy'd *Ulysses* mates.
And had the ^e *Troian* navie drown'd of late,
If not before transform'd by powerfull Fate
Into a Rock: the stony Prodigie
Yet eminent, from which the Sea-men flee.
This, and ^f *Charybdis* past with stretched oares;
The *Troian* fleet, now neer th' ^g *Ansonian* throates,
Crosse winde, and violent, to *Libya* drave,
There, in her heart, and ^h palace, *Dido* gave
Aeneas harbour: with impatience beares
Her ⁱ husbands flight: forth-with a Pile she reares,
Pretending sacrifice; and then doth fall
Vpon his sword: deceiv'd, deceiving all.
Hying from *Carthage*, ^k *Eryx* he re-gain'd;
There where his faithfull friend ^l *Acestes* reign'd.
His ^m fathers funeralls re-solemniz'd,
He puts to Sea, with ships well-nigh surpriz'd
By ⁿ *Iris* flames. ^o *Hippotades* Command,
The ^p sulphur-fuming Iles, ^q the rocky Strand
Of ^r *Achelaian* *Sirens* leaving, lost
His ^s Pilot: to ^t *Inarime* then crost,
To ^u *Prochyta*, and ^v *Pitheculsa*, wall'd
With barren hills; ^w so of her people call'd,
For *Jupiter*, detesting much the lie
^x And fraudulent *Cercopeans* perjurie,
Into deformed beasts transform'd them then;
Although unlike, appearing like to men:
Contracts their limbs, their noses from their brows
He flats, their faces with old wrinkles plows;

And, covering them with yellow haire, affords
This dwelling; first depriving them of words,
So much abus'd to perjurie and wrongs:
Who jabber, and complain with stammering tongues.

Then on the right-hand left ^y *Parthenope*,
^z *Misenus* on the left, far-stretcht in Sea,
So named of his Trumpetor: thence, past
By slimie Marishes, and anchor cast
At *Cuma*; entring ^a long-liv'd *Sibyls* Caves
A passage through obscure ^b *Avernus* craves
T'his ^c Fathers *Manes*. She erects her eyes,
Long fixt on earth, and with the ^d Deities
Reception fild, in sacred rage replid.
Great things thou seek'st, o thou so magni'd
For mightie deeds: ^e thy pietie through flame,
Thy arme through Armies consecrate thy name.
Yet feare not, *Troian*, thy desires enjoy:
T' *Elysian* Fields, th' infernal Monarchie,
And Fathers shade, I will thy person guide:
No way to noble Vertue is denide.

Then to a Golden bough directs his view,
Which in ^f *Avernian* *Iuno's* Hort-yard grew:
^g And bade him pull it from the sacred tree.
Aeneas her obayes: and now doth see
The Spoyle of dreadfull Hell; his ^h Grand-fires, lost
In death, and great *Anchises* aged Ghost.
There knows the customes of the ⁱ *Lutian* State,
The toyle of future warre, and following fate.
Then, in retreat, his weary steps applyde:
And by discourte with his ^k *Cumean* Guide
His toyle beguiles; as in that horrid way,
Through gloomie twy-light, he remounts to Day.

Whether, said he, thou bee'st a Deitie,
Or of the Gods below'd; for ever I
Will serve thee as a Goddesse: and confesse
That by thy favour I have wonne access
Vnto th' abodes of Death; that by thee I
Escape from his infernal Monarchie.
And therefore will, when I to day return,
A Temple build, and incense to thee burn.

The Prophatess on him reverts her eye;
And sighing, said; I am no Deitie:
To mortalls offer no immortall Dues;
Least ignorance thy gratitude abuse.
Yet had been free from deaths impetuous powre,
Had I to *Phabus* given my virgin flowre.
While hopefull; tempting me with gifts, he said,
Aske what thou wilt, my faire *Cumean* Maid,
And take thy wish, I thew'd a heap of sand,
And wist as many Birth-daies as my hand
Contained grains: forgot to adde the prime
Of youthfull yeares, w^{ch} should have crown'd my time.
VWho this had granted also, if my bed
He could have won. His gifts despis'd, I led
A single life. Those happier times are gone;
And crasie age with trembling steps comes on.
^l Seven Ages have I liv'd; and live I must
Till yeares have equalled those grains of dust.
Three hundred Harvests consummate the summe;
Three hundred Vintages. The time will come,
VWhen length of dayes my body shall abate,
And little leave in quantitie or weight.
None then will think that I below'd had been,
Or pleas'd a God. ^m He, by whom all is seen,

^y Naples; so
called of
Parthenope
the Siren.
^z A promon-
tory on the
South-side of
the Bay of
Puteoli.
^a SYBILLA.
a Who then
had lived
seven hun-
dred yeers.
^b A lake
not farre
from Cuma;
so infectious
that no bird
could live o-
ver it; and
therefore so
named: sup-
posed a pas-
sage to Hell.
^c *Acheron*
Ghost.
^d *Apollon*;
whose Priest
she was.
^e Who car-
ried his fa-
ther on his
shoulders
through the
flames of
Troy.
^f *Proserpina*,
called *Aver-
na* or *infer-
nal* *Lone*,
as *Pluto* the
Infernal
Jupiter.
^g See the
Comment.
^h His Ance-
stors the off-
spring of
Dardanius,
Italian.
ⁱ *Sibylla*.

^l Seven hun-
dred yeers.

^m *Apollon*.

(Such

(Such change shall I in fate) or, will not know,
Or else deny, that he had lov'd me so:
No eye shall see me: yet a voice alone
Fate will afford; by which I shall be known.

Thus *Sibyl*, as they clim'd that steep ascent.

Pious *Aeneas* through this *Sygyian* vent

At *Cuma* rose: and sacrificing, came

To shores since call'd of his ^b Nurfes name,

^c *Neritian* *Maecurus*, the friend

Of ^d *Ithacus* did here his travells end.

Who knowing *Achamenides*, of late

On *Aetna* left, admires to see his mate

Long given for dead. What chance, or God, said he

O *Achamenides*, hath set thee free?

How comes a *Gracian* soldier to be found

In *Troian* vessell? for what Country bound?

When *Achamenides*: (not now forlorn,

Now like himself, his rags not pind with thorne)

May I tell *Polyphem* behold again,

Whose jaws ore-flow with blood of strangers slain;

If I this home preferre not farre above

Ilysses ship; or lesse *Aeneas* love

Then my own father. Could I render more

Then all my All, the recompence were poore.

That now I speake, I breathe, Heaven, Sun-shine see

(Can I ungratefull or ungratefull be?)

Is by his bountie: that the *Cyclops* fowle

And hungry maw had not devour'd my soule:

That now I may be buryed when I die;

Or at the least, not in his entrailles lie.

O what a heart had I! with feare bereft

Of soul and sense! when I behind was left,

And saw your flight! I had an Out-cry made,

But that as fear'd to have my self betray'd:

Yours, almost had *Ilysses* ship destroy'd.

I saw him rive out of the mountains side

A solid rock, and dart it on the Main:

I saw the furious Giant once again,

When mightie stones with monstrous strength he flung:

Like quaries by a waile engine slung.

Left ship should sinke with waves and stones I feare:

Not then remembring, that I was not there.

He, when your flight had rescu'd you from death,

O'r *Etna* paces; sighing clouds of breath:

And groping in the woods, bereft of sight,

Incounters jutting rocks: mad with desight

Extends his bloody armes to under waves,

The *Greeks* pursues with curses; and thus raves.

O would some God *Ilysses* would ingage,

Or some of his, to my insatiate rage!

I'd gnaw his heart, his living members rend,

Gulpe down his blood till it again ascend,

And crash his panting sinews. O, how light

A losse, or none, were then my losse of sight!

This spake, and more. My joynts pale: horror shook,

To see his grim, and slaughter-smear'd look,

His bloody hands, his eyes deserted feat,

Vast limbs, and beard with humane gore conceat.

Death stood before mine eyes (my least dismay:)

Now thought my self surpriz'd; now, that I lay

Drown'd in his paunch. That time presents my view,

When two of ours on dashing stones he threw:

Then on them like a thagg'd Lion lies;

Their entrailles, flesh, yet moving arteries,

White marrow, with crasht bones, at once devours.

I, sad, and bloodlesse food: feare chid my powres,

Seeing him eat, and cast the horrid food;

Raw lumps of flesh, wine mixt with clotted blood.

Even such a fate my wretched thoughts profound.

Long lying hid, afraid of every sound,

Abhorring death, yet coveting to die;

With mault, and hearts repelling famine; I,

Forlorn, to death and torment left, at last

This ship espy'd: and wafting it, in haste

Ran to the shoare, nor safetie vainly seek:

A *Troian* vessell entertain'd a *Greek*.

Now, worthy friend, your own adventures tell;

And what, since first you put to sea, befall.

He told how *Aeolus* reign'd in *Thulean* Seas,

Storme-fettering *Aeolus* ^b *Hippotades*,

Who nobly gave to their ^c *Dulichian* Quire

A winde, inclosed in an Oxes hide.

Nine dayes they sail'd with successefull gales;

Sought shores deserv'd: the tenth had blunth their

When greedy Sailer, thinking to have found (sails

A masse of emul'd gold, the wind unbound.

This through rough seas the Navie backward drives,

Which at th' *Aeolian* port again arrives.

To *Levrigonian* ^k *Lamus* ancient town.

From thence, said he, we came. That countries crown

Antiphates then wore. Three thither sent,

Two of us scarce by flight our death prevent:

The third the ^m *Levrigonians* teeth intrude:

With his hot gore. *Antiphates* persude

Our flights; incites his troops; who tumbling down

Huge stones and trees, our men and vessels drown.

One scap't; which us, and sad *Ilysses* bore.

Loynly our lost companions we deplore;

And grieving reach that ⁿ Sea environ'd land,

Which farre from hence you see: Still may it stand

Farre from my sight! beware thou ^o Goddesse Sonne,

Iust *Troian* Prince; (for now the warres are don;

With them for ever end our enmitie)

From *Circes* Mansion, O *Aeneas* flee.

There anchoring; mindfull of the *Cyclops* strand,

And fell *Antiphates*, we feare to land.

But casting lots, the lot elected us;

Faithfull *Polites*, sage *Eurylochus*,

^p *Elpenor* prone to wine, and eightene more

To visit *Circe* on that unknown shore.

Approching, we before the Portall stand.

A thousand Lions, Beares, and Wolves invade

Our hearts with feare, which needed not for they

Instead of teeth their flattering tails display,

And fawning follow; till her hand-maids came

And led us through that marble-cover'd frame

Vnto their Mistris. On a throne of State,

She in a sumptuous inward chamber sits.

With gold her under garment richly thonz;

And over it a purple mantle thrown.

^q *Nereides*, and Nymphs, nor carded wooll,

Nor following twine with busie fingers pull:

But weeds dispose in order; mingled howres

Select in maunds, and heards of different powres;

At her direction: who the vertue knew

Of every simple, of their compounds too;

And gives them their due weight. Saluted, she

Salutes again; her cheerefull looks as free,

M m

As

a See the
Comment.

b *Cajeta*.
c *Maecurus*
of *Neritus* a
mountain of
Thracia.
d *Ilysses*, of
Thracia, where
he was born.

POLYPHE-
MVS.

e See the
Comment.

f *Ham. Olyf.*
l. 6.

g His eye
burnt out by
Ilysses.

h Of *Hippo-*
tes the *Troian*
father to his
mother *Le-*
da.
i *Antiphates*, of
Dulichian an
Island not
farre from
Thracia, under
his govern-
ment.

k An ancient
king of the
Levrigonians,
the son
of *Antiphates*.
l Called after
his name.
m *Levrigonians*,
the inhabitants
of *Levrigon*, a
mountain of
Thracia.

n *Circes* was
Promontory
in *Campania*,
once an Is-
land.
o *Circe*, the
daughter of
Sol.

VESSLES
MATES.

p In which
place they
now threw
his sepul-
cher.

q The daugh-
ters of *Nereus*.

As her full bountie to supply our need.
Who bids her ready damfels mixe with speed
The pulp of barley, honey, curds, strong wines;
And to this sweet receipt hid juyces joynes.
Then gave the cup with her own sacred hand;
Which thirstily we drunk, while with her wand
The direfull Goddesse strokes our crowns. I thame
To tell; yet tell: I presently became
With bristles rough: thinking, as I was wont,
T' have spoke, and shew'd my griefe in words, I grunt.
My looks hung down, my mouth extends t' a sinour,
My stiffer neck with swelling brawns sticks out;
And go upon those hands, wherewith of late
I took the cup. With those whom frightfull fate
Had thus un-mand (so great a potencie
In potions lurks) included in a stie.
Alone *Eurylochus* the shape of Swine
Avoyds: alone refus'd the proffered wine.
Which had not he rejected, with the rest
Himself had been a bristle-bearing Beast.
Nor should *Ulysses* our mis-haps have known:
Or forced *Circe* to restore his own.

a Mercury,
bearing his
Caduceus, the
ensigne of
Peace.

a Peace-bearing *Hermes* gave him a white flowre;
Call'd *Moly* by the Gods; of wonderous powre,
Spring from a Sable root: inform'd withall
By heavenly counsell, enters *Circe's* Hall.
Proffering th' insidious Cup, her magick wand
About to raise, he thrusts her from her stand;
And with drawn sword the trembling Goddesse frights.
When vowed faith with her faire hand she plights;
And grac'd him with her nuptiall bed: who then
Demands in dowrie his transfigur'd men.
Sprinkled with better juyce, her wand revert
Above our crowns, and charmes with charmes disperst;
The more she sings, we grow the more upright,
Our bristles shed, our cloven feet unite,
Shoulders and armes possesse their former grace.
VVith teares our weeping^b Generall we imbrace,
And hang about his neck: nor scarce a word
Breathes through our lips, but such as thanks afford.
From hence our Passe was for a yeare deferr'd;
In that long time much saw I, and much heard:
Of which, a Maid (c one of the foure, prepar'd
For sacred service) closely this declar'd.
For while my^d Chiefe with *Circe* sports alone,
She shew'd a young-mans Image of white stone
Clos'd in a Shrine, with crowns imbellished;
Who bare a Wood-pecker upon his head.
Demanding whose it was, why placed there,
Why he that Bird upon his summit bare?
I will, reply'd she, *o Macareus*, tell
In this my Mistrresse power: observe me well.
e *Saturnian Picus* in^e *Ansonia* reign'd,
s Who generous horses for the battell train'd.
His forme, such as you see: whom had you known,
You would have thought this feature were his own.
His minde as beautifull. Nor yet could he
Foure *Gracian* wrafflings in^h th' *Olympicks* see.
Theⁱ *Dryades*, in *Latian* mountains born,
His looks attract: nor Nymphs of fountains scorn
To sue for pittie. Those whom^k *Albula*,
k *Numicus*,^k *Anio*, *Almo* short of way,
And headie^k *Nar* sustain; the shadie Flood
Of^k *Farfurnus*, the^l *Scythian Cynthias* woo'd-

b *Ulysses*.
c See the
Comment.
d *Ulysses*.
e *Picus*.
f The son of
Saturnus.
g *Latium* a
part of Italy
h A great
Soldier, so
Homer calls
i *Aeneas* the
Horse-
tamer.
j Games so-
lemnized e-
very fifth
yeare neere
Olympia, a
citie at the
foot of *O-*
lympus: by
which the
Grecians
computed
the time.
i Wood-
nymphs
k Rivers of
Latium.
l *Dianus*,
who had her
temple in
Scythian Tan-
rus, to whom
these ma-
nifesses were
also dedica-
ted.

Inviron'd marshes, and neighbouring lakes.
Yet for^m one only Nymph the rest forsakes:
Whom whilome onⁿ Mount *Palatine*, the faire
Venilia to the^o two fac'd *Ianus* bare.
The Maid, now marriageable, honoured
p *Laurentian Picus* with her nuptiall bed.
Her beautie admirable: yet more fam'd
For artfull song; and thereof *Canens* nam'd.
Her voice the woods and rocks to passion moves,
Tames salvage beasts, the troubled Rivers smooths,
Detaines their hasty course; and, when she sings,
The birds neglect the labour of their wings.
While her sweet voice celestiall musick yeelds,
Young *Picus* follows in *Laurentian* Fields
The salvage Bore, upon a fiery Steed;
Arm'd with two darts: clad in a^q *Tyrian* weed
VVith gold close-buckl'd. Thither also came
The^r Daughter of the Sun; who left her name-
Retaining fields, and on those fruitfull hills
Her sacred lap with deawie Simples fills.
Seeing unseen, his sight her sense amaz'd:
The gathered hearbs fell from her as she gaz'd:
VVhose bones a marrow-melting flame inclos'd.
But when she her distraction had compos'd;
About t' impart her wish, the following preise,
And swiftnesse of his horse, forbid access.
Thou shalt not so escape, said she, although
The winds should wing thee; if my self I know,
If hearbs retain their powre, if charmes at least
My trust deceive not. Then creates a Beast
VVithout a body, bid to run before
The Kings pursuit; and made the ayrie Bore
To take a thicket, where no horse could force
His barr'd access. He leaves his foming horse
On foot to follow a deceitfull Shade,
VVith equall hopes: and through the Forrest straid.
New Vows she straight conceiveth, aid implores:
And^t Gods unknown with unknown charmes adores.
VVhere with inur'd t' eclipse the pale-fac't Moone:
And cloud her^u Fathers splendor at high Noone.
And now with pitchie fogs obscures the day,
From earth exhal'd. His Guard mistake their way
In that deceitfull Night, and from him straid.
When she, the time and place besitting said:
By those faire eyes, which have intrall'd mine;
And by that all-alluring face of thine,
VVhich makes a Goddesse sue; allwage the fire
By thee incens'd; and take unto thy Sire
The all-illuminating Sunne: nor prove
Hard-hearted to^v *Titanian Circes* love.
Her, and her prayers, despis'd; VVhat ere thou art,
I am not thine, said he: my captive heart
Another holds; and may she hold it long.
Nor with a stranger will I ever wrong
Our nuptiall faith, so long as Nature gives
Life to my veines, and *Ianus* daughter lives.
x *Titania*, tempting oft, as oft in vain;
Thou shalt not scape my vengeance, nor again
Return to *Canens*. VVhat the wrong'd can do,
A wronged Lover, and a Woman too,
Thou shalt, said she, by sad experience prove.
Yor I a woman, wrong'd, and wrong'd in love.
Twice turns she to the East, twice to the VVest;
Thrice toucht him with her wand, three charmes exprest,
He

m *Canens*.
n One of the
seven hills
whereon
Rome was af-
terward
built.
o See the
Comment.
p Of *Lauren-*
tium, a citie
by him built
in *Latium*,
so called of
the Lawrell
trees which
grew about
that place.

q *Scarles*.

r *Circe*.

t The Gods
of that
place.
u The Sun.

v Descended
of the *Ti-*
tans.

x *Circe*.

He flies; at his unwonted speede admir'd;
Then saw the feathers which his skin attir'd:
Who forth-with seeks the woods; and angry still,
Hard oakes affailes, and wounds them with his bill.
His wings the purple of his cloake assume;
The gold that clift his garment turnes to plume,
And now his neck with golden circle chaines:
Of *Picus* nothing but his name remaines.

The Courtiers *Picus* call, and seek him round
About the fields, that was not to be found.
Yet *Circe* finde (for now the day grew faire,
The Sun and Windes set free to cleanse the aire)
And charge her with true crimes: their King demand
With threatening lookes, and weapons in their hand.
She sprinkles them with iuyce of wicked might.
From ^a *Erebus* and ^b *Chaos* conjures *Night*,
With all her Gods; and ^c *Hecate* intreates
With tedious mumblings. Woods forsake their seates,
Their leaves look pale, Hearbs bluish with drops of gore,
Earth grones, dogs howle, rocks hoarsely seeme to rore:
Vpon the tainted ground black Serpents slide;
And through the ayre unbodied Spirits glide.
Frighted with terrors, as they trembling stand,
Shee strokes their wondering faces with her wand:
Forth-with the shapen of salvage beasts invest
Their former formes; not one his owne posselt.

Phobus now entring the ^d *Tartessian* Maine,
Sad *Canens* with her eyes and soule, in vaine
Expects her Spouse. Her servants she excites
To runne about the woods with blazing lights,
Who not content to weepe, to teare her haire,
And beat her breasts (though these expresse her care)
In haste forsakes her rooffe; and frantick, strays
Through broad-spread fields. Six nights, as many dayes,
Without or sleepe, or sustenance, she fled
O're hills and dales, the way which fortune led.
Now tir'd with grieve and travell, ^e *Tyber* last
Beheld the Nymph: on his coole bankes she cast
Her feeble limmes: there weeps, and weeping sung
Her sorrowes with a softly warbling tongue:
Even to the dying Swan with low-raisd breath,
Sings her own exequies before her death.
At length her marrow melts with griefes despaire:
And by degrees she vanishest to Ayre.
Yet still the place doth memorize her fame:
Which of the Nymph the Rurals *Canens* name.

In that long yeere, much, and such deeds as these
I saw and heard. Vn-nerv'd with slothfull ease;
Again we put to Sea: by *Circe* told
Of our hard passage, and the manifold
Dyfasters to ensue, I grew afraid
(I must confesse) and here arriving, staid.

Macareus ends. ^f *Caieta* ^g *Vrnc*-inclos'd,
This verse had on her marble tombe impos'd.
Here, with due fires, my pious Nurse-child me
Caieta burnt; from *Gracian* fires set free.

They loofe their cables from the grassie strand;
Avoyding *Circes* guilefull palace, stand
For those tall groves, where *Tyber*, dark with shades,
In *Tyrrhen* Seas his sandy streames unlades.
The throne of ^h *Faunus* sonne, the *Lasian* starre
ⁱ *Lavinia* gaines; but not without a warre.
Warre with a furious Nation is comment;
Sterne ^k *Turnus* for his ^l promist wife incens't:

While all ^m *Hetruria* to *Latium* swarines:
Hard victory long fought with pensive armes.
To get Recrutes from forraine States they try.
Nor *Troians*, nor *Rutulians* want supply.
Nor to ⁿ *Evandrus* towne *Aeneas* went
In vaine: though vainely *Icnulius* was sent
To ^o banisht *Diomedes* City, late immur'd:
Those fields ^q *Lapygian* *Danius* had assur'd
To him in dowre. When *Venus* had done
His embassie to ^r *Tydeus* warlike sonne:
The Prince excus'd his ayde; as loath to draw
The subjects of his aged father in-law
To unnecessary warre: that none remaine
Of his to arme. Least you should think I faine;
Though repetition Sorrow renovates;
Yet, while I suffer, heare the worst of fates.

After that ^s *Pergamus* our prey became,
And lofty *Ilium* fed the *Gracian* flame:
^t A Virgin, for ^u a Virgins rape, let fall
Her vengeance, to *Oileus* due, on all.
Scattered on faithlesse Seas with furious stormes,
VVe, wretched *Gracians*, suffer'd all the formes
Of horror: lightning, night, howres, wrath of skies,
Of Seas, and dire ^v *Capharean* cruelties.

To abridge the story of so sad a fate;
Now *Priam* would have pittied our estate.
Yet *Pallas* snatcht me from the swallowing Maine;

^w Then from my ungratefull Country chac't againe,
^x For *Venus*, mindfull of her ancient wound,
New woes inflicts. Much on the vast Profound,
Much suffering in terrestrial conflicts, I
Of call'd them happy, whom the injury
Of publick tempests, and the harborlesse

^y *Caphareus* drown'd: envy'd in our distresse.
The worst indur'd; with seas and battles tyr'd,
My men an end of their long toyl: desir'd.
But *Acmon*, full of fire, and fiercer made
By usuall slaughters: VVhat remaines (he said)
O mates, which now our patience would eschue?
Though willing, what can ^z *Cytherea* doe
More then sh' hath done? when worlde mis-haps affright,
Then prayers avails: but when mis-fortunes spight
Her worst inflicts, then feare is of no use:
And height of ills, securitie produce.
Let *Venus* heare: although she hate us all,
(As all she hates that serve our ^{aa} *Generall*)
Yet let us all despise her emptie hate;
^{ab} VVhose Powre hath made us so unfortunate.

^{ac} *Pleuronian* *Acmon* angry *Venus* stung:
Revenge reviving with his lavish tongue.
Few like his words: the most severely chid
His tongues excesse. About to have reply'd,
His speech, and path of speech, at once grew small,
His haire converts to plume; plumes cover all
His neck, back, bosome: larger feathers spring
From his rough arme, his arme was now a wing.
His feet divide to toes, hard home extends
From his chang'd face, and in a bill descends.

Rhesenor, *Nycleus*, *Lycus*, *Abas*, *Ides*,
Admire! and in their admiration try'd
Like destiny. Most of my Souldiers grew
Forth-with new Fowle; and round about us flew.
If you inquire, what shape their owne un-mans;
They are not, yet are like to silver Swans.

These

PICUS
his SERV-
VANTS.

a Hell
b Confused
darknesse
c The Patro-
nesse of
Witches

CANENS.
d The We-
sterne of
Tartess a
maritime
city of
Spain.

e A River
which runs
through
Rome.

f *Aeneas* his
Nurse.
g Her bones
inclosed in
an Urne.

h *Latinus*,
King of *La-
tium*.
i The daugh-
ter of *Lat-
inus*.
k King of the
Rutulians.
l *Lavinia*.

m *Troians*,
which called
Troians.

n *Palatium*,
built by
him on
Mount *Palat-
ium*.

o By his wife
Creusa, who
living in a-
dultery with
Chlorus, at
his returne
from *Troy*
drove him
out of his
Kingdome of
Alone.

p *Asiopia* in
Asiatic.

q King of
Asiatic, cal-
led formerly
Lapygia.

r *Diomedes*.

s *Danius*.

t *Diomedes*
Souldier.

u *Troy*.

v *Palatium*.

w *Cassandra*,
ravished by
Ajax Oileus
in *Misene*
temple.

x A Pro-
monitory of
Euboea,

where *Nau-
pius* in re-
venge of the
death of his
sonne *Palas-*

medes hung
out a light in
a tempestu-
ous night,

when the
Gracians im-
agining
that it di-
rected to the
harbor, fell
upon the
rocks.

z By his wife
Creusa.

aa See the
Comments.

ab Where the
Gracians
were wrackt
in their re-
turne from
Troy.

ac *Venus*, of
the Island
Cythra
where she
had her
Temple.

d *Diomedes*.

e In chasing
us out of our
country.

f Of *Lecum*,
a city of
Alone.

These barren fields, with this poore remnant, I,
As forme in law to *Daurus*, scarce enjoy.

This farre *Oenides*. *Venus* fortakes
This *Tydes* Kingdome: by *Puteoli* takes
His way, and through *Meſapia*: there furvaide
A Grove, in Iron'd with a Sylvan shade,
Dunne, streames. By *half-goate Pan* poſſeſt;
Which ent the Wood-nymphs with their beauties bleſt.
They ſtarr'd at firſt with ſudden dread,
From home bred *Apulus*, the ſhepherd, fled.
Sraight, taking heart, deſpised his perſuit:
A ſilence with a meſure-keeping foot.
He looſes their motion elowne-like imitater:
Not onely ſaſeth, but obſcenely prates.
Nor ceaseth, till a tree inveſts his throte;
A tree whole berries his behaviour note.
An Olive wild, which bitter fruit affords,
Becomes; diſ-leaſed with his bitter words.

Th' *Emiſſador* returns without the fought
A *ſolian* ſuccours: the *Retulians* fought
Gainſt foes and fortune; of that hope depriv'd:
Whole ſtreames of blond from mutuall wounds deriv'd.
Loe, fire-brands to the Navy *Turnus* beares:
And what eſcaped drowning, burning feares.
Pitch, rozen, and like ready food for fire,
Now *Ulcian* feede: the hungry flames aſpire
Up to the ſailes along the lofty maſt;
And catch the yards, with curling ſmoke imbract.
But when the Mother of the Gods beheld
Thoſe blazing Pines, from top of *Ide* ſeld;
Lowd ſhalmes and Cymballs uſherd her repaire:
Who, drawne by bridled Lyons through the ayre,
Thus ſaid: Thy wicked hands to ſmall effect,
O *Turnus*, violate, what we protect.
Nor ſhall the greedy fire a part of thoſe
Tall Wood devoure, which ſheltred our repoſe.
With that the thunders, powring downe amaine
Thick ſtormes of ſkipping haile, and clouds of raine.

Th' *ſiſtian* Sons in ſwift concuſſions joyne;
Toſſing the troubled ayre, and *Neptunes* brine.
One the employes, whoſe ſpeed the reſt out-ſtrips;
That brake the Cables of the *Phrygian* Ships,
And drave them under the high-ſwelling Flood.
The timber loſtens, leſh proceeds from wood,
The crooked Sterne to heads and faces growes,
The Oares to ſwimming legs, fine feet, and toes;
What were their holds, to ſlender ſides are growne,
The lengthfull keele preſenting the back-bone.
The yards to armes, to haire the tackling grew:
As formerly, ſo now, their colour blew.
And they, but lately of the floods afraid;
Now in the floods, with virgin paſtime, plaid.
Theſe Sea-nymphs, borne on mountaines, celebrate
The Seas, forgetfull of their former ſtate.
Yet weighing, what themſelves ſo oft indur'd
On high-wrought waves, oft ſinking ſhips ſecur'd;
Excepting ſiſh, as *Gracians* carry: thoſe
They hate, yet mindfull of the *Troian* woes.
Who ſaw *Thyſſes* ſhips in furies queld
With pleaſed eyes; with pleaſed eyes beheld
A *ſiſtian* ſhip, in ſwifneſſe next to none,
Unmoveable, the wood transformd to ſtone.

Twas thought this wondrous prodigie would fright
The *Rutuli*, and make them ceaſe from fight.

Both parts perſiſt, both have their Gods to friend;
And Valour no leſſe potent: nor contend
Now for *Lavinia*, for *Latinus* crowne,
Nor dotall Kingdome; but for faire renowne:
Aſham'd to lay their bruſed armes aſide;
Till death or conqueſt had the quarrell tride.
Venus in her ſonne victorious ſees at length.
Great *Turnus* fell; ſtrong *Ardea* falls, of ſtrength
While *Turnus* ſtood, devour'd by barbarous flame,
In dying cinders buried. From the ſame
A Fowle, unknowne to former ages; ſprings;
And fannes the aſhes with her hovering wings.
Pale colour, leaneneſſe, ſhreeking ſounds of woe,
The image of a captive citie ſhow.
Who alſo ſtill the Cities name retaines:
And with ſelfe-beating wings of fate complaines.

And now *Aeneas* vertues terminate
The wrath of Gods, and *Iunos* ancient hate.
An opulent foundation having laid
For young *Julius*, by his merit made
Now fit for Heaven: the Powre, who rules in Love
The Gods ſolicits; then, imbracing *Iove*:

O Father, never yet to me unkind;
Now enlarge the bounty of thy minde.
A Deity, meane, ſo it a Deity be,
Aeneas give; that art to him by me
A Grand-father: th'unamiable realmes
Suffice it once t'have ſeene, and *Strygian* ſtreames.
The Gods agree; nor *Iuno*'s lookes diſſent.
Who with a chearefull freeneſſe forward bent.

Then *Iove*; He well deſerves a Deity:
Thy ſute, faire Daughter, to thy wiſh enjoy.
Shee, joyfull, thanks returns: and through the ayre,
Drawne by her yoked doves, lights on the bare
Laurentian ſhores: where ſmooth *Nomicus* creepes
Through whiſpering reeds into the neighbour Deepes.
Who bids him from *Aeneas* waite away
All unto death obnoxious, and convey
It ſilently to Seas. The horned Flood
Obeys; and what ſubſiſts by mortall food,
With water purg'd, and only left behinde
His better parts. His mother the reſinde
Anoints with ſacred odors, and his lips
In *Nectar*, mingled with *Ambroſia*, dips;
So deſir'd: whom *Indiges Rome* calls;
Honour'd with altars, ſtirines, and feſtivals.

Two-nam'd *Aſcanius Latinus* then obeyd,
And *Alba*: next, the ſcepter *Sylvius* ſwaid.
His ſonne *Latinus*, held that ancient name,
And crowne. Him *Epitus*, renown'd by fame,
Succeeds. Then *Capys*. *Capetus*, his Son
Succeeded him. Next *Tiberine* begun
His raigne: who, drown'd in *Tuſcan* waters; gave
Thoſe ſtreames his name: who *Remulus* got, and brave-
Sould *Acrotus*. But *Remulus* was ſlaine
With thunder; who the Thunderer durſt ſuine.
More moderate *Acrotus* reſign'd his throne
To *Aventine*, upon the Mount whereon
He raign'd, intomb'd, which yet his name retaines:
Over the *Palatines* next *Procas* raignes.

Pomona flouriſht in thoſe times of eaſe:
Of all the *Lattian* *Flamadrades*,
None fruitfull Hort-yards held in more repute;
Or tooke more care to propagate their fruit.

Thereof

Alcinoos
Ship

See the
Comment

Alcinoos

Alcinoos
Ship

Alcinoos

The God
fire here
taken for
fire
Alcinoos
Ship

Alcinoos
Ship

Alcinoos
Ship

Alcinoos
Ship

Alcinoos
Ship

Alcinoos
Ship

Alcinoos
Ship

Alcinoos
Ship

Alcinoos
Ship

Alcinoos
Ship

Alcinoos
Ship

Thereof so nam'd. Nor streames, nor shady groves,
But trees producing generous burdens loves,
Her hand a hooke, and not a javelin bare :
Now prunes luxurious twigs, and boughes that dare
Transcend their bounds : ^a now lifts the barke, the bud
Inferst ; inforc't to nurse anothers brood.
Nor suffers them to suffer thirst, but brings
To moisture-sucking rootes, soft-sliding Springs.
Such her delight, her care. No thoughts extend
To loves unknowne desires : yet to defend
Her selfe from rapetull Ruralls, round about
Her Hort-yard wall's ; t'avoid, and keepe them out.
What left the skipping *Satyres* un-afraid ;
Rude *Pan*, whose hornes Pine-bristled garlands shade ;
Silenus, full more youthfull then his yeares ;
Or ^b he who theeves with hooke, and member feares,
To taste her sweetnesse ? but farre more then all
^c *Vertumnus* loves ; yet were his hopes as small.
How often, like a painefull Reaper, came,
Laden with weightie sheaves ; and seem'd the same !
Oft wreathes of new-mow'd grasse his browes array ;
As though then exercis'd in making hay.
A goad now in his hardned hands he beares,
And newly seemes to have unyok't his Steeres.
Oft vines and fruit-trees with a pruning hooke
Corrects, and dressles ; oft a ladder tooke
To gather fruit : now with his sword the God
A Souler seemes : an Angler with his rod :
And various figures daily multiplies
To winne access, and please his longing eyes.
Now, with a staffe, an old-wife counterfeits ;
On hoary haire a painted ^d miter sets.
The Hort-yard entering, admires the faire
And pleasant fruits : So much, said he, more rare
Then all the Nymphs whom ^e *Albula* enjoy,
Haile spotlesse flower of Maiden chastitie :
And kist the prais'd. Nor did the Virgin know,
(So innocent) that old-wives kist not lo.
Then, sitting on a bank, observeth how
The pregnant boughes with Autumns burthen bow.
Hard by, an Elme with purple clusters shin'd :
This praising, with the vine to closely joyn'd ;
Yet, saith he, if this Elme should grow alone,
Except for shade, it would be priz'd by none :
And to this Vine, in amorous foldings wound,
If but dis-joyn'd, would creepe upon the ground.
Yet art not thou by such examples led :
But shun't the pleasures of a happy bed.
I would thou wer't : not *Helen* was so fought,
Nor ^f she, for whom the lustfull *Centaures* fought,
As thou shouldst be ; no nor the wife of bold
Or cautelous *Izys*. Yet, behold,
Though thou averse to all, and all escheue ;
A thousand men, Gods, Demi-gods, pursue
Thy constant Scorne ; and every deathlesse Powre
Which ^h *Alba*'s high and shady hills imbrowre.
If thou art wise, and would'st it well married be ;
Or an old woman trust, who credit me,
Affects thee more then all the rest, refuse
These common wooers, and *Vertumnus* choose.
Accept me for his gage ; since so well none
Can know him ; by himself not better knowne.
He is no wanderer ; this his delight :
Nor loves, like common lovers, at first sight.

Thou art the first, so thou the last shall be :
His life he only dedicates to thee.
Besides, his youth perpetuall ; excellent
His beauty ; and all shapes can represent.
With what you will, what ever hath a name ;
Such shall you see him. Your delights, the time :
The first-fruits of your Hort-yard are his due ;
Which joyfully he still accepts from you.
But neither what these pregnant trees produce,
He now desires, nor heards of pleasant jayce :
Nor ought, but only You. O pittie take !
And what I speak, suppose *Vertumnus* spake.
Revengefull Gods, ⁱ *Idalia*, still severe
To such as slight her, and ^k *Rhamnusia* feare.
The more to fright you from so foule a crime,
Receive (since much I know from aged Time)
A story, generally through *Cyprus* known ;
To mollifie a heart more hard then stone.

Iphis, of humble birth, by chance did view
The high-borne *Anaxarete*, who drew
Her blood from ^l *Taucer*. Seeing her, his eyes
Extracts a fire, wherein his bosome fries.
Long struggling, when no reason could reclaime
His furie, to her house the Suppliant came.
Now to her Nurse his wretched love displaid ;
And by her foster'd hopes implor'd her ayde :
Now humbly sues to some of most repute
In her affection, to prefer his suit.
The pleading ^m *Wax* his sad lines often beares
Oft mirtle garlands, sprinkled with his teares,
Hangs on the posts : on the hard threshold laid
His tender sides, his sighs the doores up-braid.
But she more cruell then the seas, imbroild
With rising stormes ; more hard then iron, boyld
In fire-red furnaces ; or rooted rocks ;
Disdaines the lover, and his passion mocks.
Who to her froward deeds addes bitter words
Of no lesse scorne ; nor hope to love afford.
Impatient of his torment, and her hate ;
These words, his last, he utters at her gate.

O *Anaxarete*, thou hast o'r come !
Nor shall my life be longer wearisome :
To thy disdain. Triumph, o too unkind !
Sing ⁿ *Paeans*, and thy browes with laurell bind.
Thou hast o'r-come ; loe, willingly I dye :
Proceed, and celebrate thy cruell joy.
Yet is there something in me, ne'r the lesse,
That thou wilt praise ; and my deserts confesse.
Thinke how my love and life together left
My brest : at once of ^o two cleare lights bereft.
Nor rumour, but even I will death present
In such a forme, as shall thy pride content.
But o you Gods, if you our actions see
(This only I implore) remember me !
Let after ages celebrate my name :
And what you take from life, afford to fame.

Then heaves his meager armes and watry eyes
To those known posts, ^p oft crown'd with wreathes, and
A halter to the top. Such wreathes, he said,
Best please ; hard-hearted, and inhumane Maid !
Then, turning toward her, he forward sprung :
When by the neck th' unhappy lover hung.
Struck by his sprawling feet, wide open lye
The sounding doores ; and that sad deed defery :

^a *Vertumnus*, of
Idalia, a
wood in
Cyprus dedi-
cated unto
her.
^k *Rhamnusia* of
Rhamnus a
towne in
Attica,
where she
had her
Temple.
*ANAXA-
RETE*.
^l The son of
Taucer, a
who, banish-
ed by his fa-
ther for not
revengeing
the death of
his brother
Agave, came
unto *Cyprus*,
and there
built the
city *Anaxar*.
^m Taken for
the Tables
spread with
wax wherein
they an-
ciently writ.

ⁿ Songs of
victory sung
to *Apollon*.

^o Hets, and
the Sunnes.

^p A custome
of old to
hang gar-
lands at the
doores of
their be-
loved.

The

The servants shreeke, the Vainely raised bore
 T his mothers house; his father dead before.
 His breathlesse corps the in her bosome plac't;
 And in her armes his heatlesse limmes imbrac't.
 Lamenting long, as wofull parents use:
 And having paid a wofull mothers dues;
 The mournfull Funerall through the City led:
 And to prepared fires conueyes the dead.
 This sorrowfull Procession passing by
 Her house, which bordred on the way, their cry
 To th' eares of *Anaxarete* arrives:

Whom now sterne ^a *Nemesis* to ruine drives.
 Wee'l see, said she, these sad solemnities:
 And forth-with to the lofty window highes.
 When seeing *Iphis* on ^b his fatall bed;
 Her eyes grew stiffe; blood from her visage fled,
 Vmpt by palenesse. Striving to retire,
 Her feete stuck fast; nor could to her desire
 Divert her lookes: the hardnesse of her heart
 It selfe dilated into every part.

This ^c *Salamis* yet keepe, to cleare your doubt;
 In *Ienus* temple; call'd, the *Looker-out*.

Inform'd by this, o lovely Nymph, decline
 Thy former pride, and to thy lover joyne.
 So may thy growing fruits suruive the frost:
 Nor ripening by the rapefull windes be lost.

When this the God, ^d who can all shap'es endue,
 Had said in vaine: againe himselfe he grew:
 Th' abillments of heatlesse Age depos'd.
 And such himselfe unto the Nymph disclos'd.
 As when the Sun, subduing with his rayes
 The misting clouds, his golden brow displays.
 Who force prepares: of force there was no need;
 Struck with his beauty, mutually they bleed.

Vnjust *Amulius*, next th' *Ansonian* State
 By strength usurpt. ^e The nephewes to the late
 Deposed *Numitor*, him re-inthroned:
 Who *Rome*, in ^f *Pales* Feast, immur'd with stone.
 Now *Tatius* leads the ^g *Sabine* Sires to warre.
^h *Tarpeia*'s hands her fathers gates unbarre:
 To death with armelets prest; her treasons meed.
 The *Sabine* Sires like silent Wolves proceed
 T' invade their sleeping ⁱ *sonnes*, and seeke to seaze
 Vpon their gates; barr'd by ^k *Ilades*.

One ^l *Iuno* opens: though no noise at all
 The hinges made; yet by the barres lowd fall
 To ^m *Ienus* knowne: who this had shut; but knew
 That Gods may not, what Gods have done, undoe.
Ansonian Nymphs the places bordering
ⁿ To *Iunus* held, inhauced with a spring.
 Their aide th' implores. The Nymphs could not deny
 A fate so iust, but all their floods untie.
 As yet the Fane of *Iunus* open stood:
 Nor was their way impeached by the flood.
 Beneath the fruitfull spring they sulphur turne;
 Whose hollow veines with black bitumen burne:
 VVith these the vapours penetrate below;
 And waters, late as cold as *Alpin* snow,
 The fire it selfe in fervour dare provoke:
 Now both the poits with flagrant moisture smoke.

These new rais'd streames the *Sabine* Power exclude,
 Till ^o *Mars* his Souldiers had their armes indu'd.
 By *Romulus* then in Battalia led:

The *Romane* fields the slaughtered *Sabines* spred;
 Their owne the *Romans*: ^p Fathers, & Sons in law,
 VVith wicked Steele, blood from each other draw.
 At length conclude a peace; nor would contend
 Vnto the last. Two Kings one throne ascend
 VVith equall rule. ^q But noble *Tatius* slaine,
 Both Nations under *Romulus* remaine.
 VVhen *Mars* laid by his shining caske; and then
 Thus spake unto the ^r Sire of Gods, and men.

Now, Father, is the time (since *Rome* is growne
 To such a greatnesse, and depends on One)
 To put in act thy never-fayling word;
 And *Romulus* a heavenly throne afford.
 You, in a synod of the Gods, profess
 (VWhich still I carry in my thankfull brest)
 That one of mine (this o now ratific'd)
 Should be advanc't unto the starry skie.

Iove condescends: with clouds the day benights;
 And with flame-winged thunder earth affrights.

Mars, at the signe of his assumption,
 Leanes on his lance, and strongly vaults upon
 His bloody charriot; lathes his hot hortes
 With fouding whips, and their full speed inforces:
 VVho, scouring downe the ayrie region, staid
 On faire ^s mount *Palatine*, obscur'd with shade:

There *Romulus* assumeth from his throne,
 Rendering ^t not King-like justice to his owne.
 Rapt through the aire, his mortall members wait,
 Like ^u melting bullets by a Slinger cast:
 More heavenly faire, more fit for lofty shrines;
 Our great and scarlet rob'd ^v *Quirinus* shines.

Then *Iuno* to the sad *Herfili*
 (Lost in her sorrow) by a crooked way
 Sent ^w *Iris* to deliver this Command.
 Starre of the *Lati*, of the *Sabine* land;
 Thy sexes glory: worthy then, the vow
 Of such a husband, of *Quirinus* now;
 Suppress thy teares. If thy desire to see
 Thy husband so exceed, then follow me
 Vnto those woods, which on ^x mount *Quirin* spring:
 And shade the temple of the ^y *Romane* King.

Iris obeyes: and by her painted Bowe
 To earth descending, told *Herfili* to.
 VVhen she, scarce lifting up her modest eyes:
 O Goddesse (which of all the Deities
 I know not; sure a Goddesse) thou cleare light,
 Conduct me, o conduct me to the sight
 Of my deare Lord: which when the Fates shall shew;
 They heaven on me, with all their gifts, bestow.
 Then, with ^z *Thaumantias*, entering the high
Romulan Hills, a starre shot from the skie,
 Whose golden beames inflam'd *Herfili*'s haire;
 When both together mount th' enlightned Aire.
 The builder of the *Romane* Citie tooke
 Her in his armes, and forth-with chang'd her looke:
 To whom the name of ^{aa} *Ora* he assignd.
 This Goddesse now is to *Quirinus* joynd.

^a A Goddess
 punishing
 the proud
 and arro-
 gant.

^b Whereon
 he was car-
 ried to the
 face: all here.

^c A City of
 Cyprus, built
 by *Taurus*.

^d *Zeus*.

^e *Romulus*
 and *Romus*.

^f Kept in ho-
 noure of *Pales*
 the God-
 desse of
 Shepherds.

^g Whose
 daughter
 the *Romans*
 had usurp-
 ed.

^h See the
 Comment.

ⁱ The *Romans*
 who had ra-
 vished and
 married
 their daugh-
 ters.

^k *Romulus*
 descended of
Ioue.

^l An ancient
 foe to the
Epans and
 their al-
 lying.

^m From
 whom *Ro-
 mulus* was
 descended.

ⁿ See the
 Comment.

^o *Alpin*
 in *Alpe*.

^p *Romulus*
 being the
 son of *Mars*.

^q *Sabines*
 of *Romans*.

^r See the
 Comment.

^s *Iupiter*.

^t *Romulus*.

^u A hill in
Rome.
^v See the
 Comment.
^w Not im-
 piously or
 tyrannical-
 ly: the ty-
 ranny of
Tarquin, and
 rape of *Lu-
 crece* by his
 son ever af-
 ter made the
 name of
 King odious
 among the
Romans.
^x By the
 violence of
 the throw.
^y *Romulus*,
 See the
 Comment.
^z *HERFILI*
 a Her mes-
 senger the
 Rainbow
^{aa} One of the
 seven hills
 in *Rome*.
^{bb} *Romulus*.

^{cc} In the
 daughter of
Tarquin.

^{dd} See the
 Comment.

V P O N

VPON THE FOVRTEENTH BOOK OF OVIDS METAMORPHOSIS.

Glaucus, rejected by Scylla, solicits the arts of Circe; daughter to the Sun and Perfis, sister to Æta, and Aunt to Medea; who having poisoned her husband Scythus king of Sarmatia, assumed that government: but shortly after expelled for her tyranny: she fled with a few of her women into Italy; seating her selfe on a little Island in the Tyrrhen sea, now joyned to the continent, and called at this day by her name. A famous inchantresse; and skilfull in all magicall simples; who lustfull by nature, or the revenge of Venus, for her fathers detecting her adultery, endeavours to divert the affections of Glaucus to her selfe from Scylla. But failing, and full of indignation, infects the bay, by the Nymph frequented, with her charmed poysons: wherein Scylla bathing, contracts that monstrous deformity; her loynes invironed with howling Wolves and barking dogs, now a part of her body; destroying all that came neere her. Scylla represents a Virgin; who as long as chaste in thought, and in body unspotted, appeares of an excellent beauty, attracting all eyes upon her, and wounding the Gods themselves with affection. But once polluted with the sorceries of Circe; that is, having rendered her maiden honour to be deflowred by bewitching pleasure, she is transformed to an horrid monster. And not so onely, but endeavours to shipwrack others (such is the envy of infamous women) upon those ruining rocks, and make them share in the same calamities. That the upper part of her body, is feigned to retaine a humane figure, and the lower to be bestiall; intimates how man, a divine creature, endued with wisdom and intelligence, in whose superiour parts, as in a high tower, that immortall spirit resideth, who onely of all that hath life erects his lookes unto heaven, can never so degenerate into a beast, as when he giveth himselfe over to the low delights of those baser parts of the body, Dogs and Wolves, the blinde and salvage fury of concupiscence.

SCYLLA.

Some say, how reason governs in the heart;
Some, in the braine; none, in the nether part.

*Corde alii Sapientiam; alii tribuere censeant;
Inferiora modum, nec ratio ulla tenet.
Alciat.*

This monster Scylla was said soone after to have been changed into a rock; in regard of the impudency of lascivious women, hardened by custome. Right against the Promontory of Pelorus, there is a steepe round cliffe, which thrusts it selfe farre out into a bay; resembling (as some fancy) the forme of a woman, which is called Scylla: below are many sharpe rocks full of holes and concavities, frequented by great fishes. Among these the enraged Seas make a noyse, the dogs that are imagined to barke; whereon those ships, which too fearefully avoyded Charybdis, formerly fell, and were crashed in peeces; the miserable Mariners devoured by the fishes. From hence sprung this fable, and her fabulous forme. The dangerous sailing betweene Scylla and Charybdis, commends the safety of the middle course, and deterrers from either extremitie. Thus allegorized.

Scylla and
Charybdis.

Detracting envy Scylla's cures iniply;
Charybdis, the deepe Gulph of poverty.
Who shun Charybdis, upon Scylla fall:
Still snarling Envy barks, Want swallowes all:
If prudent, of two evils choose the least:
Rather be envi'd, then by need opprest.

*Impetia obtrebant monstra est Scylla canina.
Punditus ac mergens paupertas, vappa Charybdis.
Incidit in Scyllam, qui vult vitare Charybdis.
At Marat isque moratur, adhorret ogella.
Ex utroque malo minus elige, qui sapit, optat
Incursioque enim magis, quam misere autem esse.
Anulus.*

And such advice Ulysses received from Circe. But both of these dangers have now lost their terrors by the altering of the current: expressed by that marble fountaine in Messina, where Neptune holds Scylla and Charybdis in chaines; with these under written verses.

Fast binding fetters wicked Scylla hold:
Saile safely through our straights, brave ships be bold.
Th' infamous theefe, who kept these seas, is tane;
And fell Charybdis ragerh now in vaine.

*Impia nodosis cohibetur Scylla carenis
Perigito secure per freta nostra rates.
Capta est praeclatus Sicanusque infamia Pon-
tis.
Nec fremit in melius sava Charybdis aqua.*

The Trojan fleet, having subdu'd these difficulties, is driven by contrary windes on the coasts of Lybia, where Æneas was fatally entertained by Dido.

Dido.

*Infulx Dido nati bene nupta marito;
Hoc perennis fuit, hoc faciente peris.
Aulo. in Epig.*

Poore Dido, still unfortunately wed!
Th' one mured, flying; dying, when this fled.

But others upon better grounds have determined that this was merely a fiction of Virgils; and that Æneas never came thither. Among the rest Aufonius on her picture.

*Ille cro sum Dido vultu, quam conspicit ha-
spes.
Affirmata modis, palceaque miffu,
Tula erant; sed non Maro quoniam finxit
erat: nec
Vita nec the fit lara cupiditatis,
Namque nec effera vidit nec Troia us-
quam,
Nec i yoniam advenit clafibus Ilacu.
et facta fignati, angue arma protecu lan-
tes,
Servavi fateri morte pudicitiam.
Pectore transfixo caffer, quod perdidit caffer,
Non furo aut laferius amore dolor,
Sic credibile iudat, vixi sine valore fama,
Plea vixi, postu manibus appetit.
Aulo. in Epig.*

I Dido whom this table doth impart,
Of passing beauty, drawne by happy art;
Such was when living: not of such a minde
As *Maro* feign'd, to furious lust inclin'd:
Me *Troys Æneas* never saw; nor bore
The *Ilia* ships unto the *Lybian* shore:
But flying outrage and *Iarbas*; I
By death secur'd my spotlesse chastity.
This thrust the sword through my undaunted brest:
Not rage, nor injur'd love, with griefe oppress.
So fell unforc'd: liv'd undefam'd, (bely'd)
Reveng'd my husband, built a city, dy'd.

CIRCOPI-
ANS.

For it is more then probable, that Dido arrived in Africa, two hundred eighty and nine yeares after the destruction of Troy; being supposed to be the Neece of Jezabell. But to follow our Author: Æneas from Carthage returnes to Sicilia; where he had buried his father Anchises: and sailing from thence by sundry places, arrived at the Island of Pithecusa, lying in the Tyrrhen Sea; so called of the Circopians, whom Jupiter for their fraudulent perjurie converted into Apes, and there planted them. For when Jupiter had contracted with these to serve him in his warres against Saturne, and bound them by an oath; Candalus and Atlanthus, two brothers, in deceit incomparable, being the principall; they not onely perjur'd themselves and kept back the pay, but sent him away with scoffes and derision. They therefore were aply metamorphos'd into Apes: a Creature in generall so like a man, both in forme and imitation; as in particular to these leering Circopians: The symbols of impudence and petulance. From which consideration it was devised by Plato that the soule of Thersites (of all that came to Ilium the basest and most shamelesse) entred into an Ape; still intimating the actions of men, but retaining his old manners agreeable to that creature. For as in his manhood he was so desperately insolent as not to spare the sacred dignitie of Princes; so now a beast, incessantly molests the Lion, the King of Beasts, with his spightfull gamballs, betweene whom there is an innased Antipathy.

SIBYLLA

Æneas now landing at Cuma, came to the cave of Sibyll; who undertakes to conduct him unto his father in Elizium: first shewing him a golden tree in the gloomy grove of Proserpina; and then sending him to crop a branch from the same; without which there could be no admittance. By this, saith Servius, the Poets expressed, that purenesse of life, which leads to felicity; said to be covered with shady woods; because in the confusions of this world, the integritie of vertue is clouded with infinity of vices. Not unlike, but more theologically allegorized by Mantuan to be our faith and confidence in God, without which there is no entrance into eternall joyes; called truly the golden bough in regard of the honour and puritie of the metall; and to be hid in a wood, because the wisdom thereof is obscured through so great a diversity of Sects and opinions: Nor can be found out, if not shovne by Sibyll; which is, the will of the Almighty revealed by his Prophets. Palingenius a little otherwise.

*Non cultus facit, sed ipsum cognoscere verum.
Ille est ille ramus, necum qui maxima flos
Arboris desit, cultum acque crederetur a-
tari.
Obdulum celat, nec multu astra vixit
Censuratur, nisi cui pura ostendere columba.*

Truth is not easily found: that bough of gold
Which gloomy errors (obscure woods) withhold
From sight of humane search, is scene of none,
Unlesse, by those pure Doves direction shovne.

For others write, that Æneas was conducted thither by two white Doves: interpreted by some for Charity and Innocence.

Sibyll, in her returne from the lower world with Æneas, declines his promised honours, as being a mortall. A modesty in other Ethnicks not to be found; and resembling that of the Saints and Angels, who refused divine worship, as onely due unto God; perhaps taught her by that Spirit, which
by

by an extraordinary dispensation revealed unto her those excellent Mysteries, whereby she yet speaketh. She tells him how she might have lived ever, if she would have consented to Apollo; yet must live untill she had accomplished a thousand yeares: who now worne with age, should hereafter consume into a voyce. Sibyll was feigned to be beloved of Apollo, in that a propheteesse: Propheying of old ascribed unto him, and to proceede from his spirit unto others; and because she prophesied of the warres and Empire of the Romanes, she was said to reveale what should follow to Æneas, as to the originall of that nation. Her verses contained the Oracles of a thousand yeares; and therefore said to have lived so long; after to be changed into a voyce, in that the fame of her verse should continue for ever. Besides, it is reported, how a voyce from the inward recesses of her Cave long after her death gave answers.

Æneas departing from Cuma, arrives at Cajeta; so called of his Nurse, whom he there interred. Here Macareus with joy and wonder meets with Achemenides; both companions to Ulysses: the latter casually left behinde him in Sicilia, whom Æneas, though formerly an enemy, brought off from the terrors of Polypheme. For Ulysses, there landing in his returne from Ilium, entred his Cave, with twelve of his fellows. Of whom the Gyant eat two to his supper, two more the next morning at his breakfast, and at night as many. When drunke with the wine which Ulysses gave him, and fettered with surfet and sleepe, he had his onely eye burnt out by him with a firebrand (according to the prophesie of Telemus) who among his sheep, together with the rest of his Companions, escaped his search and so got a ship-board. Now the Cyclops (as formerly said) were a salvage people given to spoyle and robbery; unsociable amongst themselves, and inhumane to strangers: And no marvell, when lawlesse, and subject to no government, the bond of society, which gives to every man his owne, suppressing vice, and advancing vertue, the two maine columnes of a Common-wealth, without which it can have no supportance. Besides man is a politicall and sociable creature: they therefore are to be numbred among beasts who renounce society, whereby they are destitute of lawes, the ordination of civility. Hence it ensues, that man, in creation the best, when averse to justice, is the worst of all creatures. For injustice, armed with power, is most outrageous and bloody. Such Polyphemus, who feasts himselfe with the flesh of his guests; more salvage then are the West-Indians at this day, who onely eat their enemies, whom they have taken in the warres; whose slighting of death and patient sufferance is remarkable; receiving the deadly blow, without distemper, or appearance of sorrow; their fellows looking on, and heartily feeding on the meate which is given them; yet know how they are to supply the shambles perhaps the day following. The heads of men they account among their delicacies, which are onely to be eaten by the great ones, boyling oft times not so few as a dosen together, as hath beene seene by some of our Countrey-men. Injustice and cruelty, are ever accompanied with Atheisme and a contempt of the Deity: which Polyphemus himselfe thus professeth in Homer:

O foole! that hither com'st from farre aboads,
To bid me feare or reverence the Gods.
We Cyclops care not for the Goat-nurst love;
More to be fear'd then those who sway above.
Nor will I, for loves wrath, forbear to kill
Thee or thy Mates: My God is my sterne will.

*Stultum est o homines, quod longe advenisti,
Quod me Deus pueri sine timore,
Sine obsequio.
Non enim Cyclopes Iovem a capra nutritum
curant.
Neque Deos beatos, quoniam malis prestant
ritibus famulos.
Neque ego totum inimicitias evitavi, parem.
Neque tibi, neque sociis, si me animus iubeat.
Hom. Odys. l. 9.*

Like the Scythians who in their barbarous devotions accustomed to fix a speare in the ground, and worship it, as the onely God they acknowledged. But this contemner of Gods and men, this inhumane Monster, is surpris'd in his drunkenesse, and deprived of his onely eye by despised Ulysses; who would not kill him, the longer to protract his punishment. In the person of Ulysses, that wisdom is defigured, which undauntedly and victoriously runs through all dangers: in Polyphemus, the folly of barbarous strength, infeebl'd with vices. He is also physically said to be subdued by the other, in that wisdom discovers the secrets of nature; which before they be knowne seeme wonderfull and formidable. Now Servius will have Polyphemus a prudent person: feigned to have had his one eye in his forehead; in that neerer the braine, the throne of the understanding; and put out by Ulysses, as overcome by his greater wisdom.

Achemenides having told his owne misadventures, desires Macareus to tell what befell Ulysses, after his departure from the Cyclops. Who informes him how from thence they came to the Æolian Ilands. These lye on the west of Sicilia: the principall Lipara; but Strongyle (so called of its roundity, whose lofty top at this day flames like a Beacon) was the habitation of Æolus; who is said to be beloved of the Gods, in regard of his piety; and of men for his temperance and hospitality: inasmuch as the neighbouring nations, though in contention among themselves, submitted to his Empire.

He is feigned to command the windes by the procurement of Juno : which thus is by himselfe acknowledged.

— Tunc, & Regina, quiesce.
Expirare, iacere, nihil se, & ca. *Horat.*
In omni (quod) quodque (re) (ut) tu, *Horat.*
Iovis
Cunctis, in omni (quod) quodque (re) (ut) tu, *Horat.*
Nimiumque (quod) quodque (re) (ut) tu, *Horat.*
Sed. *Horat.*

----- O Queene, tis thine to will,
My duty thy commandment to fulfill.
This Kingdoms Scepter and my grace with Iove
Sprung from thy bounty ; that I least above
Among the Gods : by thee so potent made
Ore tempests and proud stormes,-----

For the windes by the motion of the aire, which is Juno, are created. The fable of this his dominion proceeding from his knowledge in Astronomy, especially in that part which concernes the nature of the windes, as also in that he could prognosticate of the weather by the rising of the Clouds, the tides of the Sea, and flaming of the mountaine ; declaring withall that nothing happens without the divine providence, when the windes themselves of a condition so light and inconstant, are not without their commander. No lesse a power hath he, who can bridle the tempests of his affections. He is said to be the Grandchilde of Hippotus, of the swiftnesse of the winde ; in relation to the speede of a horse, and to have had six sonnes, and as many daughters, of the severall windes whereof there were twelve, according to the ancient division, the barren being called masculine, and the fruitfull feminine. Æolus feasted Ulysses, and gives him the windes in a bag (the West onely let loose to waite him into his Countrey) which, while he slept, was opened by one of his Companions ; when contrary gusts arose, and drave them back to the place they came from. The ordinary effects of curiositie and covetousnesse. Some, who have searched the closet of nature, affirme that a bag of a Dolphins skin, with the addition of certaine ceremonies, will procure the desired winde, and that onely : the ground, they say, of this invention of Homers. But the wisdom of Ulysses was then as secure and sleepey as himselfe, who could not watch so neere the end of his voyage : the consummation whereof would have crowned his vigilancy. Manifested by the dyaster ; which aduises in this kinde of no second error ; nor leaves any other comfort, but teares to the miserable. Whom formerly courteous, but now angry Æolus rejects ; as a man in dis-favour with the Gods, and who by his sloth had frustrated his bounty.

LASTRIGONIAN.

Macareus told how from thence they sailed to Lamia now Formia, inhabited by the Lastrigoni-ans ; man-eaters, and no lesse inhumane then the Cyclops ; where their men were destroyed, and all their ships lost, but that alone which carried Ulysses. Then came we, said he, to yond rising hill, and points to the Promontory of Circes. Circe naturally signifying the circumvolution of the Sunne, whose heat and directer beames do quicken whatsoeuer is vegetive ; and therefore aptly seated in this place, producing such a number of Plants and herbes of different vertue. We have said before that Circe was a famous enchantresse, who could turne men into beasts (as here Ulysses mates into Swine) among her other miracles by making them drink of her charmed cup, and waving her rod over them. Whereto the devill perhaps aped that rod of Moyses wherewith he performed such wonders ; or derived from the Egyptian Sorcerers, as now in use among those of that profession. But she could not prevaile over the person of Ulysses, secured by the herbe Moly, which was given him by Mercury (a more cunning Magician, and inventor of that art) who forced her to restore their former shapes to his servants. For as the earth produceth malignant simples, so doth it Antidotes to resist their virulency ; among those of this kinde they reckon the Scurrish, the Iasper-stone, Christs-thorne, Agnus castus, and Fleawort ; especially this Moly, which grows most naturally in Egypt, and was lately brought from thence into Italy by one Guilandinus a Physician of Padoa ; as reported by Earle Bothwell, unto whom he shew'd it, which is not to be extirped by man : in that deadly, as they say, unto those who attempt it ; or rather in that the root thereof, according to Pliny, is thirty foot long : whereof Homer.

ULYSSES
MATES.

Radix quidem nigra erat, lactis quidem fl.
Moly autem, quod vocant, dicitur difficile an-
tem extirpare.
Dicitur autem mortali. *Hom. Od. l. 10.*

The fable root thrust forth a milk-white flower,
Call'd Moly by the Gods ; by mortall power
Hardly extirpt.

As there are remedies in nature against naturall evils ; so are there charmes against the malice of charmes : one witch undoing what another hath done (whom they commonly call wise-women) as here Circe her selfe dis-inchants the Mates of Ulysses. But that a man can be transformed into a beast, is utterly against the opinion of S^t Augustine, who affirms, that the Diuill can create nothing being himselfe a creature, nor change that shape but onely in shew, which God hath created. Although
Spondanus

Spondanus with much fervor oppose him; alluding that place in Aquinas, how the Angels, both good and evil, have a naturall propertie and power to Metamorphize our bodies, going about to confirme it by sundry histories. But search we a little higher, and first into the naturall sence of this fable. Circe is feigned to be begot by Solon Perlis, the daughter of Oceanus; in that what ever hatchling, is by the heat of the Sunne and moisture ingendred. Circe is so called of mixing, because the mixture of the elements is necessary in generation which cannot be performed but by the motion of the Sunne: Perlis, or moisture supplying the place of the female, and the Sunne of the male, which gives forme to the matter: wherefore that commixtion in generation is properly Circe, the issue of these parents. Her foure Hand-maids, which gather and select her magicall herbs and flowers, are no other then the foure Elements, administering unto us, according to their power, the nature of all motion. Others take them for the foure seasons of the yeare, from this description in Homer.

Foure damfels serv'd her, daughters of the woods,
Of sacred springs and sea ingulphed floods.
The first rich cloths of state hung ore their heads:
And on the floore faire-figur'd Carpets spreads.
One, silver tables sets before the throne:
And Cates in golden dishes plac't thereon.
A third in flagons mixt mellifluous wine,
And precious goblets fills to the divine.
The fourth upon a mightie Tripod sets
A Chaldron, and with fire faire water heats.

*Anctæ matrem interea qualem iura dolum
sacræbant
Quatuor, quæ ei demum admittenda manu.
Narc autem na erat ex fœtibus & a fœtibus.
Et ex sacro flumine quæ ad mare profusa.
Harum una quidem ingens præcipue stragula
pulchra.
Purpurea superne disformi litta remota subiecit
Altera vero aut tota extendit manus
Argentæ, quæ autem appositæ auræ aut auræ.
Tertia vero in crateris mellifluis utrimque
scibat
Dulce in argenteo, distribuit autem amata pec-
unia.
Quarta vero aquâ ferebat, & fœcili liti in
Marium sub rivoque maris, calidat autem
aqua. Hom. Odysse. 10.*

The first decyphering Spring, the second Summer, the third Autumne, and the fourth Winter. Circe was held to be immortall, in regard of the perpetuall generation of the Elements: and to turn men into severall sorts of beasts, because the corruption of the one begets a forme farre different from it self. The Island where she was supposed to dwell was called *Æxa*, which is an ingemination of sorrow, for the diseases and complaints of the Creatures, who by the wasted strength of their naturall compositions, are afflicted with sundry diseases. Yet Vlysses could not lose his shape with the rest, who being fortified by an immortall power, was not subject to mutation. For the divine and celest. all soule, subsisting through the bountie of the Creator, can by no assault of nature be violated, nor can that be converted into a beast, which so highly participates of reason: although her Companions, the foure Elements, uniting in a humane body are daily obnoxious to changes: by which is expressea the immortalitie of the one, and frailtie of the other. Servius will have Circe not onely an Inchantresse, but a notorious strumpet; and therefore feigned the daughter of the Sun, in that nothing more apparant; who by her lascivious arts drew many from a morall life to a brutish; and therefore said to have changed them. But Comes more fully. How Circe was said to be the daughter of Sol and Perlis, in that lust proceeds from heat and moisture, which naturally incites to luxury; and getting the dominion, deforms our souls with all bestiall vices; alluring some to inordinate Venus; others to anger, crueltie, and every excessse of passion: The Swines, the Lions, and the Wolves, produced by her sensuall charmes, which are not to be resisted, but by the divine assistance, Moly, the gift of Mercury, which signifies temperance. So the fortitude and wisdom of Vlysses preserves him in the midst of vices against their strongest invasions; when some of his Companions are devoured by the Cyclops, some destroyed by the Læstrigonians, and others converted into beasts by Circe: their headstrong appetites, which revolt from the soveraigntie of reason (by which we are onely like unto God, and armed against our depraved affections) nor ever return into their Countrey (from whence the soul deriveth her celest. all originall) unlesse disenchanted, and cleansed from their former impuritie. For as Circes rod, waved over their heads from the right side to the left, presents those false and sinister persuasions of pleasure, which so much deforms them: so the reversion thereof, by discipline, and a view of their own deformitie, restores them to their former beauties.

Macareus proceeds with the story of Picus (told him by one of the foure Damfells) who rejecting the love of Circe, was by her converted into a Wood-pecker. Saturne, his father, formerly flying into Italy, had been entertained by Janus, then reigning in Ausonia, to whom he taught the unknown art of husbandry: and therefore was by him made a partner in his Kingdome: stamping on their coine a head with two faces, to shew their united government. Whereupon Janus was said to have had two foreheads: as also of his excellent wisdom; who by looking back to the times that were past, and comparing them with the present could better judge of the future. Picus having married his daughter

Cinens

Canens (so called for her melodious singing) succeeded Janus in the Laurentine Kingdome. Who lost in hunting by the Circean Promontory and never more heard of, was feigned to have been transformed by Circe: and into a Wood-pecker (a bird of no small estimation in Augury) in that so cunning an Augur; keeping one continually in his house, by which he divined. And therefore his statue was made with an Augurs staffe in his hand, and that bird on his head. A Wood-pecker lighting on the head of Lucius Tubero the Citie Prator, sat there so gently that he took him off with his hand. The Prophets divining that it portended destruction to the Empire, if it were let go; or if kill'd, to the Prator; the Prator forthwith tare it in pieces; and not long after fulfilled the prophesie. This Bird was consecrated to Mars, in that hardy, piercing tuffe Oakes to the marrow with his bill; being also derived from Picus, a courageous souldier. They will clamber up trees like Cats: and by jobbing against the barke do know if the worrne lye under. They breed in round holes, which they digge with their bills in the bole or branches: these being stoppt with pins of Iron, they will open them again with a certain hearb; as reported by sundry Authors. Although this transcend my believe, yet I am certain that a pilfering thiefe confessed on the ladder, how by the advice of one of his receptors he compassed this hearb; which being put into the key-hole would make the lock fly back: whereby not seldome he had entred mens houses, and opened their Coffers. And I knew a fellow, who sixe or seven yeares had been a slave to the Spaniard in the West-Indies, who with desperate oaths would averre, how such an hearb was common in those countries; inso much as the shackles would often unbolt, and fall from the feet of the horses, as they fed in the pastures; and how himself therewith had often opened a passage to the stuffing of his emptie belly. Whether true or no, no doubt but he believed himself in telling it so often. The servants of Picus are converted by Circe into salvage beasts: that is through rage and passion for the losse of their Master, for a time deprived of their reason: the onely distinction between the one and the other.

PICUS
HIS SERVANTS.

CANENS

His wife Canens, now Swan-like singing on the banks of Tiber, consumes into aire with immoderate sorrow: sorrows associates being palenesse, macilency, drooping spirits, and killing consumptions. The change well suting with her name (since the sound of the voice evaporates into aire) which the place retaines, as a monument of her conjugall affections.

As Picus, so Faunus his sonne was deified by posteritie: the father of Latinus (the author of the Latine name) whose daughter Lavinia was now the cause of a fatall warre between Æneas and Turnus. The latter sending Venelus to Diomedes, to entreat his confederacy and assistance: himself originally a Græcian and not ignorant of the ancient hatred which the other bore to the Trojans. Diomedes then dwelt in Argarypa a citie of Apulia. For returning into Ætolia through many dyasters from the sack of Ilium, he found his wife Egiala revolted from her dutie and honour for the love of Cyleborus, the sonne of Scheneleus: incited, as they feigne, thereunto by Venus, for the wound she received from his launce in the Trojan warres by Minerva's instigation.

Ac cum tandem affectus est multam per tur-
bam insequens,
Tunc porrecta lancea marianimi Tydes filius
Suum manu vulneravit manum insiliens auro
lancea
Imbecillam: statim autem euteros perfunxit
Dionum per populum, quem et Charites ele-
garant spolia,
Futuram sub volanti flebat autem immorta-
tali sanguis Deus,
(Cuius qualis fuit nempè beatus Divi.
Non enim pacem eduxit, neq; libuit ardens vi-
rum.)
Idcirco et avocet sunt & immortales appellantur.)
Hom. II. l. 5.

DIOMEDES
SOULDI-
ERS.

Diomedes detesting his ungratefull Country, puts again to Sea; & was wrackt by tempests on an Island, lying in the Adriatick Gulph right against mount Gargarus: which after bore his name, and was honoured with his sepulcher and temple: where not a few of his souldiers, execrating, as they feigne, the eternall malice of Venice, were turn'd into Fowles, not unlike to Swans, by her fury. Pliny writes how by Juba they be called Cataraæ; that their eyes are of the colour of fire, their feathers white; one leading the shoole like a Captain, and another bringing up the reare: who would wash his temple with the water which they brought in their beakes; and at the arrivall of strangers set up a menacing cry; but be gentle to the Græcians, as acknowledging them for their Countrey-men; being onely seen in that Island. Yet since a generation of birds (saith St. Augustine) I hold them to be no transformed men; but that the men, being never more seen, were destroyed by evill Angels, and the birds brought thither in their roome from unknown habitations. As for the washing of his Temple, their love to the Greeks and rage to other nations, these may well proceed from

The Son of great soul'd Tydens her perfues
A midst the throng; and his sharp launce imbrues
In her faire hand; pierc't through her heav'nly vaile,
Wrought by the graces: her fresh cheeks grew pale:
And from her palme th' immortall crimson bleeds;
Such blood as from the happy Gods proceeds,
That neither feed on bread, nor tast strong wine:
Who therefore bloodlesse, and are styl'd divine.

from the instinct of the divell, to perswade men that *Diomed* was deified, and injure the true God, by adoring a false one. But *Diomedes* departing from hence, arrived in Italy, where he was entertained by *Daunus*; who gave him his daughter in marriage, with the barrenest part of the country, in reward of a victory in his behalfe obtained: throughout his kingdom erecting his statues. Thus was *Diomed* much honoured, but poore in substance and subjects, when *Venulus* came thither, by which he excuseth himself for not taking armes in the aid of *Turnus*. But the history proceeds, and declares how *Daunus*, having his kingdom afflicted with famine, inquired the cause of the Oracle; who answered how it proceeded partly from the imprecations of *Diomed* (perhaps in that he rewarded his service with so barren a possession) but chiefly from the wrath of *Venus*. Whereupon *Daunus*, watching his opportunitie, cut off his head, and overthrew his statues, as a man distressed by the Gods, and to his benefactor ungratefull, who after was intombed in the Island and honoured with a temple as aforesaid. By this story we may contemplate the unavoidable vengeance, which prosperities such as are elated with the glory of their actions to that height of arrogance, as to fight with the Gods themselves, and wound them as it were with their insolency; when by how much the greater our prosperitie, by so much the more should our gratitude and adoration increase for their bounties. His companions are said to have been changed into Fowle: not because infelicitie and misery give wings to our former friends to desert us; but rather in that they truly lose the excellency of men, who with brutish impatience blaspheme and repine at that which God hath ordained; nor should we, with these Swan-like birds, so much as deplore their calamities, who suffer by divine vengeance. Others, by *Diomed*, conceive a man transported with zeale; who is fervent to suppress some sect of Religion (corrupt indeed, and infamous; as shadowed here under *Venus*) not by argument and sinceritie of life, but by fire and sword, provoked by *Pallas*, or the severitie of prudence, whereby he achieveth much glory; especially among the vulgar, to whom nothing can both be gratefull and moderate, as the Champion and supporter of truth and religion. But this glory is seldome long liv'd; since all violent prosperitie, by a fatall vicissitude, in the end is unhappy. For if, in the change of things, the suppressed sect gather strength, and grow into favour, then the former fierce zeale is condemned, the party hated, all his honours demolished; and *Diomed* murdered by his father: differences in religion among neereft kinsfolk begetting deceit and trechery. Now *Diomedes* companions; men of the same sect and opinion, by deploring his calamitie, and divulging their griefe, are feigned to have been converted into Swan-like birds, or fowles of *Diomed*; flying in the faces of the Trojans, the favorites of *Venus*, or of the contrary faction.

Venulus in his return sees a Cave in Messapia, frequented by the halfe-goat *Pan*; whose body and habit expresseth Univerfall Nature, as his name importeth. The hornes on his head expressing the rayes of the Sun and Moone: (So *Moses* for the radiancy of his face was said to be horned) the upper part of his body, like a mans, representing the heavens; not only in regard of the beautie thereof, but of his reason and dominion: His goatish nether parts carrying the similitude of the earth; rough, overgrown with woods and bushes; his feet cloven in regard of the earths stabilitie. Stat vi terra sua, vi stando Vesta vocatur. Whereupon *Aristarchus Samius*, who held the motion of the earth from West to East in foure and twentie houres, to save the apparant rapture of the heavens from East unto West was accused before the *Areopagites*, as presumptuously attempting the removall of *Vesta*; and not a few at this day are guiltie of the same absurditie. The brows of *Pan* are crowned with Pine branches, because those trees adorne the tops of the Mountains: his mantle the skin of a spotted Panther, presenting according to *Probus*, both stars and flowers: (as flowers may be called the stars of the Earth, and starres the flowers of the heavens) or rather the rare diversitie of things. The sevenfold pipe which he blows on, the varietie of winds, with their inconstant changes. He is said to live solitarily, in that there is but one world; to be the God of shepheards, and Herdsmen, because the earth affordeth pasture for their flocks and herds; of whose sudden frights, and flights at every noise from the woods or rocks, those are said, who feare without cause, to be posselt with a Panick terror; and lastly he follows the Nymphs with insatiate lust, for that the world doth continually procreate, wherein moisture is chiefly requisite, as a matter most fit and proper for generation: Man being the greater worlds most exact epitome. But heare we *Alciatus*.

Men worship nature by the name of *Pan*,
A man half-goat, withall, a God half-man.
Above a man, where sacred reason raigins;
Born in the heart and toured in the brains.
Below a Goat, since nature propagates
By coiture, in all whom life instates.

*Tana coluit gentes (naturam hoc dicere re-
tam est.)*
Semipropagans hominum, semipetransq; Deorum.
Estque pube totum, quod nobis intra venter
Corda gerunt, cella mortem arce solent.
Hinc caper est, quia nos natura tota reple-
rat.
Circubili, & volucres, quicquid, rursus, ferat.

*Quod cumque animi animalibus, est capere
videtur
Inanimata, verum signa, aperta perit.
Sed aliis, verum, a se tribuere ceteris
Inferiora modum, non rationis tunc.
Alcibi Em. xxvii.*

Rough Goates, as other animals, expresse
Ranke luxury, and brutish lusts excess.
Some say that wisdom governs in the heart;
Some in the brain; none in the nether part.

APPULUS.

This Cave was also haunted by the Nymphs, till frightened from thence by the obscene behaviour and revilings of the rustick Appulus: for which they converted him into a wild Olive, whose fruit is as bitter as formerly was his tongue, which gave an invention to the fable.

TROIAN
SHIPS.

The Rutilians, failing of their succour, fight without successe; when Turnus sets the Trojan ships on fire; by Cybele converted into Sea-Nymphs; perhaps so feigned because they sunke them to prevent their burning. But Plutarch writes, how they were fired by the Trojan women, in the absence of their husbands, to give a period to their wanderings; who meeting them in their return, with imbracements and kisses, some to their husbands, and some to their kinsfolk, appeased their angers. Whereupon a custome arose among the Romans, which continued as long as their Empire, that none in saluting should kisse their lips, who either were of their blood or alliance. And like enough they were set on fire by the secret instruction of Æneas, as Agathocles and others burnt their Navies after their landings, to enforce the souldier to an obstinate valour, by taking away all meanes of retiring. The former fable of their transformation was only Virgils invention; those supposed Nymphs rejoycing when they saw Alcinoes ship converted into stone, which was lent to their ancient enemy Vlysses, as this latter Homers, in regard of a rock which lay before the harbour of Phœacia retaining that figure.

ALCINOES
SHIP.

ARDEA.

Æneas having overthrown the Rutilians, with the slaughter of Turnus, sets Ardea his regall Citie, on fire; from whose ashes, a meagre Heron ascended. This was feigned by our Poet, partly in that the fowle and citie have both one name in the Latin; and partly in regard of his vigilant feare, pale colour, macilency, and pittifull screamings; which denote the condition of a Town besieged, and after sackt by the enemy. The name also signifies in Greeke a sweating of blood, the effects of warre; for that blood gusheth out of their eyes in the time of their Coiture: whose lostie flight prognosticates stormes.

*Lat fies cum rursus male temperat unde cari-
ca,
Quam medio celeret vela lat ex a pure mori,
Cameramq; ferunt ad littoras, quamq; marina
In scopulisq; fulcas, natusq; paludes
Desert, etq; aliam supravolat Ardea nilem.*

The waves themselves, and ships, disorder, when
Swift Cormorants from seas to shoares resort
With farre-heard cryes; or chattering seamewes sport
Within the land: or when the Hernshaw flies
From haunted Lakes, and climbs the loftie skies.

For the Heron, being a water Fowle, taketh pleasure in the condensed ayre; needing also the help of the grosser, in that her wings are so heavy and unwildie.

ÆNEAS.

Æneas having established his kingdome in Latium; with the consent of the Gods is now deified by his mother Venus: washing away what was mortall in the River Numicus: (For they held that none could be entertained into the celestiaall assemblies, who first were not purged from their humane pollutions) and making him immortall with the infusions of Neectar and Ambrosia: Ambrosia signifying immortalitie, and Neectar a not being obnoxious unto death; the food of the Gods, and alluding (as diverse have observed) to that tree of Life which was planted in Paradise. But the history relates how Æneas perished in the river Numicus; and being never found after, was deified by his sonne Ascanius; which he did not only in honour of his father, but to augment the reputation of himself and his posteritie; calling him Jupiter Indiges (that is a Deitie made of a mortall.) The Latines dedicated a temple to him with this inscription. To our holy Father and Terrestriall God, the governour of the waters of Numicus. He was said to be the sonne of Venus, of his goodly forme, and affabilitie; or in that begotten by Anchises on an incontinent Dame, but of exquisite beaultie.

Ascanius succeeded his father; him his brother Silvius (of whom his successors were named Silvii) the sonne of Lavinia, through the favour of the Latines: Julius, Ascanius sonne, contented with the Sacerdotall dignitie; from whom the family of the Julii descended; the occasion that Julius Cæsar was so ambitious of the high Priesthood. Latinus (to follow our Author, for the Catalogue of the Alban Kings do not a little differ) succeeded Silvius; then Epitus, Capys, Capetus, Tyberinus (whose destiny gave a name unto Tiber) Remulus, Acrota, Aventine, and Procas.

Pomona flourished in the raigne of this King, the Goddesse of the Hortyards and their fruitfull production

productions, taking from thence her name; who had her Temple, Flamen, and festivals. Beloved she was by Vertumnus: a Deitie also; (for Idolatrous antiquitie made not only Gods of whatsoever was to life beneficiall, but even of their passions, affections, vertues and vices) who changing himself, to purchase acceſſe, into ſundry ſhapes, at length becomes his own hand in the ſhape of an old woman: And to molliſie her the more, relates the ſtory of Iphis, who hang'd himſelf for the love of Anaxarete, converted into a ſtatue of ſtone for her cruelty; By which is preſented the hardneſſe of her heart, and puniſhment of arrogancy; as in Iphis, the miſeries of rejected love, with the deſperate conſequences, hapning eſpecially to thoſe who are naturally melancholy. For though love with much difficultie enters into the hearts of ſuch, yet entred once, he for ever keeps his poſſeſſion. Theſe alwayes are prone to complaine and grieve, and not ſeldome haſten their own deſtines. Vertumnus, not prevailing in a ſiſe, reaſſumes his own winning ſhape, and now enjoys his equally wounded Pomona. He was feigned to be that God, which turned the yeere about; and thereof ſo named; as in reſpect of the many mutations and ſeaſons to change himſelf into ſo many formes; now a Plow-man, now a Harveſt-man, a gatherer of fruit, or one imployed in the vintage. Laſtly, an old woman, which is when in the declination of the yeere he marries with Pomona; in that all fruits come then to maturity; and therefore his feſtivals were celebrated in October. Vertumnus is alſo taken for the inconstant mutabilitie of our humane affections.

VERTUM-
NVS.

ANAXA-
RETE.

Amulius the ſonne of Procus, next raigned in Auſonia, having not only depoſed his eldeſt brother Numitor, but murdered his ſonne Ægeſteus, and forced his daughter Ilia to become a Veſtall, who was not then to marry by her vow; intending thereby to cut off all his poſteritie. But Ilia bare two ſons at a birth, begotten, as pretended, by Mars, to cloake her incontinency: for to conceive by a God was counted an honour. Amulius gave in charge that the twins ſhould be drowned; and Ilia buried alive, according to the law, in that ſhe had violated her vow of chaſtity. But ſhe was pardoned at the interceſſion of Antho, daughter to the Tyrant, and her ſonnes preſerved by the relenting executioners, who were nourished, as was ſaid, by a Wolfe; whereof there are many ſtatues at this day extant: but as ſome will have it, by a harlot the wife of Fauſtulus; called Lupaby the Latines, as their vaulting houſes Lupanaria. But why might not a Wolfe give them ſuck, as a Bitch gave ſuck unto Cyrus; being both one creature, & differing in nothing but the tameneſſe of the one & wilkneſſe of the other? For thoſe fierce Maſtives carried by the Spaniard into the Weſt Indies, to hunt and worry the Natives: turning after wild, became Wolves, and preyed upon the Cattle of their rejected maſters. And it is ordinary at this day in ſome parts of France for Goats to ſuckle the children of thoſe poore women who either want milk; or have other imployments, which they do with as great affection and ſedulitie, as if they were their own Kids. Theſe brothers, the one called Romulus, and the other Remus, now men, and made acquainted with their originall: depoſed Amulius, and reſtored their Grandfather to his kingdom. Romulus ſucceeded Numitor: who built a Citie on the banks of Tiber, which of his own name he called Rome, as his nation Romans. Now wanting wives, at a ſolemne ſhow they ſurpriſe the daughters of the Sabines, their neighbours (like thoſe two hundred Benjamites, who ſtole the daughters of Shiloh, agreeable to thoſe lawleſſe times, and perhaps by neceſſitie juſtifiable) the originall of a martiall warre. The Sabines led by Tatius, took the fort of Tarpeia through the treaſon of the Governours daughter, upon promiſe to receive what they wore on their left armes for her reward, ſhe meaning their bracelets of gold; which they not onely gave her, but threw their ſhields upon her (a part of the bargain) and ſo preſt her to death. From thence by night the Sabines attempted to have entered the Citie; but were repulſed by the late cold ſprings, now gushing ſulphurous and ſcalding waters, which overflowed by the temple of Janus. This fable hath relation to an order of ſouldiers, initiated with certaine ceremonious ſuperſtitious at the Lake of Vadimonius, which boyled with brimſtone, who ſallying that night out of Port Janualis, repulſed the enemy. But Macrobius reports it thus out of Varro. The Romans, in the Sabine warres commenced for the raviſhed Virgins, made haſte to ſhut a gate at the foot of Mons Viminalis (called after Janualis of the event) the enemy falling on that quarter; which as often as they ſhut it, of it ſelf flew open; whereupon they there placed a ſtrong guard to defend it. While in another part the battell was fought with great fury, a ſudden rumour aroſe, that Tatius had overthrown us; at which the terrified Romans who kept that paſſage took themſelves to their heeles. When the Sabines were ready to enter, it is reported that a mightie torrent ruſht through that gate from the temple of Janus, whoſe ſcalding waters either burnt the enemy, or devoured them in their whirlpits. Whereupon it was decreed, that in the time of warre, the doore of Janus his Temple ſhould ſtand open, that the God might come forth to the ſuccour of the Citie. The Romans and Sabines, at length reconciled by the mediation of the women, became one nation, Romulus and Tatius

Scalding
Screames.

ROMULVS.

governing together. But Tatius being murdered by the Lavinians, for not righting their injur'd Embassadors, the other reigned alone, untill he was deified by Jupiter and carryed by Mars his father into heaven, called perhaps his sonne in that so eminent a souldier; Mars esteemed the God of warre, for teaching men first of all, how to arme, to order battells, and what else belongs to that great profession. Feare and Terror, the names of his horses, which well comport with warres horrid encounters. Plutarch writes that Romulus was begotten by his unkle Amulius: then disguised in Armour (and therefore said to be the sonne of Mars) when he ravished his mother; which he did, not only to satisfy his lust, she being a woman of surpassing beautie; but to procure her destruction as the heire of his elder brother, the law condemning a defiled Vestall to be buried alive. Romulus was rumor'd to have been assumed by Mars into heaven; in that lost in a sudden tempest of lightning and thunder (so perished Strabo the father of Pompey; and the Emperours Anulsius and Caius) as he was making an Oration to his army. But the enraged people suspecting (which comes neerer the truth) that he was made away by the Lords of the Senate, who for his rigour to them, and too much indulgency to the other, hewed him asunder in the Senate house, and conveyed him away in small pieces under their long robes: (as the Senators of Orchomene rid themselves of the Tyrant Pylistratus) were appeased by Julius Proculus; who swore how he saw him ascend into heaven; whereupon they consecrated Temples unto him, and gave him divine honours; changing his name into Quirinus, to gratifie the Sabines.

Sive qual hasta, Quiriprison est dicta Sabi-
nis.
Reclama d'elo venit in astra Domus:
Sed saepe tota remota profectus Quirites,
Semiqua Romanis junxerat ille Cures.
Ovid. Fast.

Or of a speare which Romans *Quiris* call;
 The souldier made by warre coelestiall:
 Or so nam'd by his Speare-men; or assign'd
 For that the Cures he and Romans joyn'd.

Of whom the Romans were called Quirites.

Hersilia the wife of Romulus (one of these maids which were ravished from the Sabines) was also for her conjugall love assumed by Juno, the president of nuptials, into heaven to her husband; her name changed into Ora; the same with the Latines, that Hebe is with the Grecians, the Goddesse of Youth; called also Horta, in that, according to Plutarch, she exhorteth young men to vertue and noble indeavours. This Goddesse was placed in one shrine with Quirinus; signifying that an Empire is not to be purchased nor conserved by sloath; but by vertue and fortitude, the flower of youth best suting with warfare. Thus changed they the names of those, whom they deified, that they never might be thought to have been mortall.

HERSILIA.

OVIDS



OVIDS

METAMORPHOSIS

The Fifteenth Book.

THE ARGUMENT.

Black Stones convert to White. Pythagoras
 In Ilium's lingring warre Euphorbus was.
 Of transmigrations, of the change of things,
 And strangs effects, the learned Samian sings.
 Recur'd Hippolytus is deicide;
 Whom safer Age, and name of Virbius hile.
 Egeria thawes into a Spring. From Earth
 Prophetick Tages takes his wondrous birth.
 A Speare a Tree. Grave Cippus vertues shun
 The Crown, his Horns present. Apollo's Son
 Assumes a Serpents shape. The Soul of War,
 Great Cæsar, slain, becomes a blazing Star.

Meanwhile, a man is sought that might sustaine
 So great a burthen, and succeed the raigne
 Of such a King: when true-foretelling Fame
 To God-like Numa designates the same.
 He, with his Sabine rites unsatisfi'd,
 To greater things his able minde appli'd
 In Natures search. Incited with these cares,
 He leaves his countries ^b Cures, and repaires
 To ^c Croto's Citie: asks, what Gracian hand
 Those walls erected on Italian land?
 A Native then, in time and knowledge old,
 VVho much had heard and seen, this story told.
^d Ioves sonne, inricht with his ^e Iberian prey,
 Came from the ^f Ocean to ^g Lacinia
 VVith happie steps: who, while his cattle fed
 Vpon the tender clover, entered
 Heroick Croto's rooffe; a welcome Guest:
 And his long travell recreates with rest.
 VVho said, departing; In the following age
 A citie here shall stand. A true presage.
 There was one Mycilus, Argolian
 Alemons issue: in those times, no man
 More by the Gods affected. ^h He, who bears
 The dreadfull Club, to him in sleep appears;
 And said: Be gone, thy countries bounds forsake;
 To stonie ⁱ Aesarus thy journey take.
 And threatens vengeance if he dis-obay.
 The God and Sleep together flew away.
 He, rising, on the Vision meditates:
 VVhich in his doubtfull soul he long debates.
 The God commands; the Law forbids to go:
 Death due to such as left their Country so.

Clear ^k Sol in seas his radiant fore-head vail'd,
 Swart Night her brows exalts, with starres impal'd;
 The self same God the same command repeats:
 And greater plagues to disobedience threats.
 Afraid, he now prepares to change his own
 For forrein seats. This through the Citie blown;
 Accus'd for breach of laws, arraign'd, and try'd;
 They prove the fact, not by himself deny'd.
 His hands and eyes then lifting to the skie:
 O thou, ^l whom twice Six Labours deific;
 Assist, that art the author of my crime!
 VVhite stones and black they us'd in former time;
 The white acquit, the black the pris' nor cast:
 And in such sort this heaveie sentence past.
 Black stones all threw into the fatall Vrne:
 But all to white, turn'd out to number, turn.
 Thus by ^m Alcides powre the sad Decree
 Was strangely chang'd, and Mycilus set free.
 Who, thanking ⁿ Ampitryoniades,
 With a full fore-wind crost th' Ionian Seas.
^o Lacedemonian Tarentum past,
 Faire Sybaris, ^p Neathus running fast
 By Salentinum, Thurin's crooked Bay,
 High Temesis, and strong Lapygia:
 Scarce searching all that shoares sea-beaten bound,
 The fatall mouth of Aesarus out-found.
 A Tombe, hard by, the sacred bones inclos'd
 Of famous Croto: here, as erst impos'd,
^q Alemons sonne erects his citie walls:
 VVhich of th' intomb'd he Crotona calls.
 Of this Originall, this Citie boasts:
 Built by a Gracian on Italian coasts.

k The Sun.

l Hercules; of
whose la-
bours, see the
Commentary
on the
ninth book.

m Hercules.

n Hercules;
of Amphio-
trich's hus-
band.o Tarentum
Built by the
Lacedemoni-
ansp A River of
Calabria.

q Mycilus.

a Of Roma-
nus.b A Citie of
the Sabines.
c Crotona's
standing in
the bay of
Tarentum.d Hercules.
e Geryons
Oven
brought out
of Spain.
f Without
Hercules Pal-
lets.g A Pro-
montory in
Italy, which
divides the
Ionian seas
from the A-
driatick.
h Mycilus.
i Hercules.j A River of
Calabria, not
farre from
Crotona.

a Pythagoras.
In Pythagoras,
then Tyrannizing in
Samos.

Here dwelt a ^a *Samos*, who at once die thie
From *Samos*, Lords, and hated ^b Tyrannie:
Preferring voluntary banishment.
Though farre from heaven, his mind's divine ascent
Drew neere the Gods; what nature self denies
To humane Sight, he saw with his Soules eyes.
All apprehended in his ample brest,
And tedious cares; his knowledge he profess
To silent and admiring men: and taught
The Worlds originall, past humane thought:
What Nature was, what God: the cause of things;
From whence the Snow, from whence the lightning
Whether *Jove* thunder, or the winds, that rake (springs:
The breaking Clouds: what caus'd the Earth to quake;
What course the Starres observ'd; what e'r lay hid
From vulgar sense: and first of all forbid
VWith slaughter'd creatures to defile our boords,
In such, though unbelieved; yet learned Words.

Pythagoras
ORATION.

For care your selves, o Mortals, to pollute
VWith wicked food: fields smile with corn, ripe fruit
Weights down their boughs; plump grapes their vines at-
There are sweet herbs, & favory roots, which fire (tire;
May mollifie; milk, honey redolent
VWith flowers of thyme. Thy pallat to content
The prodigall Earth abounds with gentle food;
Affording banquets without death or blood.
Brute beasts with flesh their ravenous hunger cloy:
And yet not all; in pastures horses joy:
So flocks, and herds. But those whom nature hath
Indu'd with cruelty, and salvage wrath,
(Wolves, Beares, *Armenian* Tigres, Lions) in
Hot blood delight. How horrible a Sin,
That entrails bleeding entrails should intomb!
That greedy flesh, by flesh should fat become!
VWhile by one creatures death another lives!
Of all, which Earth, our wealthy mother, gives;
Can nothing please, unless thy teeth thou imbrue
In wounds, and dire ^c *Cyclopean* fare renew?

c The Cyclops
were Man-
eaters.

Nor satiate the greedy luxury
Of thy rude panch, except another die?
But that old Age, that innocent estate,
VWhich we the ^d Golden call; was fortunate
In herbs, and fruits, her lips with blood undy'd.
Then Fowle through aire their wings in safety ply'd:
The Hare, then fearelesse, wandred o'r the plaine;
Nor Fish by their credulitie were ta'ne.
Not treacherous, nor fearing treacherie,
All liv'd secure. VWhen he, who did envie
(What God so e'r it was) those harmelesse eates,
And cramb'd his guts with flesh; set ope the gates
To cruell Crimes. First, Slaughter without harme
(I must confesse) to Pietie, did warme
(VWhich might suffice) the reeking Steele in blood
Of salvage beasts, which made our lives their food:
Though kill'd; not to be eaten. Sinne now more
Audacious; the first sacrifice, the Bore
VAs thought to merit death; who, bladed corn
Vp-rooting, left the husband-man forlorn.
Vine-brouzing Goates at *Bacchus* altar slain,
Fed his revenge: in both, their guilt their bane.
You Sheep, what ill did you? a gentle beast,
VWhose udders swell with *Nectar*, born t' invest
Exposed man with your soft wooll; and are
Alive, then dead, more profitable farre.

d Described
in the first
book.

Or what the Ox? a creature without guile,
So innocent, so simple; born for toyle.
He most ungratefull is, deserving ill
The gift of corn; that can un-yoke, then kill
His painfull Hinde: that neck with axe to wound
In service gall'd, that had the stubborn ground
So often tild; so many crops brought in.
Yet not content therewith, t' ascribe the sin
To guiltlesse Gods: as if the Powres on high
In death of labour-bearing oxen joy.
A spotlesse sacrifice, faire to behold,
(Tis death to please) with ribbands trickt, and gold,
Stands at the altar, hearing prayers unknown:
And sees the ^e meale upon his fore-head throw;
Got by his toyle: the knife smear'd in his gore,
By fortune in the ^f liver seen before.
g The entrails, from the panting body rent,
Forth-with they search; to know the Gods intent.
VWhence springs so dire an appetite in man
To interdited food? o Mortals, can,
Or dare you feed on flesh? henceforth forbear
I you intreat, and to my words give eare:
When hinds of slaughter'd Beeves become your meat;
Then think, and know, that you your Servants eat.
Phaëbus inspires; his Spirit we obey:
h My *Delphos*, heaven it self, I will display;
The Oracle of that great Powre unfold:
And sing what long lay hid; what none of old
Could apprehend. I long to walke among
The losse starres: dull earth despis'd, I long
To back the clouds; to sit on ⁱ *Aëtas* crown:
And from their high on erring men look down
That reason want: those thus to animate
That feare to dye; t' unfold the book of Fate.

e A Ceremo-
ny instituted
by *Namus*.
f Laid before
in cleare wa-
ter, that all
might be
clean, which
was employ-
ed about the
sacrifice
g In which
the entrails
divined of
good and
bad fortune.

h By him
believed, a
time of
death, where
the gods
oracles.

i A high
Mountain in
Thrace,
feigned to
support the
heavens.

O you, whom horrors of cold death affright;
VWhy feare you *Styx*, vain names, and endless Night;
The dreames of Poets, and faint'd miseries
Of forged Hell? Whether ^k *Litt-fames* surpris,
Or Age devoure your bodies; they nor grieve,
Nor suffer paines. Our Souls for ever live:
Yet evermore their ancient houses leave
To live in new; which them, as Guests, receive.
In *Trojan* warres, I (I remember well)
Euphorbus was, *Panthous* sonne; and fell
By *Menelaus* lance: my shield again
At *Argos* late I saw, in *Iuno's* Iane.
All alter, nothing finally decays:
Hither and thither still the Spirit strays;
Guest to all Bodies: out of beasts it flies
To men, from men to beasts; and never dyes.
As plying wax each new impression takes;
Fixt to no forme, but still the old forsakes;
Yet it the same: so Souls the same abide,
Though various figures their reception hide.
Then least thy greedy belly should destroy
(I prophesie) depressed Pietie,
Forbear t' expulst thy kindreds Ghosts with food
By death procur'd; nor nourish blood with blood.

TRANS-
MIGRA-
TION OF
SOULS.
k Funerall
fires, where
they burnt
their dead.

How illad-
l 17.

Since on so vast a sea, my saile's unfurld,
And stretcht to rising winds; in all the World
There's nothing permanent; all ebbe and flow:
Each image form'd to wander to and fro.
Even time, with restless motion, slides away
Like living streames: nor can swift Rivers stay,

THE
VICISSI-
TUDE OF
THINGS.

Nor

Nor light-hell'd Howers. As billow billow drives,
Driven by the following; as the next arrives
To chase the former: times to fly, perdue
At once each other; and are ever new.
What was before, is not, what was not, is:
All in a moment change from that to this.
See, how the Night on Light extends her shades:
See, how the Light the gloomy Night invades.
Nor such heavens hew, when Midnight crown's repose,
As when bright ^a *Lucifer* his taper shows:
Yet changing, when the Harbinger of Day
Th' inflightned World resigns to ^b *Phæbus* sway.
His raised Shield, earths shadows scarcely fled,
Lookes ruddie; and low-sinking, lookes as red:
Yet bright at Noone; because that purer skie
Doth farre from Earth, and her contagion flie.
Nor can Night-wandering ^c *Dian's* wavering light
Be ever equall, or the same: this night
Lesse then the following, if her hornes she fill;
It stre contract her Circle, greater full.
Doth not the image of our age appeare
In the successive quarters of the Year?
The Spring-tide, tender; sucking Infancie
Rembling: then the juycefull blade sprouts high;
Though tender, weak; yet hope to Plow-men yeelds.
All things then flourish: flowers then gaudy fields
With colours paint: no vertue yet in leaves.
Then following Summer greater strength receives:
A lusty Youth: no age more strength acquires,
More fruitfull, or more burning in desires.
Maturer Autumne, heat of Youth allaid,
The sober meane twixt youth and age, more staid
And temperate, in Summers waine repaires:
His reverent temples sprinkled with gray haire.
Then comes old Winter, void of all delight,
With trembling steps: his head or bald, or white.
So change our bodies without rest or stay:
What we were yestern-day, nor what to day,
Shall be to morrow. Once alone of men
The feeds and hope; the wombe our mansion: when
Kinde Nature shewd her cunning; not content
That our next bodies should be longer pent
In mothers stretched entrails, forth-with bare
Them from that prison, to the open aire.
We strengthlesse lye, when first of light possest;
Straight creepe upon all foure, much like a beast;
Then, staggering with weak nerves, stand by degrees,
And by some stay support our feeble knees:
Now, lusty, swiftly run. Our Youth then past,
And those our middle times, we poss in hast
To inevitable Age: this last devours
The former, and demolisheth their powers.
Old ^d *Milo* wept, when he his armes beheld,
Which late the strongest beast in strength exceld,
Big, as ^e *Alcides* brawnes, in flaggie hide
Now hanging by slack sinewes: *Helen* cry'd
When she beheld her wrinkles in her Glasse;
And askes her selfe, why she twice ravisht was.
Still-eating Time, and thou o' envious Age,
All ruinate: diminish by the rage
Of your devouring teeth. All that have breath
Consume, and languish by a lingring death.
Nor can these Elements stand at a stay:
But by exchanging alter every day.

Th' eternall world foure bodies comprehends,
Ingending all. The heave Earth descends,
So Water, clog'd with weight: two light, aspire,
Deprest by none; pure Aire, and purer Fire.
And though they have their severall seates; yet all
Of these are made, to these againe they fall.
Resolved Earth to Water rarifies;
To Aire extenuated Water rises;
The Aire, when it itselfe againe refines,
To elementall Fire extracted, shines.
They in like order back againe repaire:
The grosser Fire condenseth into Aire;
Aire, into Water: Water thickning, then
Growes solid, and converts to Earth againe.
None holds his owne: for Nature ever joyes
In change, and with new formes the old supplies.
In all the world not any perish quite:
But onely are in various habits dight.
For; to begin to be, what we before
Were not, is to be borne; to dye, no more
Then ceasing to be such: all though the frame
Be changeable, the substance is the same.
For nothing long continues in one mold.
You Ages, you to Silver grew from Gold;
To Braisse from Silver; and to Iron from Braisse:
Even places oft such change of fortunes passe:
Where once was solid land, Seas have I seene;
And solid land, where once deepe Seas have beene.
Shels, far from Seas, like quarries in the ground;
And anchors have on mountaine tops beene found.
Torrents have made a valley of a plaine;
High hills by deluges borne to the Maine.
Deepe standing lakes suckt drie by thirly sand;
And on late thirly earth now lakes doe stand.
Here Nature, in her changes manifold,
Sends forth new fountaines; there, shuts up the old.
Streames, with impetuous earth-quakes, heretofore
Have broken forth; or sunk, and run no more.
So *Lycus*, swallowed by the yawning Earth,
Takes in another world his second birth.
So *Erasmus*, now is hid, now yeelds
His rising waters to *Argolian* fields.
And *Atysus*, his first head and banks dislaim'd,
Else-where ascends and is *Caucus* nam'd.
Coole *Amasenus*, watering *Sicily*,
Now fills his banks; now leaves his channell dry.
Men formerly drunk of *Anigrus* streames:
Not to be drunk (if any thing but dreames
The Poets tell) since *Centaurus* therein walke
Their wounds, by great *Alcides* arrowes gaine.
So *Hypanis*, deriv'd from *Scythians* Hills,
Long sweet, with bitter streames his channell fills.
Antissa, *Tyrus*, and *Agyptian Phoe*,
The floods imbract: yet now no lands are.
Th' old Planter knew *Leucadia* Continent:
Which now the Sea hath from *Epirus* rent.
So ^b *Zancle* once on *Italie* confin'd;
Till interposing waves their bounds dis-joyn'd.
If *Bura* and *Helice* (*Gracian* townes)
You seek; behold, the Sea their glory drownes:
Whole buildings, and declined walles, below
Th' ambitious flood as yet the Sailer shew.
A Hill by ^c *Pithean* *Trazen* mounts, uncrownd
With sylvan shades, which once was levell ground.

g Such have
I seene in
America.

LYCUS.

ERASMUS.

ATYSUS.

AMAS-
ENUS.

ANIGRUS.

HYPANIS.

ANTISSA.

TYRUS.

PHOEBUS.

LEUCADIA.

DIA.

ZANCLE.

In *Messina* in
Sicilia.

BURA.

ANDHELICE.

THE

MOVN.

TAINE.

NEBB.

TRAZEN.

1 Built by
Pytheas the
Grandfather
of *Trazen*.

For furious windes (a storme to admire)
 Pent in blinde caver nes, struggling to expire;
 And vainely seeking to enjoy th' extent
 Of freer aire, the prison wanting vent;
 Puffs-up the hollow earth extended so,
 As when with swelling breath we bladders blow.
 The tumor of the place remained still,
 In time growne solid, like a lofty hill.
 To speake a little more of many things
 Both heard and knowne: New habits sundry Springs
 Now give, now take. Hornd *Hammons* at high Noone
 Is cold; hot at Sun-rise, and setting Sun.
 Wood, put in bubbling *Athamas* is fir'd
 The Moone then farthest from the Sun retir'd.
Ciconius streames congeale his guts to stone
 That thereof drinks: and what therein is throwne.
Crabbs, and *Sylaris* (from your mountaines rold)
 Colour the haire like amber, or pure gold.
 Some Mountaines, of a more prodigious kinde,
 Not onely change the body, but the minde.
 Who hath not heard of obscene *Salmaeis*?
 Of th' *Athopian* lake? for who of this,
 But onely tall, their wits no longer keep,
 Or forthwith fall into a deadly sleep.
 Who at *Clitorius* Fontaine thirst remove;
 Loath wine, and abstinent, meere water love.
 Whether it by antipathie expell
 Desire of wine; or (as the Natives tell)
 A *Meleampus* having with his hearbes and charmes
 Snatcht *Praxus* frantick daughters from the harmes
 Of entred Furies, their wits physick cast
 Into this spring; infusing such distast.
 With streames to these oppos'd, *Lyncestus* flowes:
 They reele, as drunk, who drink too much of those.
 A Lake in faire *Arcadia* stands, of old
 Call'd *Pheneus*; suspected, as two-fold:
 Feare, and forbear, to drink thereof by night:
 By night unwholsome, wholsome by day-light.
 So other lakes and streames have other powre.
Ortygia shot once; fixt at this houre:
 Once *Argo* feard the justling *Cyanes*;
 Which root'd now, resist both windes and seas.
 Nor *Aetna*, burning with imboweld fire,
 Shall ever, or did alwayes, flames expire.
 For whether *Tellus* be an Animall,
 Have lungs, and mouthes that smoking flames exhale;
 Her organs alter, when her motions close
 These yawning passages, and open those.
 Or whether windes, in caves impris'ned, rave;
 Justling the stones, and minerals which have
 The feede of fire, inkindled with their rage:
 Their furious flames the falling windes allwage.
 Or if Bitumen doe the fire provoke;
 Or sulphur burning with more subtil smoke:
 When Earth that food and oylie nourishment
 With-drawes, the matter by long feeding spent;
 The hungrie fire of sustenance bereft,
 Ill-brooking famine, leaves by being left.
 In *Hyperborean* *Pallene* live
 A People, if to fame we credit give,
 Who, diving three time thrice in *Tritons* lake,
 Of Fowle the feathers and the figure take.
 The like, they say, the *Scythian* Witches doe
 With magick oyles: incredible though true.

HAMMONS
 TAIN
 ATHAMAS
 THE CL
 CICONIAN
 RIVER.

CRABBS
 AND SYL
 ARIS.

SALMAEIS
 THE ETHI
 OPIAN
 LAKE.

THE CLIT
 TORIAN
 FOUNTAIN
 TAIN.

a See the
 Comment.

LYNCESTUS

PHENEUS

ORTYGINA
 CYANES
 b The Ship
 which car
 ried the
 Grecians to
 Troy.
 AETNA
 c The Earth.

TRITON
 LAKE.

SCYTHIAN
 WITCHES

If we may trust to triall, see you not
 Small creatures of corrupted flesh begot?
 Burie your slaughtered Steere (a thing in use)
 And his corrupted bowels will produce
 Flower-sucking Bees; who, like their parent staine,
 Love labour, fields, and toyle in hope of gaine.
 Hornets from buried horses take their birth.
 Breake off the Crabs bent claws, and in the earth
 Bury the rest; a Scorpion without faile
 From thence will creep, and menace with his taile.
 The Caterpillers, who their cop-webs weave
 On tender leaves (as Hindes from prooffe receive)
 Convert to poysonous Butterflies in time.
 Greene Frogs, ingendred by the seed of lime,
 First without feete, then leggs assume; now strong
 And apt to swimme, their lunder parts more long
 Then are their former, fram'd to skip and jump.
 The Beares deformed birth is but a lump
 Of living flesh: when lick'd by the Old,
 It takes a forme agreeing with the mold.
 Who sees the Young of honie-bearing Bees
 In their sexangular inclosure, sees
 Their bodies limme-lesse: these unformed things
 In time put forth their feet, and after, wings.
 The sturre-imbellit Fowle, which *Iuno* loves,
 Loves Armour-bearer, *Cytherea's* Doves,
 And birds of every kinde; did we not know
 Them hatcht of egges, who would conjecture so?
 Some thinke the pith of dead-men, Snakes becomes;
 When their back-bones corrupt in hollow tombes,
 Yet these from others doe derive their birth.
 One onely Fowle there is in all the Earth,
 Call'd by th' *Assyrians* Phoenix, who the waine
 Of age repaires and sows her selfe againe.
 Nor feedes on graine nor hearbs, but on the gumme
 Of Frankincense, and juycie Amomum.
 Now, when her life in five ages hath fulfilld;
 A nest her horned beake and talons build
 Upon the crownet of a trembling Palme:
 This strew'd with Cassia, Spicknard, precious Balme,
 Bruz'd Cinnamon, and Myrrh; thereon she bends
 Her bodie, and her age in odors ends.
 This breeding Corps a little Phoenix beares:
 Which is it selfe to live as many yeares.
 Growne strong; that load now able to transerre;
 Her cradle, and her parents sepulcher,
 Devoutly carries to *Hyperions* towne:
 And on his flaming Altar layes it downe.
 If these be wonderfull, admire like strange
Hyans, who their sex so often change:
 Those foodlesse creatures, fed by ayre alone;
 Who every colour, which they touch, put on.
 The Lynx, first brought from conquered *India*
 By vine-bound *Bacchus*, his hot pisse, they say,
 Congeales to stone. So Corall, which below
 The water is a limber weed, doth grow
 Stone-hard, when toucht by aire. But Day will end,
 And *Phabus* panting Steeds to Seas descend,
 Before my scant oration could pursue
 All sorts of shapes, that change their old for new.
 For this we see in all is generall:
 Some Nations gather strength, and others fall.
Troy, rich and powerfull, which so proudly stood;
 That could for ten yeares spend such streams of blood;

BEES.

HORNETS.

SCORPIONS.

BUTTERFLIES.

FROGS.

BEARES.

GEES.

BIRDS.
 d The Peacock.
 e The Eagle.
 f Conjectured to be a new.

THE PITH
 OF A
 MAN'S
 BACKE.
 BONES.

THE PHOENIX.

Five
 hundred
 yeares.

In *Heliopolis*
 in *Egypt*,
 the city of
 the Sunne.

HYANS.
 CAMELIONS.

LYNX.

CORALL.

For

For builings, onely her old ruines shewes;
 For riches, toombs; which slughtred Sires inclose.
Sparta, Mycene, were of *Greece* the flowres;
 So *Cecrop's City*, and *Amphion's towres*:
 Now glorious *Sparta* lyes upon the ground;
 Lofty *Mycene* hardly to be found;
 Of *Oedipus* his *Thebes* what now remains,
 Or of *Panion's Athens*, but their names?
 Now fame reports that *Rome* by *Dardani* Sons
 Begins to rise, where yellow *Tyber* runs
 From fountfull *Appennines*; and there the great
 Foundation of so huge a fabrick seat.
 This therefore shall by changing propagate,
 And give the World a Head. Of such a fate
 The Prophets have divin'd. And this of old,
 As I remember, *Priam's Helen* told
 To sad *Aeneas*, of all hope forlorne,
 In sinking *Troy's* eclipse. O *Goddesse* borne;
 If our *Apollo* can prelage at all:
Troy, thou in safety, shalt not wholly fall.
 Both fire and sword shall give thy vertue way:
 Flying, with thee, thou *Ilium* shalt convey;
 Vntill thou finde a Land, as yet unknowne,
 To *Troy*, and thee, more friendly then thy owne.
 A City built by *Phrygians* I fore-see;
 So great none eyer was, is, or shall be.
 Others shall make it great: but *He*, whose birth
 Springs from *Iulus*, Sovereigne of the Earth.
 He, having rul'd the World, shall then ascend
 Ethernall thrones, and Heaven shall be his end:
 This, I remember, with prophetick tongue,
 Sage *Helene* to divine *Aeneas* sung.
 We joy to see our kindreds City grow:
 The *Phrygians* happy in their Overthrow.
 But lest our heedlesse Steeds too farre should range
 From their propos'd court; All suffer change:
 The heavens themselves, what under them is found;
 Earth, what thereon, or what is under ground.
 We, of the World apart, since we as well
 Have Soules as Bodies, which in beasts may dwell:
 To those, which may our parents Soules inherit,
 Our brothers, dearest friends, or men at least;
 Let us both safety, and respect afford:
 Nor heape their bowels on *Thyestes* boord.
 How ill I mur'd I to shed the blood of man
 How wickedly is he prepar'd, who can
 Asunder cut the throats of calves; and heares
 The bellowing breeder with relentlesse eares!
 Or silly Kids, which like poore infants cry,
 Stick with his knife! or his voracity
 Feed with the fowle he fed! O to what ill
 Are they not prone, who are so bent to kill!
 Let Oxen till the ground, and die with age:
 Let Sheepe defend thee from the winters rage:
 Goates bring their udders to thy payle. Away
 With nets, grins, snares, and arts that doe betray:
 Deceive not birds with lime; nor Deere inclose
 VVith terrors; nor thy baits to fish expose.
 The hurtfull kill: yet onely kill: nor eate
 Defiling flesh; but feed on fitter meate.
 VVith other, and the like Philosophy
 Instructed; *Numa*, now return'd, was by
 Th'intreating *Latines* crown'd. T'ought by his Bride
 The Nymph *Egeria*, by the Muses guide,

Religion institutes; a People rude
 And prone to warre, with laws and peace indid.
 His raigne and age resign'd to funeral,
 Plebeians, *Romane* Dames, Patricians, all
 For *Numa* mourne. His wife the City fled:
 Hid in *Arick's Vale*, the ground her bed,
 The woods her throned, disturbs with groans and cries
Orestean Diana's sacrifice.
 How oft the Nymphs who haunt that Grove and Lake
 Reprov'd her teares, and words of comfort spake!
 How oft the *Theseus* Heroe, moderate
 Thy sorrow, said! nor onely is thy fate
 To be deplor'd: on worse misfortunes looke;
 And you will yours with greater patience brooke.
 Would mine were no example to appease
 So sad a griefe: yet mine your griefe may ease.
 Perhaps y'have heard of one *Hippolytus*;
 By Step-dames fraud, and fathers credulous
 Beliefe bequeath'd to death. Admire you may
 That I am he, if credit, what I say.
 Whom *Phadra* formerly solicited,
 But vainely, to defile my fathers bed.
 Fearing detection, or in that refus'd;
 She turns the crime, and me of her's accus'd.
 My father, banishing the innocent,
 Along with me his winged curses sent.
 Toward *Pitthean Trizen* me my charriot bore:
 And driving now by the *Corinthian* shore,
 The smooth seas swell; a monstrous billow rose,
 Which, rolling like a mountaine, greater growes;
 Then, bellowing, at the top asunder rends:
 When from the breach, breft high, a Bull ascends;
 Who at his dreadfull mouth and nostrills spouts
 Part of the sea. Feare all my followers routs:
 But my afflicted minde was all this while
 Vnterrid; intending my exile.
 When the hot horses start, erect their eares:
 With horror rapt, and chased by their feares,
 Or ragged rocks the totterd charriot drew.
 In vaine I strive their fury to subdew,
 The bits all froth with foame: with all my strength
 Pull the stretcht raynes, I lying at full length:
 Nor had their heady fright my strength o'r-gon;
 Had not the fervent wheele, which roules upon
 The bearing Axel-tree, rush'd on a stump:
 Which brake, and fell asunder with that jump.
 Throwne from my charriot, in the raignes fast-bound,
 My guts drag'd out alive, my sinewes wound
 About the stump, my limbs in peeces hal'd;
 Some stuck behinde, some at the charriot traild;
 My bones then breaking crackt, not any whole,
 While I exhal'd my faint and weary soule.
 No part of all my parts you could have found
 That might be knowne: for all was but one wound.
 Now say, selfe-tort'ed Nymph, or can, or dare
 You your calamities with ours compare?
 I also saw those realmes, to Day unknowne:
 And bath'd my wounds in smoking *Phlegeton*.
 Had not *Apollo's* Son imploid the aid
 Of his great Art; I with the dead had staid.
 But when by potent hearbs, and *Paeon's* skill,
 I was restor'd, against sterne *Pluto's* will:
 Left I, if scene, might envie have procur'd:
 Me, friendly *Cynthia* with a cloud immur'd:

And

a. Aeneas of
 the King.
 b. Cecropia
 named by
 Cecrops.
 c. Where
 Oedipus
 reigned.
 d. Orestes
 King of
 Argos.
 e. Theseus
 descended from
 Danaus.
 f. A ridge of
 mountains
 that extend
 through all
 Italy.
 g. The Pro-
 phet, that in
 the house of
 Priamus.
 h. Helen the
 wife of
 Menelaus.

i. Rome.

k. Aeneas
 was
 descended
 by his
 Mother
 from Iulus
 (called also
 Aeneas)
 the sonne of
 Anchises.
 l. Rome, built
 by the prius
 of the
 Trojans.
 m. Theseus
 in
 times past
 having been
 the King
 of Athens.

n. Aeneas
 feasted his
 brother
 Troilus with
 the limbs of
 his own
 sonnes.

o. Lines
 whereon
 feathers
 were tied,
 with which
 they drove
 the Deere
 into their
 Toyles.
 p. See the
 Comment.

q. Aeneas
 of Argos
 not far from
 Rome.

r. Orestes
 brought the
 image of
 Diana from
 Tegea, and
 placed it in
 this grove of
 Argos.
 s. Hippolytus
 the sonne of
 Theseus.

Hippoly-
 tus.

t. A city of
 Peloponnesus,
 where
 Theseus
 the
 Grandfather
 of Theseus by
 his mother
 Aethra once
 reigned.

u. Egeria.

v. A burning
 river in
 Hell.
 w. Escula-
 pius.
 x. Physick of
 Paeon an ex-
 cellent Phy-
 sician.
 y. Diana, of
 Cythra a
 mountaine
 in Delos.

And that, though seene, I might be hurt by none;
 She added age, and left my face unknowne.
 Whether in *Delos*, bounding, or in *Creet*;
 Rejecting *Creet* and *Delos* as unmeet,
 She plac'd me here. Nor would I should retaine
 The memory of One by horses slaine:
 But said; hence forward *Tiribius* be thy name:
 That wert *Hippolytus*; though thou the same.
 One of the Lesser Gods, here, in this Grove,
 I *Cynthia* serve: preserv'd by her love.
 But others miseries could not abate
Ageria's sorrowes, nor prevent her fate.
 Who, couched at the bases of a hill,
 Thawes into teares, that streame-like ran; untill
Apollo's Sister, pitying her woes,
 Turn'd her to a Spring: whose current ever flowes.
 The Nymphs and *Amazonian* this amaz'd;
 No lesse then when the *Tyrchen* Plough-man gaz'd
 Upon the fatall clod, that mov'd alone:
 And, for a humane shape, exchanging its owne.
 With infant lips what was but earth of late
 Reveal'd the Mytheries of future fate:
 Whom Natives *Tages* call'd. He first of all
 Th' *Hetrurians* taught to tell what would befall.
 Or when astonisht *Romulus* of old
 Did, on Mount *Palatine*, his lance behold
 To flourish with greene leaves: the fixed foot
 Stood not on Steele, but on a living root.
 Which, now no weapon, spreading armes displud;
 And gave admirers unexpected shade.
 Or when as *Cippus* in the liquid glasse
 Beheld his hornes, which his beliefe surpass'd.
 Who lifting off his fingers to his brow,
 Felt what before he saw: nor longer now
 Condemnes his sight. Return'd with victorie;
 His eyes and hornes erecting to the skie:
 You Gods, what e'r these prodigies portend;
 If prosperous, he said, let them descend
 On *Romans* and on *Rome*: but if they be
 Unfortunate, o let them fall on me!
 An Altar then of living turfe erects;
 The fire feeds with perfumes, pure wine injects:
 And with the panting entrails of a beast
 New slaine, consults; to know the Gods behest.
 This, when the *Tyrchen* Augur had beheld,
 And saw them endeavours that exceed,
 Although obscure; he from the sacrifice
 To *Cippus* hornes converts his steady eyes:
 Hail! King, to thee, and to those hornes of thine,
 This place, and *Lutian* towres, their rule resigne.
 Delay not; enter thou the yeelding gate:
 Hail, *Cippus*, haile: such is the Will of Fate.
 Thou shalt be crown'd a King upon that day:
 And lately an eternall scepter sway.
 He, starting back, from *Rome* diverts his face:
 And said; You Gods, far hence this Omen chase.
 Better that I in banishment grow old;
 Then me, a King, the *Capitoll* behold.
 Hiding his hornes with leavy ornaments,
 The people and grave Senate he conceals.
 Then mounts a Mound, late by the Souldier made,
 And praying first (as was the custome) said:
 Vnlesse expeld your City, here is One
 Will be your King: though not by name, yet knowne

By his strange hornes. I heard the Augur say,
 If once in *Rome*, you all should him obey.
 He might, unstopt, have entred without feare:
 But I withstood; though none to me more neare.
 Be he, *Quirites*, into exile sent:
 Or, if he merit such a punishment,
 Binde him in heavy chaines, and keepe him sure:
 Or with the Tyrants death your feares secure:
 The troubled people such a murmuring make;
 As when fare off the roaring furies rake
 On rattling shores; or when lowd *Eurus* breaks
 Through tufted Pines: then one distinctly speaks
 In this confusion; asking, Which is he?
 All seeking for the hornes they could not see,
Cippus repli'd; 'Tis I for whom you looke.
 Then from his head (with-held) his garland tooke;
 And shew'd the hornes which on his fore-head grew.
 Not one but sigh'd, and downe his count'nance threw:
 And those cleere browes (a thing beyond beliefe)
 Adorn'd with merit, they behold with grieve.
 Nor suffer him his honour to debase:
 But on his head a laurell garland place.
 And since he his owne entrance did with-stand:
 The nobles, in due favour, so much land
 To *Cippus* gave, as well two oxen might
 Round with a plough from morning untill night.
 The monumentall figure of his hornes,
 So much admir'd, the golden Posts adorne.
 Now Muses, Goddesses of Verse, relate
 (You know, nor yeares your memory abate)
 How *Aesculapius* in our City found
 A Temple, by circumfient *Tyber* bound.
 A deadly plague the *Lutian* ayre distill'd:
 Soules from their seats the pale disease exil'd.
 Wearied with funeralls, when phytick fail'd;
 Nor any humane in lustre prevail'd;
 They seeke celestiall aid. To *Delphos* sent,
 Built in the round Earths navell, and present
 Their prayers to *Phabus*; that he would descend
 To their reliefe, and give their woes an end.
 His Temple, Laurell, and his Quiver, shake:
 Who thus, they trembling, from his Tripod spake.
 What here you seek, you neerer should have sought:
 And seek it neerer yet. *Apollo* ought
 Not now to cure you, but *Apollo's* Seede.
 Goe with successe; and fetch my Sonne with speede.
 The Senate having heard this Oracle,
 The Citie search, where *Phabus* sonne should dwell:
 The shore of *Epidaur* the *Legate* seekes:
 There anchoring, he intreats th' assembled *Greekes*
 To send their God: who might th' *Ausonian* State
 To health restore; and urg'd the charge of Fate.
 They varie in opinion, some assent
 To send this succour; many, not content
 To lose their owne in giving others aid,
 Strive to retaine him, and the rest diswade.
 While thus they doubt, the Day declin'd his Light:
 And Earth-borne shadowes cloath'd the world in night.
 Th' Health-giving God, in sleep, appears to stand
 As in his Lane; a staffe in his left hand.
 And stroking with his right his reverend beard;
 I from his hope-rendring brest these words were heard.
 Feare not, I come; my shape I will forsake:
 View, and mark well this staffe-infolding Snake:

Such

Twice a
man.

Ageria.

Tages.

Amazonian.

Tyrchen.

Plough-man.

Tages.

Hetrurians.

Romulus.

Palatine.

Lance.

Cippus.

Lutian.

Tyber.

Delphos.

Phabus.

Epidaur.

Legate.

Greekes.

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Palatine.

Lance.

Cippus.

Lutian.

Tyber.

Delphos.

Phabus.

Epidaur.

Legate.

Greekes.

Ausonian.

Staffe.

Snake.

Such.

Such will I seeme, yet shew of greater size ;
 So great as may a Deity comprize.
 He with the Voyce, with him and Voyce away
 Sleepe flew : fled Sleepe persude by chearefull Day.
 The starres now vanquish't by the mornings flame :
 The doubtfull Nobles to the Temple came,
 Intreat him by celestiaill signes to shew
 Whether he were content to stay or goe.
 This hardly said, the God in Serpents throud,
 His high crest gold-like glittering, hilt aloud.
 His statue, altar, gates, the marble flore,
 And golden roofe, shooke at th' approaching Powre.
 He in his Fane, breitt-high his body rais'd :
 Rouling about his eyes that flame-like blaz'd.
 All tremble. The chaste Priest, his tresses ty'd
 VVith sacred fillet, knew the God, and cry'd
 'Tis he ! 'tis he ! all you who present are
 Pray with your hearts and tongues : o heavenly-Faire,
 Propitious prove to those who thee implore !
 All that were there the present Powre adore ;
 Reiterating what the Priest had said :
 With heart and tongue the *Romans* also prayd.
 He, by the motion of his lofty crest,
 And douled hisles, signe's to their request.
 Then sliding downe the polish't staires, his looke
 Reverts on his old altars ; now forsooke :
 Salutes his shrine, and Temple deckt with towres.
 Then creeping on the ground, strewd with fresh flowres
 In lenteth through the Citie ; stopping where
 The Harbour is defended by a ^b Peere.
 The following troopes, and those whose zeales assit
 In honouring him, with gentl: looks dismist ;
 He climbs th' ^c *Ausonian* ship : which felt the waight,
 And shrunk with bearing of so great a freight.
 The joyfull *Romans*, offering on the strand
 A Bull to *Neptune* ; anchor weigh and land
 Forake with easie gales. Rais'd on his traine,
 He, leaning, looks upon the blew-wav'd Maine.
 Throu, h' ^d *Ionian* Seas by friendly ^e *Zephyrus* borne,
 They fall with *Italy* on the sixth morne.
^f *Lacinian* Innes Fane, *Scyllan* shores,
^g *Ipygia* pass ; they thum with nimble ores
^h *Amphyrsian* rocks ; *Ceraunian*, weather cleft ;
ⁱ *Romecum*, *Caulon*, and *Narycia* left :
^j *Sicilian* Straights o'r-come, and wrackfull seas ;
 Saile by the ^k mansion of *Hypotades* :
 By *Temesta*, in ^l metals fruitfull ; by
^m *Leucosia*, and the ⁿ *Pastan* Rotary.
 Neere *Capree*, and *Minerva's* ^o Fore-land row,
^p *Sarrentine* huls, where wines so generous grow ;
^q *Heraclea*, *Stabie*, *Naples* borne to ease,
^r *Gumean* *Sibyl's* Temple : next to these,
 Hot Baths ; *Linternum*, sweet with malkick flowres ;
^s *Vulturnus*, who his sandy channell skoures ;
^t *Sinuess*, (warming with white Smokes ; ill-air'd
^u *Minturna*, and ^v were piety prepar'd
 His Nurse a tombe : forth-with ^w the mansions make
 Offell *Antiphates* ; and then the Lake-
 Besieged ^x *Trachas* : thence directly bore
 To *Circe's* Ile, and *Antium's* solid shore.
 The Sea now swelling high, this harbor holds
 The Saile-wing'd ship.^y The God his wreathes unfolds:
 And, with huge doublings, o'r the yellow sand
 Slides to ^z his father's temple on that strand.

Rough waves asswag'd, the ¹ *Epidaurian* Guest
 His fathers altar leaves ; to Sea-ward prest,
 Slicing the sandy shore with rustling scales :
 And, by her sterne the ship ascending, sailes
 Till he to *Castrum*, to *Lavinia's* name-
 Retaining Seat, and mouth of *Tyber* came.
 All hither throng ; sonnes, daughters, mothers, fires.
 The Nunnes who keepe the *Phrygian Vesta's* fires,
 With lowd salutes of joy. On either side
 The River, as the Vessell stemmes the tyde,
 Altars, with incense fed, the aire perfume :
 And knives from Sacrifices heat asume.
 Rome entring, the Worlds Head, He windes about
 The loftie mast ; and from on high thrusts out
 His glittering head, to chuse a fitting place.
 The armes of *Tyber* doe an Ile embrace,
 Which equall streame from either banke divides ;
 Thither ² *Apollo's* sacred Serpent slides :
 Who now celestiaill shape assuming, ends
 Their miseries, and health to all extends.

He here, a forraigne Power makes his aboad.
 In ³ his owne City *Caesar* is a God.
 Glorious in Peace and War : whom war's surcease
 With triumphs crown'd, his government in peace,
 Nor race of wonder with such quicknesse runne ;
 More make a blazing Star, then ⁴ his great Sonne.
 For of all *Caesars* acts, none may compare
 VVith his adopting to divine an Heire.

⁵ For, was it more, t' o'r-come the *British* Ile ?
 Fill the seven mouthes of ⁶ paper-bearing *Nile*
 With conquering sailes ? ⁷ *Numidian* rebelling,
⁸ *Cinypian* *Iuba*, *Pontus* proudly swelling
 In ⁹ *Mythridates* to subject to *Rome* ?
 Meriting many, to triumph for some ?
¹⁰ Then him beget, in whose dominion
 The Gods so abundantly have favour'd man ?
 To ¹¹ th' other they a Deity decreed ;
 That ¹² this might not from mortall birth proceed.
 Which, when faire ¹³ *Venus* saw ; and saw with all,
 Conspiring weapons threat ¹⁴ the High-priests fall ;
 Her colour fied : to every God she met,
 She said, behold, what snares for me are set !
 To murder me in him how Treason strives ;
 Who onely of ¹⁵ *Iulus* race survives !
 Still must I undeserv'd afflictions beare ?
 How lately wounded by ¹⁶ *Tydid* speare !
 Now ill-defended ¹⁷ *Troy* againe is lost ;
 My Sonne ¹⁸ *Aneas*, with long errors tost
 On wrathfull Seas, ¹⁹ I saw descend to Hell :
 Then ²⁰ war with *Turnus* ; or, the truth to tell,
 With ²¹ *Iuno* rather. How remember I
 Old harmes sustaind in my posterity ?
 I, through this feare, all former feares forget.
 Lo ; they their wicked swordes against me whet :
 O help I restrain their furies ! nor, for shame,
 With the High-Priests blood extinguish ²² *Vesta's* flame.

Thus, through all heaven, her Sorrowes vainely speak ;
 And melt the Gods : who, since they could not break
 The ancient, ²³ Sisters adamantin: doome,
 By sure Offents demonstrate Woe to come.
 Armes, clashing in the aire with clouds o'r-cast ;
 Terrible trumpets, and the cornet's blift,
 Proclume the murder : ²⁴ *Sols* afflicted look
 And pale eclipse, the World with terror strook.

P p

Of,

a Of Epi-

b Made of
stone and
timber.c *Romane* :
Rome stand-
ing in that
part of Italy
which was
called *Ca-*
lida.d Which
joins to the
substantive.
e The West
wind.
f Which
stood on the
Promontory
of *Lacinium*.g The *As-*
ian lands
h Mines of
Gold
i A maritime
towne of *La-*
cinia, cele-
brated for
abundance
of excellent
Roies.
k Promon-
tory.
l *Caprea*, so
called of
a *Capra* his
nurse by him
there in-
tombed.
m *Formia*,
where he
reign'd, of
whom in the
former
book.
n *Temesta*.
o *Leucosia*.
p *Antiphates*.q *Phrygia* was
the name of *Epi-*
daura.r The *Phrygian*
Virgins who
kepe the fire
of *Vesta* still
burning,
whose Rites
Caesar
brought
with him
out of *Phry-*
gia.s *Apollo* ap-
pears, disguised
in that shapet *Caesar*.
u *Rome*.v *Augustus*.
x See the
Comment.y A great
rush, where-
of the first
paper was
made, and
from whence
ours is so
called.z Of *Cyri-*
us, a river
of *Africa*.a The great
King of *Con-*
stantinople, father to
*Phaenaces*b whom *Caesar*
overthrew.
c In that he
adopted him.d To *Julius*.
e *Augustus*.f From
whom the
Julii descen-
ded.g For *Julius*
Caesar was
their High
Priest.h The sonne
of *Aeneas*,
called also
Ascanius.i *Dionides* the sonne of
Tydeus, who
wounded
Phoebus in the
hand.j Whereof
Phoebus was
the father.k Whereof
in the two
former
books.l An enemy
to the *Julii*.m Ever kept
burning in
her Temple
by the *Ve-*
stall Virgins,
intimating
Religion
and Piety.n The *De-*
stitutes.
o The *Suns*.

a The mor-
ning Starre.

b The
Moones.

c Infernall,
as prefiging
death.

d See the
Comment.

e The Senate
house.

f In his sin-
gle combat
with *Mene-*
lous the son
of *Atrius*.

g As *Diome-*
des the son of
Tricus was
about to kill
him *Ilia*.

h This daugh-
ter by *Ilia* is
a Sea-nymph
i Descended
from her son
- *Eleus*.

k *Paris* *Ca-*
sar.

l *Agamem-*
non, his
daughters
son, by him
adopted
in *Ca* - *Ar-*
- *istius*.

m In this I
have not pic-
tured the
words of the
Author but
followed the
history. For
Aeneas ha-
ving besieged
Drusus *Br-*
- *utium* in *Mu-*
- *tinia*, *Augustus*
by the com-
mand of the
Senate raised
the siege
with the o-
verthrow of
Antony.

n A city in
Tuscany
where he o-
verthrew
Antony and
Caesar, and
near where
Julius had
formerly
vanquished
Caesar.

o *Caesar*, the
son of *Pom-*
- *pey* the
Great, van-
quished in a
Navall fight
not far from
Brutia.

p *Antony*, who had
married
Martha, *An-*
- *tony* their
joint forces
overthrown
by *Augustus*
at *Actium*.

q The prin-
cipal palace
in *Rome*.

r A City in
Egypt fa-
mous for
luxury.

Off, Meteors through the aire their flames extend :
Off, drops of blood from purple clouds descend.
Black rult obscures dimme ^a *Lucifers* aspect :
And ^b *Cynthia's* charriot bloody stains infect.
The ^c *Stygian* Owle each where disturbs their sleepe
VVith ominous screeches : Ivory Statues weepe.
The sacred Groves resound with yelling cries.
And fearefull menaces. No ^d sacrifice
The Gods appease : the headlesse inwards shew
Signes of succeeding Tumults, Death, and Woe.
Dogs nightly, in the Court, about the Gods,
And holy Temples howle. From sad abodes
The Dead arise, and wander here and there :
Rome trembling, both with Earth-quakes & with feare.
These VVarnings of the Gods no changes wrought
In Fate, or Treason. Murderous swords were brought
Into the Temple : for no place might sort
VVith such a slaughter, but the sacred ^e Court.
Then *Venus* finote her brest : who fought to shroud,
And snatch him thence in that *Aethereall* cloud,
VVhich *Paris* from *Atrides* rage conuaid :
And freed *Aeneas* from *Tydidies* blade.
^h Daughter, said *Iove*, canst thou resist the doome
Of conquering Fates? Into their mansion come.
There shalt thou see Decrees that needs must passe,
VVrit in huge folds of solid Steele and brasse.
VVhich fate, eternall, ever fixed there ;
My thunder, lightnings rage, nor ruine feare.
In lasting Adamant there maist thou reed,
VVhat shall to thy great Progenie succeed.
I read, remember well, and will relate
VVhat may informe thee in succeeding fate.
^k He, whom thou striv'st to save, his race hath ruine
Of Time and Glory : whom, thou and ^l his Sonne
Shall make in heaven a God ; on Earth, with praire
And Temples dignifi'd. ^m His names great Heire
Alone his Load shall beare : and strongly shall
By our conduct revenge his fathers fall.
By his good fortune ⁿ *Mutina* shall owe
To him her peace : *Pharſalian* fields shall flow
With blood ; ^o blood twice *Philippi* shall imbrue :
On red *Sicilian* Seas he shall foode
^p A mighty name. ^q Th' *Egyptian* Spouse shall fall,
Ill truiting to her *Romane* Generall :
To make our stately ^r *Capitoll* obay
Her proud ^s *Canopus*, shall in vaine assay.
VVhat need I of those barbarous people tell,
And Nations, which by either Ocean dwell?
He shall the habitable Earth command ;
And stretch his Empire over sea and land.
Peace given to Earth ; he shall convert his care
To civill Rule, just Lawes ; and by his faire
Example Vertue guide. Then looking to
The future times, and Nephewes to ensue ;

A ^t Sonne shall blesse him from a holy wombe :
To him he shall resigne his name, and roome.
Nor shall, till full of age, ascend th' aboads
Of heavenly Dwellers, and ^u his kindred Gods.
Meane-while from this flaine corps his soule convey
Vp to the starres, and give it a cleare Ray :
That *Julius* may with friendly influence
Shine on our Capitol and Court from thence.

This said : invilible faire *Venus* stood
Amid the Senate ; from his corps, with blood
Defil'd, her *Caesars* new-bred spirit bare
To heaven, not suffer'd to resolve to aire.
And, as in her soft bosome borne, the might
Perceive it take a Powre, and gather light.
When once let loose, In forth-with up-ward flew ;
And after it long blazing tresses drev.
The radiant Starre his Sonnes great acts beheld.
Out-shining his : and joy'd, to be exceed.
Though he would have his Fathers deeds prefer'd
Before his owne : yet free-tongu'd Fame deter'd
By no commendement, yeelds th' avoided Bayes
To his cleare browes : and but in this gaine-Layes.
So *Atrius* yeelds to *Agamemnon's* fame ;
Aegus to *Theseus* : *Peleus* name
Stoores to *Achilles*. That I may confer
Th' illustrious to their equals, *Iupiter*
To *Saturne* tops. *Iove* rules the arch'd skie,
And triple world ; the Earths vast Monarchie
T' *Augustus* bowes : both Fathers, and both sway.
You Gods, ^x *Aeneas* guides, who made your way
Through fire and sword ; ^y you Gods of men become ;
^z *Quirinus*, Father of triumphant *Rome* ;
Thou *Mars*, invincible *Quirinus* Sire ;
Chast *Vesta*, with thy ever-burning fire,
• Among Great *Caesars* Household-Gods inshrind ;
Domestick *Phabus*, with his *Vesta* joyn'd ;
Thou *Iove* ^b whom in *Tarpeian* towres we adore ;
And you, all You, whom Poets may implore :
Slow be that day, and after I am dead,
Wherein *Augustus*, of the world the Head,
Leaving the Earth, shall unto heaven repaire :
^c And favour those that seeke to him by prayer.

And now the worke is ended, which, *Iove's* rage,
Nor fire, nor Sword shall raze, nor eating Age.
Come when it will my death uncertaine howre ;
Which of this body onely hath a powre :
Yet shall my better part transcend the skie ;
And my immortall name shall never die.
For, where-so-ere the *Romane* ^d Eagles spread
Their conquering wings, I shall of all be read :
And, if we Poets true preſages give,
I, in my Fame eternally shall live.

^t *Thetis*, the
son of *Lapetus*
his wife, by
her former
husband the
adopte.
Heire of his
name and
Empire.
^u *Romulus*,
and *Julius*.

^x Whole I-
mages he
brought
with him
from *Tru-*
- *y* *Aeneas*.
^y *Romulus*.
^z *Vesta* had
her chapel
in his al-
lace, and
Pallas a
magnificent
Temple of
his owne
erecting.
^b *Iupiter* *Ca-*
pitoline his
Temple al-
soing to
the *Capitoll*,
called *Tar-*
- *peia*, of her
who betray-
ed that place
to the Sa-
lones.

^c Yea in his
life time he
suffered him-
selfe to be a-
dored for a
God, nor re-
strained the
erecting of
Temples to
his honour.
^d Their en-
signes borne
on the tops
of speares.

UPON THE FIFTEENTH BOOK OF
OVIDS METAMORPHOSIS.

Now are we in sight of shore: arrived at the last book of this admirable Poem. Wherein his Muse flags not after so long a flight (the infelicity almost of all other Poetry) but rather flies a more lousy pitch, both in matter and expression.

Numa Pompilius, by the election of the people succeeded their desired Romulus. A Sabine of the
 citie of Cures, retaining his nationall severitie, and strictnesse in manners. The wisest man of that
 age, in all knowledges whatsoever: not obscurely professed by Virgill.

What's he, farre off, with Olive crown'd who weares
Those sacred robes ? The *Romane* Kings white haire
I know ; who first for *Rome* shall Lawes provide :
From poore and little *Cures* sent, to guide
A mighty Empire.

Quin procul sit aurore raris infensa iura
Sæcla ferens? nosce crines, incana perennis
Rex Romæ, præmaris quæ legibus ævum
Fœdavit, Curias patris, et pauperis terra
Mælis in Importunis magnæ.
Virgil. l. 6.

Servius writes how his haire was white from his childhood. Strabo reports as much of Tarquinius; and Sidonius of Socrates; all men of great wisdom. Numa to increase his knowledge travelled to Crotona, a city in the farthest extent of Italy, built by the Argive Mycilus by divine appointment; who accused by his Citizens, and condemned to die according to their law, for going about to abandon Argos; the black stones, by which they gave the sad sentence; were changed into white, and he miraculously acquitted. Declaring that they were to endeavour whatsoever the Gods shall command, who would preserve the obedient from all danger and detriment, even then when lost in humane apprehension.

Either Numa came to hear the learning of Pythagoras; the first, who declining the arrogance of others that would be called Sophi, named himself a Philosopher, or a lover of wisdom. Borne he was to Samos, and went into Egypt with Amasis to learn the knowledge of the Egyptians, instructed therein by Oenupheus the Priest of Heliopolis; and that he might more freely participate of their mysteries, initiated in their orders, and withall circumcised: a custome derived belike from their ill treated Guests, the Hebrewes; which even the Copties, the reliques of the ancient Egyptians, observe at this day, although they be Christians. And as theirs, so were all his expressions enigmatical. Then travelled he to Babylon to be informed by the Magi in the course of the starres, and naturall causes: from thence returned into his Countrey. But hating the tyranny of Polycrates, he underwent a voluntary banishment: then sailed into Crete, and after to Lacedemon: informing himselfe in the lawes of Minos and Lycurgus, at that time in great veneration; and finally came unto this Crotona, where he taught his acquired knowledges.

How pleasant in that Temple to reside
By learning rais'd, and wisdom fortify'd !
From thence to see how wandering mortals stray ;
And through thick mists of error grope their way :
Contend in wit, in vain nobility ;
Both day and night their industry apply
To gather endless wealth, and climb on high.

O wretched mindes of men ! depriv'd of light !
Through what great dangers, ô how darke a night,
Force you your weary lives ! and cannot see
How Nature onely craves a body free
From hated paine ; a cheerefull Minde possest
Of safe delights, by care nor feare oppress.

Sed nil dulcius est, bene quam multa tenere
 Fida delphici sapientum, remota ferena,
 Despicere inde quos alio, uisumque tuum
 Errare, acque tuam palatibus audent vicia
 Centare superbo, cunctis dote nobilitate
 Nobiles ante dies nati profectum labore
 Ad summam emergere per, resumpta patris.
 O miseris hominibus mentis! postea caeca!
 Qualibus in tenebris vicia, quantisque periculis
 Degitas hoc aevi, quodcunque est? uisum videri
 alit.
 Nil aliud suis naturam latrare, nisi ut, cum
 Corpora uisum aut abesse, mente placet
 Incursu fatis, cura temora, instigat?
 Lucret. lib. 3.

But this is a thinnè diet to be prescribed by an Epicure : more sensually supplied by an other of the same sect and profession.

the more to dehort, divulgeth his doctrine of the transmigration of the soul, not only from one man into another, but from man into beast, either cleane or uncleane, according to the life which he formerly led, and from beasts again into men; so that by the killing of these, they wickedly might expulse the souls of their friends, their kinsfolke and parents. He remembers himself to have been once Euphorbus, the sonne of Pantheus, slain by Menelaus in the warres of Troy (a trick, saith Lactantius, to innoble his family, in it selfe obscure, by the verses of Homer) after that a Peacock, then Homer the Poet, Piranda, Calidena, Alcea a beautiful Cartisan, Hermotinus, Pyrrhus, a Fisherman of Delos, and lastly Pythagoras. But first of all Æthalides the sonne of Mercury, who granted his sute of retaining his memory after death: affected by his not drinking of infernall Lethe, the river of forgetfulness. Whereupon Æneas is made by Virgil to aske Anchises this question in Elisium.

THESE
METAMORPHOSES
OVIDI

O Father must these happy souls review
Æthereall rayes? and to dull flesh retire?
Of light have wretches such a vain desire?
Who answer him out of the opinion of Pythagoras.
A thousand yeers spun out, in generall
All these the Gods to drowfie Lethe call;
Who then forgetting what in life befell,
Would now again in mortall mansions dwell.

O Pater, animumque aliquando ad cælum hinc ire par-
te dantem?
Sunt enim quidam, et summi, a turba mortali
Corpora, sua luce missa, tam dira cupido,
Vultuque et
Hæc omnia, quæ mille annos voluere perire,
Letum cum ad fluvium Letæ ducit agere
Magna.
Spiritus immortales, spera ut convicia possit
Fare, et
Furor, et turpitas, et corpora tollere, totum
Vultuque et

This doctrine (originally received from the Egyptians) so possessed the world through the renowne of the author, that the farre-sequestred Gaules were taught it by their Druides; thereby emboldned to fight courageously for their counirey; as fearelesse to part with that life, which should be again restored. Neither were the Jews uninfected with this error; Herod the Tetrarch conceiving that the soul of S. John the Baptist, by him wickedly murdered, was entred into the body of our blessed Saviour. And thus Josephus in his oration to his desperate Companions in the cave of Jotapata. Those pure souls, who depart from this life by the law of Nature, and obediently render what from God they received, shall by him be placed in the highest heavens; and from thence again, after a certaine revolution of time, descend by command to dwell in Chast bodies; When those who murder themselves are imprisoned in infernall darknesse. But this absurditie saith Lactantius, is not to be disputed against, least it should be thought that any believed it. Plato held truely that soules should return into him humane bodies. Porphyry, falsely denying this, as truely maintained, that souls once in blisse should never revert to the evils and miseries of this world. Varro out of certaine wisards (interpreting and refining Plato's opinion) saith, that there is a regeneration or second birth, when the soul and body shall return to the same union and conjunction, which they had before. These three united opinions agree with the truth of our bodies resurrection unto joyes eternall (as observed by St. Austin) whereof the Ethnicks by tradition, and the books of the Sybils had an obscure notion. Pythagoras in the continuation of his oration, declares the vicissitude of all things through alternate generation and corruption; illustrated by various similitudes and examples; inferring, how the birth of things received increase, by increasing attaine to their perfect vigour; from thence declining to old age, and after to corruption; the corruption of one being the generation of another; but not any thing reduced into nothing. Then proceeds to the miracles, and changes of things in particular.

THE VI-
CISSI-
TUDINE OF
THINGS.

Lycus, a river of Phrygia, swallowed by the earth not farre from Colossus, ariseth eight furlongs off, and falls into Meander: Erasinus flowing from the Arcadian Lake Stympthalides, sinks, and conceales his Current, untill he ascend in the field of Argos; thither conveyed, as they seigne, by Juno. So Mysus a river of Mysia, forsakes the day and running through subterren passages, when againe emergent is called Caicus. Like these a brooke in Surrey loseth it self at the foot of a hill; which breaking forth on the other side in sundry drills, reunites, and augmenteth the Thames with his waters. The cause is manifest: for under the earth there are many hollowes; and water by nature presseth to those emptie places, where the rivers maintain their obscured currents, untill they meet with some solid opposition of matter which withstands and forces their ascension. Amatenus may be paralleld by our Naile-bours, which sometimes flow and as often show a dry Channell. Anigrus a river of Theffaly, formerly sweet became bitter; as they fable, by the Centaures washing of their wounds which they had received from Hercules, in the defence of his boast Iholus, drawn thither by the excellent odor of his wine. This river often flopt with barres of sand thrown up by the sea, which

LYCUS.
ERAST-
NVS.
MYSVS.

AMATE-
NVS.
ANIGRVS.

HYPAIS.

ANTISSA.

PHAROS.

which swelling (in Nature of a Quicksand) with the fresh, makes it altogether unpassable. Not farre from his fountain it evaporates a filthy savour, insomuch as altogether without fish, untill it be augmented by the streames of Acidan; nor are those to be eaten, the water contracting that stink from the qualitie of the soyle. Hypanis runs through a part of Scythia; and after a long progresse falls into the Lake Meotis, becoming bitter by the receipt of a spring, neere the borders of the Halizones: bitter being noother then salt, as bitter Doris is used by Virgil for the sea. And many Fountains we have in the Inland parts of this Kingdome, affording the best and whitest salt, which spring by the sides of fresh Rivers. Then speaks he of Islands converted into continents: as Antilla formerly separated from Lesbos: Pharos, whercof Homer.

*Insula dicitur quædam esse valde inaccessibilis,
...
...
...
...
Homer. Od. l. 1.*

An Ile there is by furling seas imbrac't
Which men call Pharos, before Ægypt plac't;
As farre removed as a swift ship may
Before a whistling wind faile in a day.

TYRUS.

LEUCADA
SICILIA.HELICE
AND BURA.THE
MOUNTAIN
NEERE
TARZIN.HAMMONS
FOUNTAIN.

Which now, by the earths encroaching on the sea, adjoynes to the haven of Alexandria. On this Pto-
lomeus Philadelphus caused a Tower to be built of a wonderfull height, ascended by degrees, with
Lanterns on the top to direct the night sailing mariner, esteemed for the worlds seventh wonder.
Tyrus, a famous Citty, which possessed the whole circuit of that Iland, was joyne'd unto the continent
by the bold and undefatigable endeavours of Alexander: as formerly by Nebuchadnezzar, once dis-
tant seven hundred paces from Phœnicia. Islands contrarily have been torn from their continents: as
Leucada, taking her name from the whitenesse of her Cliffs, was cut from Epirus by the labour of the
inhabitants. So Sicilia adjoyned to Italy by the Promontory of Pelorus: and England unto France,
if we may give credit to antiquitie.

Helice and Bura two Cities seated by the Gulph of Corinth, were overthrowen by earth-quakes, and
after surrounded by the violent incursion of the sea. Shall I feare to perish, saith Seneca, when the
earth doth perish before me? when those are shaken which shake us; and ruine us not with-
out their own ruine? The sea hath swallowed Helice and Bura: and shall I be afraid of this
little body? Two Cities are now sailed over; two which we knew; derived by record to our
knowledge. How many others in other places? how many people hath the earth, and sea de-
voured? shall I repine, when I know I must have an end: and that all things are finite? So
sundry Cities at this day in the Netherlands are covered with the waters. They say that those Quick-
sands which lye before Deale were once firme land, and the possessions of Marie Goodwin: and that
(the Bishop employing the revenues assigned to maintain the banks against the incroaching of the sea,
upon the building and endowing of Tenterden Church) the sea overwhelmed it. Whereupon grew
that Kentish Proverb, that Tenterden steeple was the cause of Goodwin Sands.

Neere Tarzen, a Citty of Peloponnesus, a Mountain, by the eruption of subterren winds, and
trembling of the earth, rose out of a Plaine. But what was this to that by Putzol in the Kingdome of
Naples, which befell in the memory almost of the living? ascending partly out of a Lake, and partly
out of the retiring sea affrighted with earth-quakes, with hideous roarings, horribly vomiting stones,
and such store of Cinders, as overwhelmed the adjacent buildings. The fearefull inhabitants of Put-
zol, flying through the dark with their wives and children; naked, defiled, crying out, and deesting
their calamities. Nor can what they suffered be ever forgotten, the monument of their terror being
still in their eyes, advanced not much lesse then a mile from his basis. The cause of this and the like,
proceeding from the hollownesse of the soyle; wherein easily ingendred exhalations, hurried about
with a violent motion, inflame the dry and bituminous matter; casting it upward, and making way
for their fiery expirations: to which the retreat of the sea may likewise be attributed; for struggling to
breake forth they rarifie, and so raise the earth; which thereby made as it were more thirstie, sucks the
water through crannies into her spongy and hot entrails; increasing the vapors, nor decreasing the fire
by reason of the Bitumen.

A Fountain in the Lybian deserts by the Temple of Jupiter Hammon, is at noone day Icy cold,
and seething hot in the night time. Of this a number of Authors have writ: among whom Lucre-
tius, who having confuted the false, thus renders the true reason.

*Quæ ratio est igitur Hammonis terra magis quid
Rura tenet circum hanc fontem, quam eastera
tellus?*

What then's the cause? this ground then other ground
By much lesse grosse, which Hammons fountain bounds;
Wherein

Wherein the sulphurous seeds of fire reside.
When this the nights dew-dropping shadows hide,
It shrinks with sudden cold; and by the same
Comprest, as with a hand, the food of flame
Into that spring extrudes: whose fervors make
The waters of their scalding heat partake,
But when the morning Sun erects his beames,
And rarefies the earth with piercing gleames;
The fiery vigor makes a swift retreat,
And from the water draws his active heat.
Thus grows it hot by night and cold by day.
Besides the beames, which on the water play
Raife and concoct it with their trembling light,
Abolishing the former fervor quite.
As often frosts remit what they retain;
Unknit their Ice, and so resolve again.

Multaque sunt ignis prope se oia corpus a-
quas
Hinc ubi rursus terram nec sinit unguis
Exemplo sacra frigidat terra, coeque
et ac ratione sit, ut rursus compressa manu
fit.
Extrimit in fontem qua semina campi habet
ignis.
Qua calidam faciens laticum rursus aequa-
perem.
Inde ubi sol radia terram dimovet aequa,
Et rarefecit calidum, centis vapore:
Maris in antiquis rediunt primordia sedes
Ignis, quod in terram coeque calor omnia aquas
Extrimit hinc in fontem qua semina campi habet
ignis.
Præterea, quod in lacu tremant rarefecit ab aqua
flammas, quod in lacu tremant rarefecit ab aqua
Præterea, quod in lacu tremant rarefecit ab aqua
ignis.
Dimittat, quod in lacu tremant rarefecit ab aqua
ignis.
Mittit, quod in lacu tremant rarefecit ab aqua
ignis.
Lucet. l. 6.

Of the fountain Athamas, thus Antigonus in his history of wonders: In Athamania, neere a Temple dedicated to the Nymphs; there is a Fountain; exceeding cold of it self, yet heats whatsoever hangs over it: and sets dry wood on fire, or any combustible matter. Pliny writes of the like in Epirus. I have seen a little Lake that would boyle an Egge as hard as a stone in an instant: and water so mingled with fire as might easily kindle a flame: but that the water it self should be cold (whereof our author is silent) is hardly subject to believe; although a reason for the same be alleaged by the former Poet; which is this in substance: That those seeds of fire, proceeding and bursting out from the bottom of the water, are not actually hot; whereby they neither inflame nor heat the water, of a contrary and resistive Nature; so as the water rather by Antiperistasis becomes the colder: but meeting abroad in the air with matter combustible, having the seeds of fire and an aptnesse to kindle, as pitch, brimstone, torches, and the like; these take hold of those fiery seeds issuing through the water, as evaporations from the subterranean fires which at distance (although it touch not) inflames and kindles those apt and prepared bodies. And that there is in earth the vigour of fire is thus affirmed by Aristotle: In many places there are Springs and Rivers of all tastes and favours: the cause of all, either of those which are within, or proceed from the earth, is to be ascribed to the efficacy of fire: for the earth while it burnes: assumes, more or lesse, all sorts of formes, tastes, linells, and colours. By this fire our moderns conceive that the earth hath a soul: who judge that her wonderfull operations; generation of mettalls, and mineralls, in her bowels; hearbs, plants, and trees, on her superficies; exhalation of the springs, of mysts and clouds; the severall shapes of her stones, resembling men, beasts, fishes, &c. and expressing the five regular bodies in her stones, sexangular in her Christalls, and the like; may challenge a soul for the efficient cause: not a sensitive or reasonable one, but a different species, working all by an originally infused instinct.

Among the Cicones, a people of Thrace, there is a River, which congeales their bowels who drink thereof, and converts whatsoever it receives into stone; for it hath a slime of such a nature as cleaves together and indurates; as the dust of Putzol, which being touched by water becomes stony: like the ash by the ruins of the not farre distant temple of Venus, which still retains the forme of a tree, reported by such as have seen it, by my self forgotten, or never observed. So contrarily this water, if it touch what is solid cleaves thereunto, and candies about it: insomuch as whatsoever is thrown in, is taken out a stone within a few dayes after. A spring of the like nature there is in the Forrest of Knavesbrough.

Crathis and Sibaris, two Rivers of Calabria change other colour'd haire into yellow; proceeding belike from the Minerall, through which they runne. Aristotle reports as much of Scamander: and thus Vitruvius; Cephissus and Melas rivers of Beotia, Crathis of Lucania, Xanthus of Troy, and sundry floods and fountains in the fields of the Cazomenians, Erytheans, and Laodicians, have the propertie to make Cattell (at the time of conception when they daily drive them thither to drinke,) produce their young of severail colours according to the place, in some brown, in some black, and in others yellow; Which perhaps may proceed from the colour of the water, or the sand, or the weeds therein growing; as Jacobs pyed Lambs from the piled sticks which he layd before them: effected by the strength of the imagination, fixing upon the proposed object at that instant. So a black Mare hath produced a white childe, resembling a beautifull picture which

ATHAMAS.

THE CICONIAN RIVER.

CRATHIS AND SIBARIS.

hung in her chamber : and another woman a Monster hatery all over (such as is now to be seen at London) by fixing her eyes upon that of St. John Baptist in his shaggy attire.

Salmacis a Fountain of Caria even alters the minde and makes it effeminate. Of this we have commented in the fourth book. But surely no water can have such a power : rather so feigned, in that some infamous bath ; frequented onely for luxury and pleasure, which infeeble the minde, and convert a man as it were, into a woman. Such an asperſion had the baths at Baia, both of old and in latter times.

Salacis refectus Marina Baia,
Et fontes nimium libidinosi,
Quid mirum ? sensibus uocat libido :
An non, o Tomacelle, uina profant
Et predesti sensibus liquor Falernus,
Et profant Latice Totoniani ?
An non est sensibus Maris somnus,
Et predesti requies ? separque predesti ?
Bathus somnolentus quid opus ?
Quid Triclinia, nisi mollescent, mite
Rorantes Cyathos merumq; potant
Ponta.

Thou wanton Baia shunſt *Marinus* ;
And fountains too libidinous.
What marvell ? lust doth age undo :
O *Tomacell*, doth wine so too ?
Falernian liquor old age cheeres ;
And liberall draughts of *Thyons* teares.
Takes age in ease, and sleep content ?
Then *Baia* what more somnolent ?
What crave the baths, but solace, souls
Discharg'd from cares, and flowing bools ?

And *Festus* writes how this Fable was rais'd of that Fountain ; because, the entrance thereunto being narrow, and inclosed with walls, both boys and women (no way being left for their escape) were there violated by the lust of such, as lay in waite for that purpose. Whereupon *Ennius* : *Salmacida spolia sanguine & sudore*. The like is reported by *Cicero*.

Lakes there are in *Æthiopia*, which procure either madnesse to the drinker or a death like *Lethargy* : having a like operation with wine, although farre more violent. For as drunkennesse, untill the fumes be dried up, is the same with madnesse, and in that too heavy resolves into sleep : so hath the sulphurous strength of these waters a stronger poison through the virulency of the aire ; which either oppresseth the soul with sleep, or provokes it to fury.

By *Clitor* a Citie of *Arcadia*, a Fountain there is (Pliny calls it a Lake, and *Vetruvius* a Well) which makes those that drink loath wine, and withall the smell thereof. The reason he annexeth (if any can be given for *Antipathies*) and withall the smell thereof. The reason he annexeth (if any can be given for *Antipathies*) and withall the Fable. For *Mera*, *Euryale*, *Lysippe*, and *Iphianassa*, the daughters of *Prætus* King of *Argos*, deprived of their wits by *Juno*, conceived themselves to be beasts, and madly ranged about the pastures ; untill they were restored by the charmes and potions of *Melampus* the sonne of *Amithaon* ; who threw the remainder of his Physick into this Fountain, which gave it that proprietie ; *Pride*, which proceeds from excesse, whereby we are bereft of our reason, being cured by sobrietie and abstinence.

Lyncæstus, a River of *Macedon*, called also *Acidula* of his acrimony, is of a contrary qualitie, inebriating those that drink too liberally of his waters. *Seneca* will have it the same in nature and operation with the formerly mentioned, which produced madnesse ; but something lesse violent. And in the Ile of *Andros* there is, saith *Pliny*, the Fountain of *Bacchus*, whose liquor in the Nones of *January* tastes like wine ; but carryed out of the sight of his temple converts again into water.

Pheneus a Lake of *Arcadia* is deadly to drink of in the night time, but in the day time wholesome, proceeding perhaps from those infectious damps which rise thereabouts, and fall thereon in the absence of the purifying Sun. This brings to my remembrance that tree which grows in the East-Indies, called there the *Sorrowfull*, which displays his blossomes by night, but by day conceales them.

Ortygia, called after *Delos*, was said to have once floated on the *Ægean* Sea.

Quam pius arcitotens, oras & littora circum
Fringens, Micon celsa, Gyarosq; tenax ;
Immarcescit, cui dedit, & contemneret uenter.
Veg. En. l. 3.

Which kinde *Love* (shifting too and fro) did tie
To *Gyaros*, and high brow'd *Micony*
For culture fix'd, and bold winds to defie.

Said perhaps to be unstable, in that heretofore, as *Zant* at this day, shaken miserably with Earth-quakes.

The *Cyanæ* or *Stymphalides*, (the first name given them of their blackish colour, and the latter of their supposed concussions) are two great Rocks, which lye where the *Euxian* sea rusheth in at the *Thracian* Bosphorus ; and in that so neere, as oft appearing but as one to the sayler, seeming also to move by the motion of the ship, they were feigned by the Poets unstable, and at sundry times to just

one another. Yet this disproves not but that Islands there are which swim on the water. I my self have seen one (saith Seneca) in the Lake of Cutilia, adorned with trees and fruitfull in pasture, carryed hither and thither, not onely by the winde but the aire, insomuch as never constant to one station; proceeding from the gravitie of the water and levitie of the earth, though bearing trees, yet of no soliditie. Created perhaps with the concretion of whatsoever floated on the Lake by the glutinous misture; the stones pory, and not subject to sink, of the nature of Parnice. I have heard a Sea-man constantly avouch, and that with oaths how being about the close of the evening within sight of an Island, and lowering their sailes, lest they should fall upon it in the dark, could neither see it in the morning, nor finde it for all their search; not doubting of the removal thereof in the mean season.

The mutations of Ætna, and causes of her flaming exhalations, the Poet here sufficiently, and we elsewhere have at large discussed.

Those who wash themselves in a Lake called Triton, neere the Hyperborean Palene, were said to have their bodies covered with plume. Herodotus writes that the feathers signifie (now, which fell in those Northern parts so thick on the inhabitants. And Pliny, that neere the Ryphean mountains (where Palene is supposed to have stood) in regard of the continuall snow which fell in flakes like feathers the countrey was called Pterophoros, which added to the other, might make up the fiction.

The Scythian women turn men into Birds by sprinkling them with poyson: why not, as well as into Ases and Wolves; for which there are both histories and convictions? But leave we this to Wierus, and his Antagonist Bodin.

Bury an Oxe and Bees will spring from his putrified bowels. An experiment first found out by Aristæus. A creature loving labour: the legitimate progeny of laborious parents. Of whom Virgil among his other praises.

Bees have a part of the diviner minde
And breath æthereall.

*Esse apibus partem divina mentis, et hæ-
re
Æthereis aëre* — Virg. Georg. l. 4.

For the wisdom of the creature, according to Servius, is derived from the divine Minde, as his body from the Elements: which since in Bees as in men (for they feare, desire, sorrow, and joy; approved by their conflicts, their gatherings from flowers, and sense of the weather (to which may be added their forme of government, obedience to authoritie, punishment of sloth, of sedition, and disburdening themselves by sending forth Colonies) that something they have in them of divinitie. Nor is this way of producing Bees unlikely: since Sampson found honey in the carcasse of a Lion: Bees being bred thereof, and not seeling therein, as the Riddle importeth. And it is no unusuall practise to ingender silk-wormes in like manner with a Calfe; first fed with mulberry leaves, and then beaten to death with cudgels: store of the same leaves being buried with him in his belly.

The marshall horse produceth Hornets: alluded to those who degenerate from the strenuous vertues of their parents: and turning high-way theeves, surprise the suspectlesse passenger.

Crabs with their Claves broken off, and buried in the ground, convert into Scorpions. The same is affirmed by Pliny. Yet are they unlike in shape, and more differ in magnitude. Nay some of the former so huge, as we read in the East Indian History, compiled by no unfaithfull Author, that they have torne the legs and armes of men from their bodies. But the Scorpion is not so bigge as a Creyfish; alike and much of that colour. The only creature, (some flies excepted) that stings with his taylor, mortall, if the sore be not presently anointed with their oyle, to be had in every house in those countries which produce them.

Catterpillers convert into Butterflies. So Silk-wormes eating through their own made prisons, become white flies; alike, but greater then moths: the male dying in coiture, and the female no longer surviving then onely to cast her seed, like that of a plant; which quickens the yeare following together with the sprouting of the Mulberry tree.

Frogs are ingendred of the knotty seed of that slime, which froths from their bodies. These quickning, at the first are all head and taile; and after, thrusting forth feet, and changing their forme, creep out of the water. Some of the seed not seldome attracted by the Sunne, falls down in little frogs with the rain. After sixe moneths they resolve again, as they say, into slime, and renew the spring following.

The whelpe of the Beare is no other then a lump of living flesh, before it be lickt into forme by the Dam. By which the Egyptians presented a man deformed by Nature but beautified by art; or one who in his first of youth is dissolute and undigested in minde, but after in his riper yeares adorned by

ÆTNA.

TRITON'S
LAKE.

SCYTHI-
AN WIT-
CHES.

BEES.

HORNETS.

SCORPI-
ONS.

BUTTER-
FLIES.

FROGS.

BEARES.

discipline and experience. For the naturall histories record that the birth of the Beare is without eyes, without haire, or distinction of members; onely having eminent pawes, the rest like a clot of congealed blood, which the Dam broods over with her brest and thighs, and by little and little gives it shape with her tongue. But Delecampus reports how he saw a Beare bigge with whelp, killed, and ript up by the hunters, whose young ones were perfect in all their proportions. That ancient error proceeding from that tuffe thicke skin which infolds them, not to be got off, but by her long licking, appearing before like a lump without forme. This creature sleeps all Winter in some close and warme Cave, a part of which time they stirre not at all; another part stirre, but remove not. When the Dutch-men wintered in Nova Zembla, the Beares went to sleep about the midst of November, and then the Foxes began to come forth, which durst not before. It is noted by some of the ancient, that the she Beare breedeth and lyeth in with her young, during the time of her rest; and that a Beare bigge with whelp hath seldome been seen.

GRUBS
BIRDS.

THE PITH
OF A
MANS
BACK-
BONE.

THE PHOENIX.

Grubs convert into Bees. So Cod-bates, and Straw-bates which lye under water into May-flies. and Magots in the end have wings. Who would beleerve that Pigeons, Peacocks, Eagles (but especially Ostriges) were produced from the yolke of an egge, if we did not know it? Some thinke that the Pith of the Backbone of a man, converts in his sepulcher to a Serpent. Which Pliny also affirms that he hath heard of many: for diverse creatures proceed from blind and occult originalls. Plutarch reports that a Serpent was taken about the dead body of Cleomenes. And Paulus Æmilius, that one was found in the tombe of Charles Martel: which may confirme the former opinion; nothing but the corps being there to produce them. In the beginning the Serpent infused his poison into man; and no marvel if from that contagion a Serpent should be engendred of his marrow.

From the dead body of a Phoenix another ascends, who solemnises his funeralls: which here is elegantly enlarged. They say, (saith Pliny) I know not whether fabulous or no, that there is but one of that kinde, and he seldome seen in the world: of the bignesse of an Eagle, glittering about the neck like gold, the rest of his body purple, his azure train distinguisht with rose-colour, and his head adorned with a plumy Coronet: in the rest agreeing with our Author. Neither, saith Scaliger, is the Phoenix altogether fabulous: for such we read of in the Commentaries of the East Indian Navigations; although they discredit the history with their annexed fictions; as that his bill hath three tonnels, through which he makes a melodious sound, imitated by the inhabitants in their unmusical instruments. Tacitus writes how a Phoenix was seen in Egypt in the reign of Tyberius; Paulus Fabius, and Lucius Vitellius then Consuls. The first care of the young one is to bury the old, who tries his strength by carrying the stone Murrha; and after transporting his fathers corps to the Altar of the Sun, there sacrificeth it unto him; to whom it is consecrated. These things, saith he, are uncertain, and fabulously augmented, but no doubt but sometimes in Egypt such a bird is seen. Of his death, restoration, and long life, thus singeth the excellent Claudian.

O salus, hanc optas, quo solimus omnes,
Hæc nos supplicat vires præbetur origo
Per cinerem a maribus te nos precante fœtus.
Vidisti quodamque fuit a te seculare teste
Cuncta retribuitur: nunc quo tempore Tanti
Fuerit clavis scopuli stagnantis undas
Quæ Phœacem erroribus arserit ignem.
Et clades te nulla rapit, solusq; superbes
Fiducia cedere mænes non stans in parca
Iure sua legat, non sua habere necesse.
Claudian.

O happy! thine own heire: what ruins all
Adds strength to thee; restor'd by funerall.
Age, thou not dying, dyes: The ages gon
Were seen by thee; the revolution
Of time thou knowst; then when the tumid Main
Swallow'd the mountains in his liquid Plain;
When Phœacens errors set the world on fire,
None toucht thy safetie, nor didst thou expire
With stifled earth. The Destinies nor draw,
Nor cut thy thread; not subject to their law.

By this narration, how ever fabulous, and example of the Phoenix, the ancient fathers, Tertullian, Epiphanius, and Ambrose, go about to illustrate the immortalitie of the soule, and resurrection of the body. These are said to be such who excell in pietie and vertue: rare, if any, and renewed but once in five hundred yeares with the Phoenix: Indifferent things are common; but the excellent are valued for their raritie.

HYENA.

The Hyena alternately changeth the sex. A beast alike in shape but bigger then a Wolfe, with longer feet and greater legs; more resembling a mans. Wonderfull things of this creature are written; how among the sheep Coats, he will imitate the voice of a man, call the shepheards by their names, and then worry them; counterfeits the vomiting of a dog to allure others thither, that he may satisfie his

his hunger. He sculks in Caves, and is so in love with mans flesh, that he will scratch the buried out of their graves. The hunters take him, as Scaliger observes, by training him into their Snares with songs and musick. The ancient opinion that they were of both sexes is rejected by Aristotle; the male having onely the marke of the female, and she of the male. But by the fiction of his yearly change, the Egyptians presented a man inconstant to himself, and his own intentions, now vertuous, strong, and courageous, a subdser of his minde as well as of his body; and againe most vitious, miserably weak, and impotent in all his affections. Sabinus compares those Divines to Hyenaes, who in the weightie controversies of the Church, declare not themselves, but teach so ambiguously, as not appearing to adhere unto either.

The aire-fed Camelion partakes of those colours which he toucheth. A creature not altogether unlike a Lizard; about the length of a mans hand. His head unproportionably bigge, his eyes great and moving without the writhing of his neck, which is unflexible; his back crooked, his skin spotted with little tumors, lesse eminent as neerer the belly; his taile slender and long; on each foot he hath five fingers, three on the outside and two on the inside: slow of pace but swiftly extending his tongue, of a marvellous length for the proportion of the body, wherewith he preyes upon flies, the top thereof being hollowed by nature for that purpose. So that deceived they be, who thinke they only feed upon ayre, though surely ayre is their principall sustenance. For those who have kept them a while yeare together, could never perceive that they fed upon any thing else, and might perceive their bellies swell, after they had drawn in the aire and closed their jawes, which they open against the rayes of the Sunne. Greene they be of colour, and of a dusky yellow; brighter and whiter towards the belly; yet spotted with blew, with white and with red. They change not into all colours, as reported; laid upon greene, the greene predominates; upon yellow, the yellow; but laid upon blew, or red, or white, the greene retaineth his hue notwithstanding, only the other spots receive a more orient lustre; laid upon blacke, they looke blacke, yet not without a mixture of greene. All of them in all places are not coloured alike. They have little blood in them, and that onely about the heart, the want whereof maketh them naturally cold, and their coldnesse fearefull; the cause, as Aristotle conjectures, of their changing of colour; but rather proceeding from their glassie and almost translucent bodies, which take and reflect the colours which are neerest. The ancient opinion was that the Camelion could change into all colours, red and white excepted: which Alciat together with his feeding on the aire, thus applies out of Plutarch.

CAMELION.

On popular aire so flatt'ry feeds
And palliats princes black misdeeds:
All colours taking to invite
But modest red and spotlesse white.

See & adulator populari deservit auras,
Hiansq; canit & deorat:
Et solum mores imitatur Principis auras;
Albi & pudici deservit.
Alciat. Em. 811.

Expressing also those versatile wits that can sute themselves to all times and occasions.

The Lynxes urine converts into stone. This is a salvage beast with a spotted skinne, which preyes upon others; insomuch as in Scandia, where they most abound, there are few wild beasts besides to be seene. Their urine was said to turne into a hard and glassie substance, shining with a fiery lustre, not unlike a Carbuncle, whereof they called it Lyncarius. This knowing they curiously cover their pisse with the earth, which notwithstanding growes thereby the sooner solid. But such a stone either never was, or not now to be found. Of all creatures the Lynx is the sharpest sighted: allotted to those, who can cleerely discern, and see a farre off, as well with the eyes of the minde as their body.

LYNX.

Corall under the water a plant; soft, greene and bearing white berries; drag'd out of the sea becomes red and equalls a stone in hardnesse: but of this enough formerly.

CORALL.

Pythagoras proceeds to the mutation of nations, kingdoms and Cities; their increase and fatall diminution: how heaven and earth, all under the one, and upon the other, are obnoxious to alteration. Milo lost his prodigious strength, and Helena wept when she beheld in her glasse the deformitie of that face, which had set all Greece and Asia on combustion. And it was an ancient custome among women to offer, when they grew old, their looking glasses to Venus, that they might not behold so killing a spectacle.

He concludes with his former dissuasion from the slaughter and eating of the Creature, as a disturbance to the soules departed, and an introduction to crueltie. Him also will we leave with this Encomium, which is given him by Justine. Pythagoras came to Crotona, and by the authoritie of his wisdom, reduced that people from luxury to frugalitie; praising vertue and condemning excesse; putting them daily in minde how many Cities had perished by that pestilence.

To the women he commended chastitie and conjugall obedience: to the young men modesty, and profitable studies; above all extolling abtinentcy, as the mother of every vertue. From Crotona he removed to Metapont; where after his death they converted his house into a Temple, and decreed him divine honours. In the warres which the Romans had with the Samnites, it was told them by the oracle of Apollo, that they then should prevaile, when they had set up two statues, one of the wisest, and another of the valiantest of all the Grecians, in the most frequented place of the Citie: whereupon they erected the statues of Pythagoras and Alcibiades in the angles of the Comitium.

NUMA
POMPEI-
LIVS.

But Numa could be no disciple to Pythagoras; who flourished according to Halicarnasseus, foure ages before him; and foure yeares before Crotona was erected by Mycilus. Of whom formerly Livy: They falsely ascribe the learning of Numa to the instruction of Pythagoras; who above a hundred yeares after (Servius Tullius then reigning in Rome) had his schooles at Crotona and Metapont, seated in the most remote parts of Italy; From whence what fame of him, had they been Coætanei, could have arrived at the Sabines? had he desired to have learnt, what commerce of language? or with what safetie could one man have travelled, through so many nations, dissonant in speech, and differing in manners? Rather I think that his minde had a naturall inclination to vertue; instructed not by forreigne arts, but by the austere and rigid discipline of the Ancient Sabines, then which none of old was more uncorrupted. Yet our Poet surely not out of ignorance, erred with others; but rather to introduce the doctrine of Pythagoras, containing such diversitie of changes agreeable to his argument.

Numa; elected king of the Romans, governed that warlike nation with great peace and tranquillitie; yet rather like a Priest than a Prince; initiating many superstitious Ceremonies, grounded upon naturall causes: which made the Senate to burn his books (long after found in his unknown sepulcher by the turning up of a Plow) as derogating from the honour of their Gods, and contrary to the religion then in use, as the Prætor offered himself to be sworn. For the poison of his politique Ceremonies (invented to bridle the barbarous people) had so farre prevailed, as the antidote of his better doctrine, administred out of his grave, which he had concealed as unseasonable for that ruder age, had no power to expell. He built Temples to the Gods, but erected no Images, not beleeving that they were Corporeall, or to the eye apprehensible. Had that custome, saith Varro, continued, the Gods had been worshipped more purely. Of which opinion were divers of the wisest Heathen Law-givers.

He dying, his wife Ægeria forsook the Citie to vent her sorrow (which desires no witnesse) in the woods of Aricina. For Numa gave out that he nightly lay with this Nymph or Goddesse Ægeria; who together with the Muses, revealed these his laws and mysteries; to give them the greater authoritie. For the ancient Law-givers ascribed the receipt of their laws from one deitie or other to amuse the mindes of the superstitious vulgar with some forged miracle. As Osiris from Mercury, Minos from his omnipotent father with whom for nine yeers space he conversed; Lycurgus from Apollo, Solon from Jupiter; and the lowly Mahomet from the Angel Gabriel.

HIPPOLY-
TUS.

Virbius once Hippolytus, now a God of those groves, goes about to comfort Ægeria; and extenuate her sorrow with the relation of his former calamities; torn in pieces by his horses through his step-mothers fraud and fathers imprecations. The Curses of Parents fall heavy on their Children, although underserved, as this of credulous Theseus. Rash beliefe is the author of much mischief, and unsuspended rage of too late repentance. The chaste youth suffers for anothers unchastitie. But vertue, though afflicted for a time, can never be finally suppressed: Eminent in the example of Bellerophon; but especially of Joseph and his miraculous advancement. Miserably disjoynted Hippolytus is set together and restored to life by Æsculapius; Diana, his patronesse (changing his youth into age, and his former ominous name into Virbius, which signifies twice a man, the better to conceale him) conveyed him hither, and made him one of the Inferior Deities. But what saith Lactantius? Diana when she had almost lost her lover, much bruised and torn by his unruly horses, called Æsculapius, an excellent Physician (and therefore feigned to restore life unto the Dead) to his timely help, whom she as soone as he was recovered, conveyed to those sequestred aboads. What showed this diligence in his concealed cure? these private retreats? his long conversation with a woman, and that in a place unfrequented? the change of his name? and lastly her detestation of horses? but the guilt of her incontinency, and of such a love as agreed not with a virgin. This Virbius, who boasted to have been Hippolytus was according to some authors a cunning Imposter, suborned by the Priests of Diana Aricina, to draw a greater concourse to that Grove, that their gain might increase by more frequent devotion. Nor have others in latter ages served their turns with lesse incredible forgeries.

But

But nothing can comfort Egeria; she resolves into teares; and those teares into a fountaine. EGERIA. Numa is said to have beene her husband, as Saint Augultine reports out of Varro, in that often he repaired thither privately, and made use of that water in his Hydromancy. Thus the actions of men are mingled with falsehoods, and converted into fables. Hydromancy is an art of divining by water, first practised by the Persians. In which they also raised their Gods, or rather the infernall spirits by whom they were instructed. But as Psellus observes, their answers were still delivered in a confused sound, which could not be fully understood (as their oracles elsewhere in words that admitted of severall constructions) to cover their deceit and uncertainty: From these this curious King is said to have received those superstitious lawes, which he gave to the Romanes. Many also in springs themselves (as he belike in this fountaine) did see apparitions of things to come. Pausanias makes mention of a well in Aegina by the Temple of Ceres, where the sick having sacrificed, beheld the end or continuance of their diseases. Iamblicus of another in a Cave at Colophon; of whose waters the Priest having tasted, after certaine night sacrifices, became invisible and gave answers. Apuleius writes out of Varro, that the Trallians enquiring by this kinde of Magick of the event of the warres of Mithridates, one appeared in the spring to the boy who lookt in, in the shape of Mercury, and sung the future successe thereof in three hundred and sixty verses.

The transformation of Egeria no lesse amazed Virbius and the neighbouring Nymphes, then that moving clod did the Thuscan Plowman, which tooke a humane forme and was called Tages. Of whom thus Cicero in his second booke of divination. Tages when the earth was turned up, and the Plow had made a deeper impressiion, rose up, as they say, in the Tarquinian fields, and spake to the Tiller. It is written in the *Hetrurian* records, that he was seene in the forme of a boy, although old in his wisdom. The husbandman amazed, and exalting his voyce in admiration, drew thither a great concourse of people, and within a while all *Thuscany*; who spake many things in that populous audience, by them remembred and committed to writing. His oration contained onely the discipline of divination by the entrails of beasts, which after increased by experience, but is referred unto this originall; wherefore (saith that author in another place) the Senate in the dayes of our Ancestors, and flourishing estate of the Empire, did well decree, that six youths of principall parentage should be assigned to as many *Thuscans*, to be instructed in that knowledge; lest so great an art, by the meanes of the teacher, should diminish the authoritie of Religion in becoming mercenary. Now Tages his birth from a clod, declares him to have beene some obscure fellow and of unknowne originall (for such were called the *sonnes of the earth*) who suddenly grew famous by his skill in divination. Which kinde of Prognosticks, though frivolous in themselves, have that notable effect of raising the imagination and confidence of the souldier (the generall excuse by which such curious and superstitious Arts are palliated) yet had this religious truth interwoven with their vanity, that Victory was disposed by the divine appointment.

No lesse wonderfull then this was the transformation of Romulus his lance into a Cornell Tree: for Romulus as Plutarch relates, throwing for exercise his Cornell Lance on Mount Palatine, stuck it so deepe in the earth, as it could not be pulled up, though attempted by many, which after sprouted and became a tall tree: the prodigie declaring how that common wealth should flourish by armes. It prospered as long as their Empire, and in the beginning of their civill warres began also to wither. In the end, the root being violated by the uncircumspect workmen, employed by Julius Cæsar in his adjoining buildings, it utterly perished.

As much to be admired were the hornes of Genutius Cippus, a Romane Pretor. The history, agreeing with our Poets relation, is recorded by Valerius Maximus and others; but not in this particular believed by Plinie. Yet Delcampus makes mention of a certaine maide of a noble family, called de Fortive, who had a borne on her forehead as long as her finger; cut off by little and little with a thread, which was bound about it: and Fabritius, a Chirurgion of our times, of a youth in France, who had one so great, that it resembled a Rams both in shape and magnitude. Now hornes were the symbols of honour, fortitude, and Empire, not onely among the Ethnicks, but the Hebrewes themselves: insomuch as radiancy, the crowne, and borne, are in the sacred Scriptures univocall expressions of glory and dignity. So Moses was said to have hornes in regard of his faces refulgency: and such the Pagans did attribute to Bacchus and Isis; the one taken for the Sunne and the other for the Moone; as the *Auruspici* here, by the hornes of Victorious Cippus, foretell his succeeding Empire, if he did but enter the City. But observe the newer to be imitated vertue of this Romane; who rather elected voluntary exile then to use his power, and the favour of the people, to deprive them of their liberty.

The

ÆSCULAPII-
PIVS.

The Romanes afflicted with pestilence, sent Ogolenus unto Delphos to consult with the oracle. When humane helpe failes us, we are to flye to the heavenly Physitian; to whom even the Ethnicks could ascribe their recovery.

Non hæc humanis opibus, non arte magistra
Preueniunt, neque te Æsculæpiæ dextera ser-
uat.
Major a se Deo, atque opera ad maiora re-
servat. Virg. Æn. l. 12.

From humane helpe nor power of art this springs:
Nor hath my hand; but that great King of Kings,
Cur'd, and preserv'd thy life for greater things.

Apollo directs them to his sonne Æsculapius at Epidaurus; who forsaking his Temple, comes aboard their ship in the forme of a serpent, and sailing to Rome, makes choice of his seat in the Ile of Tyber. But the Tyrians and Lacedemonians bound their Gods in chaines to prevent their departure. This Æsculapius (of whom we have formerly spoken at large) was said to be begot by Apollo, in that the Sunne is the author of salubrity. He was figured with a grave long beard, but Apollo beardedlesse; not onely to shew how perfection in Physicke is not obtained but by long experience; but also how all things which are generated grow old, when the author of generation continues still youthfull. Dionysius of Syracuse tooke his golden beard from the Chin of his statue, saying, that it was unseemely for him to weare a beard, when his Father was without one. He was called Æsculapius of resisting, and subduing the deadly inclination of diseases. But to come to the history. It is reported by Lactantius how he was borne of unknowne parents; who being exposed, was found by hunters and committed to Chiron; who instructed him in Physick; that by birth he was a Messenian, but dwelt at Epidaurus; from whence, as Saint Augustine writes, he came to Rome; that so expert a Physician might practise with the greater reputation in so famous a City. He was numbred among the Gods, saith Cellius, for adding such excellency and lustre to that art, which before was but rude and undigested. The Epidaurians therefore consecrated a Temple unto him without the wals of their City, where he had his statue in the forme of a Physician, holding his long beard in one hand, and a staffe involved with a serpent in the other. For the Serpent was sacred unto him; not onely, according to Macrobius, for the quicknesse of his sight. Whereof Horace,

Quæ in amicorum vitium tam certè acutum
Quam aut aquila, aut serpens Epidauricus?

Why of thy friends defects, dost thou such notice take?
Sharpe lighted as love's bird, or Epidaurian snake.

But because so restorative and soveraigne in Physicke; and therefore deservedly the Character of health. So the Brasen Serpent, the type of our eternall health, erected by Moles, cured those who beheld it. How many ancient medals bore the figure thereof, with these inscriptions; Salus Publica, Salus Augusti, Salus Antonii, &c? And here Æsculapius is said to have converted himselfe into that forme, in that men, by diseases growing suddenly old; by health, as it were, renew their youth, as a Snake that hath cast her skinne. In this shape he sailed unto Rome (whom Lactantius affirms, to have beene the great Divell; called a Serpent in the sacred Scriptures, and said to have serpentine feet by Pherecydes) who chose his seat in the Ile of Tyber, and then vanished out of sight; where his Temple was built, and his festivals kept in the Calends of January. And in the Hortyards of Saint Bartholomeus at Rome there is a ship of marble to be seene, with a serpent on the hatch, in memorall of his transmigrations. His Temple was placed in that Ile, for the salubrity of the aire, the physickall use of water, and in that his Temple at Epidaurus stood without the City.

IVITVS
CÆSAR.

Yet he a forraigne power: But Romane Cæsar was desired in Rome. Some few of whose achievements are here revived: As his conquest of our Britaine, wherein the conquered were the gainers, having got thereby civility and letters, for a hardly won, nor a long detained dominion. In Egypt he overthrew the trecherous Ptolomey: at once revenging the death of Pompey, and gratifying the ominous love of Cleopatra with the gift of that Kingdome. At the battell of Thapsus in Africa he put Scipio to flight, with his associat Juba; the one wounding and throwing himselfe into the Sea, that Africa might not boast of the sepulcher of a vanquishd Scipio, which a Scipio had conquered; the other with Petreius, flying into Mauritania, at a sumptuous Feast invited one another to mutuall wounds; the royall and Romane blond polluting the funerall banquet: Pharnaces King of Pontus, and sonne to the great Mithridates, falling upon Cappadocia a Romane Province, was set upon by Cæsar with such incredible celerity, that like lightning he crusht him, as soene as secere; and as suddenly departed: whereupon he writ to the Senate, Veni, vidi, vici, and often called to minde the good hap of Pompey, who had got his principall honour in subduing a nation so feeble, as himselfe had vanquished in the space of foure houres with a peece of an Army. His victories merited many, and for some he

he triumphed. The first presented the Rivers of Rhene and Rhodanus, (the one in Germany, and the other in Gaule) with the fettered Ocean. The second, Nilus, Arsinoe, and the flaming tower of Pharus. The third the Chariot of Pharnaces, and the spoiles of Pontus. The fourth King Juba with his Mauritanians; and Spaine twice conquered. But no trophies were shewn for those his greater victories of Pharsalia, Thapsus, and Munda; For civill warres were not honoured with triumphs. Neither would he triumph for the conquest of Gaule, that it might not barre his standing to be Consul. But all these glories was not like unto that, saith our Author (O Ovid fore-see thy exile!) of his adoption of Augustus, the sonne of the daughter of his sister Julia; and therefore to be desired, that the other might proceede from no mortall parentage. But to this he must swim through his blood, of which the Gods give certaine, but unavaileable Ostents; wherein our Author rather useth the liber tie of a Poet then the strictnesse of an historian; not a few of those ætheriall tumults being peculiar fore-runners of the generall Iudgement; which perhaps he borrowed from these verses of the Sibyls.

Armes, trumpets, fearefull fragors, yelling cries,
All eares shall heare about the suns uprise.

And in another.

Swords in the spangled heavens shall then by night
In th' East and West extend their blazing light.
Ashes in shoures upon the earth shall fall:
Luster desert the Sunne in hight of all
Histowing pitch. The Moone shall then looke red,
• And teares of blood from her dark Charriot shed.
Hard rocks shall groan. Arm'd troops of foot and horse
Incounter in the aire with horrid force.

Ensit atque tubæ simul, & cile exortencia
Terribiles, autum, nunc, & cile exortencia
Munda — Sib. Ora. l. 4.

Com. nisi fuerint cæli stellæ in ira
Nolunt glaciæ, aut ad ignem
Pulvis & e caliginis defectus in omnem
Præterit, & cile exortencia
Desert, & cile exortencia
Sæpè quædam præterit
Sæpè quædam præterit
Cælestis præterit
Sib. Ora. lib. 3.

Of the Latter we not onely read, but have heard of in our times. And even this last yeare, 1629. reported it was by some of good credit, how they saw two opposite Battalions, lancing out their speares, and discharging, as it were, their muskets in the aire, victory now reeling, and in the end one giving chase to the other. Of the Sunne and the Moones defects we have else-where spoken. Those fiery Meteors which are seene in the aire, are of diverse shapes, and distinguished by diversitie of names; as Forches, Beames, Lances, Goats, and Dragons: all terren and humid exhalations, inglobed in aire, and set on fire by agitation, extinguished with the dissolution of the inclosure, or consumption of the matter. But the rayning of blood must needs be miraculous; whereof many histories, and our owne among others, make mention. The weeping of Images was ever held fatall to those whom they affected, as Apollo's Statue at Cuma, and Juno's at Lavinium: the one pretending destruction by warre to the Grecians (Cuma being a Greeke Colony although seated in Italy) and the other by pestilence to the Lavinians. For such, saith Plutarch, to sweat, to weepe, and shed seeming blood, is not altogether impossible. For wood and stone, oft gather that rust from moysture which may againe dissolve, and contract the different colours of the former. Yet this denyes not but that the like proceeded not seldome from their Gods (or much rather Devils) as presages of future calamities: and not seldome from the impostury of their Priests; as in our age an Image in Italy, famous for the sweating of blood, was discovered by the tast to be the joyce of mulberies, conveyed into the hollowes thereof: found out as Blackwell the Arch-Priest reported by the Prelates deputed by the Pope to examine the truth of the miracle. So may Images appeare to sigh or grone; by the unseene breaking of some inward part, or a violent division. But no inanimate body can utter articulate sounds; or spirit without corporeall instruments. It was held an ill signe when the liver of the sacrificed Beast had neither head nor heart. And Cæsar, saith Suetonius, having at that time sacrificed many, and finding the entrails in all unfavourable (that is, displaced, ill coloured, or some part thereof wanting) would notwithstanding goe unto the Senate in contempt of religion. Ghosts or rather Devills, assume an aiery, thin, and therefore fluxive body; which by heate is extenuated, and consequently dissipated; but condensed, and confirmed by cold; insomuch as not to be seene by the hea:full light of the day. Wherenpon grew that opinion (as here) how Ghosts and other apparitions of terror, did wander onely in the night, and vanished with the dawning. So the Ghost of Anchises before the rising of the Sun was forced to part with Æneas.

And

*Immagi sale, torquet mediis non humida cat-
as
Et non facit eadem oritur, afficit, an-
dixit, et non facit eadem oritur, afficit, an-
Virg. Aen. l. 12.*

And now farewell: the humid night descends.
I sent Dayes breath in his too swift repaire.
This said, like smoake he vanisheth to aire.

But these forewarnings, and others more true, recorded by historians, could not prevaile, or keepe Cæsar at home: all his honours and triumphs now proving no other then those ribands and Garlands which garnish an Ox prepared for the sacrifice; basely and ingratefully slaine by those he trusted most, and of whom he had best merited. For unto Marcus Brutus he had given the government of Macedonia, to Cassius that of Syria; and had made the Sinon, Decimus Brutus, one of his heires in remainder. Who through his wounds gave a greater to the publique; which exhausted more Romane blood then all the rest of their civill Contentions; who endeavouring by an ignoble way to recover, lost their liberty for ever. And withall themselves; abhorred and chased out of the City by the incensed people; some dying by their owne hands, and all of them violently within three yeares after. Thus fell the perfection of man (who even in death had a care to dye decently) excellent in arts, and glorious in armes; whose actions no penne but his owne (and yet how modestly!) could expresse. The great enlarger of the Romane Empire; nor lesse to be renowned for the sweetnesse of his inclination, his facility in forgetting of injuries, munificency and clemency; more deserving divine honours, then any of those so celebrated sonnes of Jupiter, Bacchus, Alcides, or Alexander.

Destin. ca.

Afflicted Venus (the supposed mother of the Julian family, whose effigies Cæsar bore for his impresse) endeavours (as here feigned) to prevent the decree of the destinies; but by Jupiter informed how vainely, since irrevocable and permanent. And therefore feigned to be the daughters of Necessity.

*Fatu agimus: cedite fati,
Non sollicita possunt cura
Mortura rati flamma fusi.
Quicquid patitur mortale
genus,
Quicquid facimus, venit ex alto
Immo certa transit cadunt,
Præteritque dies dedit extremum.
Seneca in Oedi.*

Fates guide us; unto Fates yeeld wee
Care cannot alter their decree.
For what we suffer, what we doe,
Cœlestiall orbes, proceeds from you.
All goe in a perfixed way:
The first prescribeth the last day.

They are called Parcae of producing, in that they conferre at our births either good or evil: the one supposed to draw forth the thread of humane life; the second to twist, and the third to cut it asunder. They are three, saith Aristotle, in regard of the triple division of time. Atropos, hath a respect to that which is past, signifying how things past can neither be changed nor revoked; she who hath the care of the future is called Lachesis; because the events of naturall causes are certaine: but Clotho intends the present; and therein onely dischargeth her duty. Yet Plato more divinely: how there is one God the Creator of the Universe, the Prince and Father of the Gods and cœlestiall vertues: who are onely his ministers, and order all things at his obeyed direction; his lawes constant and unevitable, and therefore called Fate or necessity; whose effects no force, no art, nor wisdom can impeach or alter. The Stoicks held all things to be governed by Fate, and the Epicures by Fortune.

*Sive parci ratiis cum primis informia
regna,
Materiamque ralem flamma cedente recepit,
Pavet in æternum casus, una cuncta vertet,
Se quoque lege tenens et secula iussa ferentem,
Fatorum impota divisi limite mundum:
Sive nihil possum est, sed fortis incerta vagatur,
Fortique refertque ratiis, et latent mortalia
causis.
Luca. l. 2.*

The Sire of all, when he the world had made
Of Chaos first, and circumscrib'd the flame,
Or fixt eternall lawes, and to the same
Himselfe subjected, with the world beside;
To Destiny unseparably ty'd:
Or wandering chance at randome rules the state
Of mortall things, not preordain'd by Fate.

But this must first be warily understood. For God hath not tied himselfe to the chaine and connection of second causes, as appeared by the standing still, and going back of the Sunne; with other miracles that are contrary to the course of Nature: neither may we suppose his providence to be like a clock, whose plummetts were wound up at the beginning, and ever after goe of themselves. From this transcendent power of the Destinies over-ruling Jupiter, the scoffer Lucian drew arguments to dethrone him. Much lesse must we think that any thing happens by chance: for even in lots and accidentall deaths

deaths he challengeth the disposition. But in common speech we call that fortune which falls out beyond the expectation of the agent. Betweene either opinion the gravest among the Heathen stood in suspense. When I heare of these and the like, saith Tacitus, I can give no certaine judgement, whether the affaires of mortalls be governed by Fate and immutable necessitie, or have their course and changes from fortune.

Jupiter comforteth Venus with revealing the future merits of Augustus; who should revenge the death of his father (which he did at the battle of Philippi; having also caused three hundred Senators and Roman gentlemen of the contrary party, to be slaine, like sacrifices, on the Ides of March, at the tombe of Julius) and should by armes subject the habitable world to his Empire: that after he should governe with justice and give peace to mankind (rather given by the King of peace who then entered the world.) For the gates of the Temple of Janus were at that time shut: which never hapned but twice before; once in the dayes of Numa, and againe in the Consulship of Manlius Torquatus. Of this tranquillity thus Virgill (here imitated by our Poet) makes Jupiter foretell.

Insuing times shall sacred peace install:
Religion, ancient faith, and concord, shall
Just lawes ordaine: the doores of horrid warre
Huge Links of Brasse and Iron bolts shall barre.
Dire Furie breathing blood within shall sit
On heapes of armes; his hands behinde him knit.

*Aspera sum posui miscere secula belli,
Cana fides et vesta, Romæ cum fratre Quirinus
Iura dabunt: alia ferro et compagibus arctis
Clanditur bellis porta: furor impius intus
Sæva sedes super arma, et centum vinctus manibus
Post tergum nodus, fremitus horrendus ore cruentus.*
Virg. Æn. l. i.

This temple was built by Romulus, upon the peace concluded with Tatius; wherein stood the Image of Janus with two faces, to expresse the union of those two nations. The doores locked up in the time of peace, were onely to be displayed when warres began, by the institution of Numa. Either (as we have said before) because the sudden eruption of the sulphurous fountaines in that place repulsed the surprising Sabins, and therefore to stand open in dangerous times, that from thence againe they might expect their safety; or that in warre they should thinke of peace, it being erected upon a reconciliation; or rather, that when they went to the warres they should pray and make voves for their owne and the publike safety.

Now Cæsars soule, expiring through three and thirty wounds; is received by ascending Venus; and in her odorous bosome contracting a deity, mounts up in a blazing starre unto heaven. Such Meteors are said to portend warre, pestilence, and famine, this then foreshewing the divine displeasure for his murder. Yet as themselves, so their effects proceed from naturall causes, being of the same matter with the starres, and generated by the concretion of some æthereall substance. The hairy bush is the irradiation of the sunne-beames through the body of the comets, for by manifold observation they are alwaies found to be directly opposite. These Meteors were held to be above the Moone two thousand yeares since by Hipparchus; and halfe as long agoe by Albumazaro; although hardly believed by any. Yet this latter age hath not onely discovered the same for truth by exact observation, but that many have bene above the orbe of the Sunne. Those with bushy traines last not long, because the matter is loosely compacted, and thereby afford the sunne-beames a passage. The other (which differ onely from the starres in continuance) continue commonly above a yeare, and sometimes as that in Cygnus, for many. These, as anciently held, by their hot and dry qualities drink up and inflame the blood, which procures an excessive choler; and consequently incites the minde, which followes the temperature of the body, to impatience, wrath, and hostility. So the earth having her pregnant juice exhausted by that thirsty heat, becomes barren, and famisbeth her sons: the aire infected with stinking vapours, and distempered with immoderate fervor, joyning with the ill inclination of the body, ingenders burning feavers, frensies, and pestilence. This the ancient referred to the matter of the comet, conceiving the bush to be a fiery and inflamed exhalation, which dissipated and dissolved, spreads abroad its fervor. But the Moderne judging the comet to be of a pellucid and diaphanous matter, conjecture that the consequent heat proceeds from the uniting of the sunne-beames in their passage through the same, as we see by experience in burning glasses: which others deny, because that onely happens in the center of union, or concourse of the recollected beames, whereas the streamings of the comet are dissipated rayes, and largely displayed. Great changes in the world have sometimes bene signed with propheticall wonders; but that these should portend the death of peculiar Princes, is perhaps but an old error, proceeding from an ignorant observation of such as dye the yeare following, which among so many will continually happen. Nero endeavoured to divert from himselfe their supposed malignity by the slaughter of his nobles, so advised by the Astrologian Babalus. More courageous and d's-

Placing
Scenes.

erect was Vespasian, who, when one was judged to portend his death, made reply: This bushy haire doth not aime at me who am bald, but at the comet-like locks of the King of Parthia. But this appeared after the death of Julius; arising at the eleventh houre, and blazing for seven dayes together, the people believing that it was his soule assumed into Heaven; whereupon a starre was set up on the crowne of his statue; who decreed him divine honours, erecting to his service Temples and Altars; placing his name in the Zodiack, for so exactly conforming the computation of the yeare to the course of the sunne, although insensibly it hath gone awry. For the vernall Equinoctiall, which at the Niccan counsell Anno Dom. 328. was upon the one and twentieth of March, falls out in our uncorrected Julian yeare on the tenth; because of the Sunnes finishing his annuall course, in three hundred threescore and five dayes, and neere eleven minutes lesse then sixe houres; when putting a whole day betwene every fourth yeare, and neglecting to subtract those exceeding minutes, in proccesse of time the Sunnes place in heaven did vary from his place in the Calender. This error is reformed (at least in part) by the Gregorian Account; reckoning the Julian yeare over-long by so many minutes, as in one hundred thirty and three yeares accomplish one day; making the period to consist of foure hundred yeares: in each of the first three Centuries upon the hundred yeare they forbear the supernumerary leap day, but the last century they follow the usuall course of intercalation; so that in foure hundred yeares they have three leap-yeares lesse then the Julian. This deification of Cæsar was a custome, which had beene discontinued from the dayes of Romulus (who fatally met with the same fortune in the Senate) but maintained long after; the succeeding Prince first setting fire to the funerall Pyle; when an Eagle was let out of the highest turret to carry his soule into heaven (whereof we have formerly spoken) reputed and adored for a God ever after. And some of account were suborned to swear that he saw him ascend: as Proculus for Romulus and Geminius for Drusilla; the latter receiving seven thousand and eight hundred pounds for reward. This custome endured so long, that even some of the Christian Emperours so deified their fathers and Predecessors. Julius joyes to see himselfe from heaven excelled by Augustus; in whose transcendent praises, and prayers for his safety, our Poet concludes this admirable Poem; now arriving at the end of his first intention. Nor overvalued in his propheticall rapture, it having so long outlasted the Roman Empire, and his fame outstretched the bounds of their Conquests.

F I N I S.

To the Reader.

DIvers yeares are now past since I began the Translation of Virgils *Aeneis*: but finding it too heavy a burthen (my minde being also diverted from these studies) I gave it over, even in the first entrance. Yet I have published this assay, in tender of my obedience to Sovereaigne command; although with all my owne inability: having faire hopes that so Great an Authority attended by my free acknowledg-ment, will excuse my presumption, and mitigate the severitie of Censure.

The First Book of
VIRGILS
ÆNEIS.

THE ARGUMENT.

ÆNeas, by wilde tempests crost,
 Is throwne upon the Libyan coast:
 Whom while Elisa entertaines,
 Love sheds his poyson in his veines.

LO I, who whilom softly warbling plaid
 On outen reeds; the woods then leaving, made
 The neighbouring fields obey the avarice
 Of husbandmen; to these a worke of price:
 Now horrid warre, and of that Heroe sing;
 Who fatally from *Ilium* wandering,
 First reacht *Italia* and *Lavinia's* strand.
 Much suffer'd he by sea, and much by land,
 Through wrath of Gods, by *Iuno's* hatred wrought,
 And much by warre: while he to *Latium* brought
 His Gods; a City built: whence Latines come,
 Great *Alban* Sires, and walls of lofty *Rome*.
 The cause, O *Muse*, relate: what God his foe?
 What made Heavens Queene a man so pious throw
 Into so many dangers, so great toyle?
 Doe soules celestiall with such hatred boyle?
 There was an ancient City, peopled by
 The *Tyrian* Colonies, to *Italy*,
 And furre-removed *Tyber* opposite;
 Hight *Carthage*, proud in wealth, and fierce in fight.
 In *Iuno's* love then all on earth more deare;
 More prais'd then *Samos*: here her chariot, here
 Her armes she plac'd: this foster'd, this had made
 The Worlds great Head, had *Destinyes* obeyd.
 But she had heard the *Tyrian* towers destroy:
 Hereafter should the *Tyrian* towers destroy:
 Thence that farre-ruling Race, in battle bold,
 Should *Libya* wait: This fate the *Parce* told.
 This feares, those armes remembers, which before
Troys walls she for her much-lov'd *Argos* bore:
 Old seeds of wrath, and bitter grieve, infest
 As yet her minde: deepe rooted in her brest
 Was *Paris* Iudgement, and the injury
 Of her despised forme; his kindred high
 In her distast; and *Iove*-rapt *Ganymed*
 To honours rais'd: her flame this fuell fed.
 Who farre from *Latium* drove the *Troians*, tost
 On Seas; poore Reliques, which the *Grecian* Heaft
 And dire *Achilles* fury left unflaine:
 Wandring through all th' unhospitable maine
 For many winters, driven by force of Fate.
 A worke so great to raise the *Romane* state!

Sicilia yet in sight, they hoise their sailes
 And plow the foaming brine with prosperous gales:
 When *Iuno*, who in rancled bosome bare
 Eternall wounds, thus said; Must I despaire
 And yeeld my selfe as vanquish't? Cannot I
 This *Troian* Prince devert from *Italy*?
 Because the *Fates* forbid. Could I *Pallas* fire
 The *Grecian* Fleete, and drowne them in her ire,
 For one mans sin; *Oileus* rapefull love?
 She horrid lightning from the clouds of *Iove*
 Hung on their ships, and seas with stormes up-turn'd:
 Him, vomiting hot flames, his entrailes burn'd,
 Her whirle windes fixt on poynted rocks. But I,
Iove's sister, wife, and empresse of the sky,
 Still with one nation warre: who will adore
 Our Power, or offer on our altars more?
 She this revolving in her burning brest,
 To *Aolia* flies, the land of windes, possess'd
 By *Aeolus*: who here in fetters bindes
 The howling Tempests, and still struggling windes;
 Pent in vast caves: they muteny the more,
 And in the hollow mountaine lowdly rore.
 Great *Aeolus*, thron'd in a lofty tower,
 With scepter calmes their rage, and curbes their power;
 Else Sea, Earth, and high Heaven, that heady throng
 Would sweepe away, and hurly all along.
 Almighty *Iove*, this fearing, these inclos'd
 In pitchy caves; high hills thereon impos'd:
 And gave a King, who knew how to restraints,
 To calme their strife, and when to give the reins.
 Whom *Iuno* thus intreats. O *Aeolus*,
 (For unto thee, the King of men, and tis,
 Give power to smooth, and lift the floods on high:)
 A nation, long with me at enmitie,
 Now sailes through *Tyrrhen* Seas; who *Ilium*
 Would bring to *Italy*, and Gods' ore-com:
 Their ships strike with thy stormes; or bury these
 In the vast deepe, or scatter on the seas.
 Twice seven Nymphs serve me, elegantly faire;
 Yet none with *Desiopea* may compare:
 Her for her merit, I to thee will joyne
 In constant wedlock, to be onely thine:

She shall thy bed and board for ever grace
And make thee father to a goodly race.
Then *Jolus*: O *Queene*, 'tis thine to will;
My duty thy commandment to fulfill.
This kin'dome, see it, and my grace with *Love*,
Spring from thy bounty; that I feast above
Among the *Gods*: by thee so potent made
O're te'mpells and proud stormes. This hardly said,
His line into the hollow mountaine puit
Winds, as in troopes through that wide passage ruit
To the rend with whirl-windes: on vast seas now rave.
East, South, South-West windes, jointly quit the cave
In hideous gulls; high bill-oves drive to shore:
Shrouds rattle, men cry out, and furies rore.
To the with darke clouds from *Troians* take the fight
Of Heaven, and Day; the Sea larpt by Night.
Skies thunder, and quick lightning fires the aere:
All menace instant ruine. Cold despaire
Dissolves *Aeneas* feeble knees: sit maid,
He sighs, and hand to heaven erecting, said:

Thrice happy you, who in your parents fight
Before *Troy* fell in honourable fight!
O *Diomed*, of *Greeks* the most renown'd;
Why could not thy strong hand this life confound
In *Phrygian* fields? Where great *Sarpedon*, where
Brave *Hector* fell by fierce *Achilles* speare:
Where *Simois* in his tainted streames o'rewhelmes
So many worthies, heapes of shields and helmes.

This utter'd, from the North the lowd winde warres;
Flats all their sailes; twofold seas advanc'd to starres.
Oares crack: the winding thills their sides expose
To crull'ing floods, which in huge mountaines rose.
These on high bill-oves hang; the yawning waves
Shew thole their bottome fends, and troubled graves.
By South-windes rapt: on hidden rocks three fall,
(Thole fat all rocks th' *Italians* Altars call)
The seas all-wracking Ridge: three *Eurus* spight
Drove on dire *Syrtis*, (a lamentable sight)
Bilg'd on the flats, in quiet-lands wrapt. Before
His eyes, a mightie Sea-ore that which bore
Faithfull *Oronte*, and his *Lycians*, flew;
And from the Poop the Marter head-long threw:
Then in swift eddies turnes; thrice hurries round
The foim'd vessel, in that whirlepit drownd.
Armes, plancels, and *Troian* riches, here and there
Hote on broad seas. And now these tumults tere
Iliones strong ship; the ships which bold
Achates held; which *Aias*, which the old
Alcides bore: the hostill water breaks
Through hull th' irrupt-up seams, and springing leaks.

Neptune meane while perceiv'd the sea to rore
With hurtling windes, which from the bottome tore
The tost-up waves, meent, the cause suspects;
And o're the flood his sacred head erects.
There sees *Aeneas* wretched fleet distreit:
His *Troian* friends by seas and skies oppress.
Juno's deceit and hate her brother knew;
Who *Zephyrus* and *Eurus* hales: Are you
(Said he) so confident in you high birth;
That dare, without our leave, mix heaven with earth,
And with your tumults swell th' enraged Seas?
Which I—Yet first we will our floods appease:
Nor shall like infelicities be forgot.
Fly timely hence; and tell your King, the lot

Gave us, not him, the empire of the Deepes,
And this fear'd Trident. Ragged rocks he keeps;
Eurus, your court: there let him domineare;
And o're th' inciv'd windes his Scepter beare.
Sooner then said, he calmes the boistrous maine;
Scatters the clouds, the Sun restores againe.
Cymothoe, *Triton*, now their force unite;
Ships shove from rocks, rais'd by his Tridents might:
He loosens the vast *Syrtis*, the furies raignes;
And rakes with nimble wheelles the liquid Plaines.
As when Sedition often flames among
A mighty People, the ignoble throng
To out-rage fall: then stones and fire-brands fly;
Rage armes provides: when they by chance espy
One reverenc'd for his worth, all silent stay
With listning eares; whose grave persuasions sway,
And pacifie their mounds: so when the rude
Tumultuous Seas their King and Father viewd,
Their fury fell. Who under clear'd-up skies
With slack rein'd steeds on prosperous chariot flies.
Altering their course, the weary *Troians* stand
For nearest shores, and reach the *Libyan* strand.

Deepe in a Bay an Ile with stretch-out sides
A Harbor makes, and breakes the jutting tides:
The parting floods into a land-lockt found
Their streames discharge, with rocks in viron'd round:
Whereof two, equall lofty, threat the skyes;
Under whose lee the safe Sea silent lies:
Their browes with darke and trembling woods arrayd,
Whose spreading branches cast a dreadfull shade.
Within the hanging rock a cave, well knowne
To sacred Sea-nymphs, bencht with living stone,
In fountaines fruitfull. Here no hauser bound
The shaken ships, nor anchor broke the ground.
Hither *Aeneas* brought seven ships: (no more
Were left of all) the much desired shore
The *Troians* now possesse: who land in hast,
And on the beach the Sea-sick bodies cast.
Then fire from flints *Achilles* strikes: touch-wood
The sparkes receives, enlarg'd with flaming food.
Come, in salt water drencht, they spent and pin'd,
In hast produce; some parch on coles, some grind.
Meane-while *Aeneas* climbs a steepe ascent;
And throwes his eyes on all the seas extent,
In search of *Phrygian* ships: for *Anthus*, chac't
By stormes; for *Caphis*, for the bright armes plac't
On *Caicus* high poope: but none deserv'd.
Three stragling itaggs then on the shore espy'd,
Who all the heard, that followed slowly, led;
And now along the ranker valley fed.
His bow and quiver, which *Achilles* bore,
In hast he snatcht; and thole that stalkt before
(Their branched hornes aloft advancing) flew:
Then to the covert they the rest pursew;
Nor left, till seven lay bathed in their blood:
The number of thole ships which leap't the flood.
Return'd to every one doth one afford:
Then wine (by good *Aeetes* laid aboard
When lately they *Trimetia* l. f.) imparts
In flowing bowels; thus cheating their sad hearts.
O Mates, (for we to sorrowes are inur'd)
O you who greater mischiefs have inur'd,
God also will impose an end to these.
You rabid *Scylla*, rocks intraging Seas,

And

And dire *Cyclops* cliffs, have seen, and past :
Rise up your spirits; from your bosoms cast
Dejecting feare. The memory of these
Perhaps in future times as much may please.
Through various fortunes, dangers more then great,
VVe *Latium* seek; where *Fates* a quiet seat
For us intend; there shall we *Ilium* raise :
Be bold; your selves preserve for better dayes.

This said, with cheerefull looks the care oppress'd
Disguiz'd his sorrow, smothered in his breast.
They take the quarry, for repast provide;
And from their bodies strip the spotted hide :
Some spit their panting limbs, in pieces cut;
Lye under brazen caldrons others put :
Then strength with food restore; the ground their bed;
VWith old wine heated, and fat ven'tion fed.
Hunger with feasts subdu'd, the boords remov'd;
They now their griefe expresse for their belov'd
Companions kille : perplex't twist hope and feare,
VWhether alive, or dead; nor cold could heare.
But most *Aeneas* cares compassionate
The stout *Orontes* death, the cruell fate
Of *Lycus*, *Amicus*, *Clomches* bold,
And valiant *Gyas*. Now the day grew old
VWhen *Jupiter* from heavens high arch explores
Ship-forrowed Seas, broad earth, resounding shores,
And people farre dispers't : then from the sky
Vpon the *Libyan* kingdomes fixt his eye.
To whom, poisset with these cares, thus spake
Said *Lionus*, while salt teares, through anguish, brake
From her faire eyes : O thou eternall King
Of men and Gods, whose armes the thunder ring :
VWhat hath *Aeneas*, what could *Troians* do?
That all the world should thus reject these few
(So many slain) and all for *Latium*?
It was thy promise that in time to come
The *Roman* Chiefes, deriv'd from *Teniers* blood
Should rule the ample Earth and *Neptunes* flood.
O what hath chang'd thy will! Some hope of Joy
Declin'd my sorrows in the fall of *Troy*,
And her sad ruine; that a friendlier fate
Should cure those wounds, and re-erect their state.
Now like misfortunes no lesse spight extend :
O King of Gods, when shall their travels end!
Antenor yet could passe the *Græcian* Coast,
And safely land on the *Illyrian* coast;
March ore *Liburnia*, and *Timæus* spring,
VWhich in nine channels lowdly murmuring
Sweeps to the sea, and all the fields ore-flovs
With roaring waves : there for his *Troians* chose
A constant seat; there, to his living fame,
Immar'd *Patavium* built, and gave a name
To his own nation : there the armes of *Troy*
They fixt; who now untroubled peace enjoy.
But we thy off-spring, to be desir'd,
Rob'd of our fleet! Betray'd by *Iunos* pride!
From *Italy* repulst! Is this the meed
Of Vertue? Thus inthronest thou thy seed?

The fire of Gods and men his daughter cheares
With such a smile as stormes and darknesse cleares :
Then kissing her, replid; o *Erycinæ*
Dispaire not; fates are firme to thee and thine.
Lavinium's promit walls thou shalt behold,
And to the ever-fixed starres great foul'd

Eneas raise : this is our doome. Since care
So pales thy cheeks, I will their fate declare.
Sterne warres he shall in *Latium* wage, fierce foes
Subdue; a citie build, and laws impose :
Whom Winters three, three Summers following,
(The *Rutuli* o're-thrown) shall see a King.
But young *Ascanius*, now *Iulus* nam'd,
VWho *Ilius* was ere stately *Ilium* flain'd;
VWhile slowly-sliding months fill up the date
Of thirtie yeares, shall rule the *Lavin* State.
Removing from *Lavinium*, he shall see
His throne at *Alba*; where great *Hectors* Race
Shall for three hundred yeares that Scepter sway :
Till that faire Vestall, high-born *Ilia*,
Two sons to *Mars* shall at one burden beare :
Then wolfe-nurst *Romulus* the crown shall weare,
And build the high *Mavortian* walls : he shall
Of his own name the people *Romans* call.
No limit nor no period we intend
To their extent : their reign shall never end.
Curst *Iuno*, who sea, earth, and heaven above,
VWith her dissemper tyes, shall friendly prove;
And joyne with us in gracing the long-gown'd
And soveraign *Romans*, still with conquest crown'd.
The time shall come, ordain'd by Fate, and us,
VWhen as the Line of great *Ascanius*
Shall *Phibia*, high *Mycene*, captivate;
And triumph o're the down-trod *Argive* state.
Troies *Caesar*, from divine originall
(Whom they will *Iulius* of *Iulus* call)
Shall then succeed : his far-stretch victories
The Ocean waves shall bound; his fame, the skies.
Laden with Eastern spoyle, him shalt thou then
To heaven assume; on earth ador'd by men.
Insuing times shall sacred Peace install :
Faith, *Vesta*, *Romulus* with *Kemus*, shall
Just laws enact. The doores of horrid warre
Huge links of brasse and iron bolts shall barre.
Dire *Fury*, breathing blood, within shall sit
On heaps of armes; his hands behind him knit.

This said, he sends the forme of *Mais* down
That th' unknown land, and new erected town
Might harbour give : Least *Dido* from her state
Should chace the *Troians*; ignorant of Fate.
VWith winged heeles sitt stooping from the sky
He lights on *Libya*, and his embassy
Performes. The *Moors* aside their rudenesse lay;
And readily the will of *Iove* obey.
The gentle Queen, to pittie first inclin'd,
Receives them with a free and bounteous mind.
Pious *Aeneas*, having spent the night
In wakefull cares, arose with early light;
To make discovery on what Countrey east;
VWhether by beasts (since all lay wild and wast)
Or men posselt : this seriously intends;
And to impart his knowledge to his friends.
Vnder a hanging rock the Navy lay,
Conceal'd with trees, which made a night of day.
VWith him he bold *Achates* onely took
And in his hand two Steele-tipt Jewels took.
His mother meets him in the silvan shade;
Arm'd and accoutred like a *Spartan* Maid;
Or like the swift *Harpalice* of *Thrace*;
Out-stripping steeds, and *Hebers* heady Race.

The huntresse on her shoulder hung her bow ;
In amorous winds her dangling tresses flow,
Her spreading garments tuckt above the knee ;
VWho thus began : Harke young-men, did you see
None of my quiver-bearing sisters, clad
In Lynxes skins ? Nor heard them when they had
The forming bore in chace, with shouts and cryes ?
This *Venus* spake ; thus *Venus* sonne replies :

We nor thy sisters saw, nor heard their cry.
But o what art thou ! sure a deity !
Such beautie shines not in a mortall face ;
Nor speake they to that are of humane race ;
Or *Phaebus* sister, or a Nymph thou art :
VWhat ere, o favour ! and reliefe impart :
Say, under what strange clime ? In all the round
Of Earth, what land have our misfortunes found ?
Here wander we, the place nor people known ;
By Seas and tempests on this countrey thrown :
Thy Altars our fat offering shall imbrew.

She thus reply'd : Such honours are not dew.
The *Tyrian* virgins quivers use to beare :
And purple buskins, bound with ribands, weare.
The *Purick* Realmes, *Agenors* Citie, man'd
By *Tyrians*, know ; though in the *Libyan* land :
A Nation great in armes. Here *Dido* raigns ;
VWho fled from *Tyris*, and her brothers trains.
The injuries and circumstance to tell
At large, were long : in brieft it thus befell.
Sycheus was her spouse, in wealth above
All that *Phaenicia* knew ; nor lesse her love.
To him her fire, with sacred Auguries,
In nuptiall bands the modest Virgin tyes.
And now her brother, dire *Pigmalion*, held
The *Tyrian* scepter : he in ill exceld
Even men posselt with hellish Furies : who
VWith trecherous hands before the altar slew
Secure *Sycheus* : by the blind desire
Of gold incenit ; and slights his sisters fire.
The murder long conceal'd, with many wiles
And flattering hopes, the lovers grieve beguiles.
VWhen lo, her husbands Ghost (he un-inter'd)
In dead of sleep, with gasty look appear'd :
The bloody Altar, his deep wounds displaies ;
VWithall the secret murderer bewrayes.
Then charg'd her to forsake that place with speed :
And hidden treasure to supply her need
Reveales. These motives *Dido's* thoughts incite :
VWho mustering up her friends, prepares for flight.
Such flock about her, who or hate or feare
The Tyrant : Now in leas'd-on ships they beare
Their wealth to Sea ; with it ill purchased
Pigmalions treasure ; by a woman led :
And there arriv'd, where now to lostie skies
The stately w. lls and towers of *Carthage* rise,
The purchas'd soyle call'd *Byrsa* : built within
The compasse of a Bulls extended skin.

But what are you ? whence come you ? whither bound ?
He sighing said, his words in passion drown'd :
Goddesse, should I from their originall
Our sufferings tell ; should you give care to all
The Annals of our toyles ; approaching Night
First in *Olympus* would inclose the light.
We ancient *Troians* (if that name be known)
Long tost on fundry seas ; by tempests thrown

On *Libyan* shoares : *Aeneas* is my name,
VWho bring with me my rescu'd Gods ; my fame
Surmounts the starres : now *Italy*, the place
From whence we sprung, we seek ; *Ioves* sacred Race.
Lost *Phrygia* I with twentie ships forsook ;
And, by my mother-Goddesse counsell, took
The way which fates prescrib'd : seven, unbereft
By seas, and cruell stormes, alone are left.
Vnknown, distressed, on the *Libyan* wast
VVe stray ; from *Asia* and from *Europe* chas't.

Venus the sad expressions of his heart
Thus gently interrupts : What ere thou art,
Thou by the favour of the heavenly Powers
Surviv'st to see the *Carthaginian* towers.
Go on to *Dido's* Court : thy men ag'in
(Vnlesse my skill in Augury be vain)
And scattered ships, thou shalt in tatter'd find ;
Born into harbour by the Northern wind.
Twelve joyfull swans behold, late chased by
Ioves towring Eagle through the empye sky ;
VWhich now in ordred files together light
On under earth ; or thither bend their flight ;
How, freed from danger, sporting in a ring,
They clap their silver wings, and joyntly sing :
Even to those storme-chas'd ships in glad comfort
Are entred, or now safely stile to Port.
Proceed, and tread that ready path. This said
In turning she her rotic neck display'd ;
Her tresses with Ambrosia dewd expire
A heavenly odor ; her inlarg'd attire
Trailes on the ground : her gate a goddesse shows.
He by these signes his flying Mother knows ;
And thus pursues her : Art thou cruell grown !
VWhy dost thou, to deceive thy sonne, put on
Such varied figures ? O, why may not we
Joyn hands, discourse, and see the same we be !
Accusing thus, his way to *Carthage* holds :
VWhom *Venus* in a dusky cloud expire
That none might see them in that gloomy mask,
Hurt hinder, or their cause of coming ask.
The pleased Queene to *Paphos* then retires,
VWhere stood her Temple : there a hundred fires,
(VWhole flagrant flames *Jabeans* guins devoures)
Blaze on as many altars, crown'd with flowers.

Meanewhile they both the trodden path pursue,
And from a hill the neighbouring Citie view :
That ample Pile (a village late) they then
Admire : the gates, the streets, and noise of men.
The *Tyrians* ply their tasks : some bulwarks reare,
Strong walls extend, and stones or roule or beare :
Some seats for houses choole ; some Law's project,
Grave Magistrates and Senators elect.
Here these an ample Haven dig ; there they
For lostie Theaters foundations lay :
Others in quarries mightie Pillars hew,
To grace the Spectacles that should entew.
Industrious Bees so in the prime of May
By Sun-shine through the flowry meadows stray,
When they produce their young, or store their hive
With liquid honey, or in cabins sitive
That pleasant Nectar : when they take the loads
VWhich others bring, or chase from their aloads
The lazy drone ; the honey redolent
VWith flowers of thyme : all hot on labour bent.

Oh happy you whose citie thus adpires!
 (*Aeneas* said) and her high roofes admires.
 With that (O wonderfull!) wrapt in a croud,
 Invisible he mingles with the croud.
 A shady grove amidst the Citie stood:
 Here *Tyrians* erst, when by the raging flood
 And furious tempest on those borders thrown,
 Dig'd up a *Hercles* head, by *Iuno* shown:
 Which never failing *Plentie* did fore-tell;
 And that they should in glorious armes excell.
 Here *Tyrian Dido Iuno's* Temple plac'd;
 In offerings rich, by her fire statue grac'd:
 The staires of brasse, the beames with brasse were bound,
 The brazen doores on grinding hinges found.
 The sights within this sumptuous Fane his feare
 Did first assuage; and first *Aeneas* here
 Durst hope for safety, his sad spirits rais'd:
 For as on all those rarities he gaz'd,
 (The *Queene* expecting) their felicities
 And emulous arts admiring, he his eyes
 Now fixt on *Ilium's* fatall sights, through all
 The world dival'd: the *Grecian* Generall,
 Old *Priamus* lies; and stern *Achilles*,
 Cruell to both. Struck with such sights as these,
 To *Achilles* said; what place, what region
 So distant, where our labours are unknown!
 Lo: *Priamus*! here vertue hath her meed:
 And our misfortunes humane pittie breed.
 This fame may help, procure: suppress thy dread.
 This said, his thoughts upon the picture fed;
 His heart with sighs, his eyes with rivers fraught:
 For now he sees how they at *Ilium* fought.
 Here fled the *Greeks*, the *Troian* youth pursue:
 Bright-helm'd *Achilles* there the *Phrygians* lie w.
 Not farr from *Rhesus* white pavilion stood,
 By cruell *Diomed* through fireames of blood
 In dead of night surpriz'd; who bare away
 His Horses to the *Grecian* Camp, ere they
 Of *Xanthus* drank, or of *Troies* pastures fed.
 Here *Troilus* disarm'd and wounded fled;
 Poore boy, too weak to match *Achilles* force:
 Cast from his chariot by his frighted horse,
 Yet held the reins; his neck and tresses trail'd
 On purpled earth; his speare the dust ingrail'd.
 Now with a robe the *Ilian* dames repaire
 To partiall *Pallas* Fane, with flowing haire;
 While they their bosomes beat, and sue for grace,
 The angry Goddess turn'd away her face.
 About *Troies* wall thrice *Hector* uncontrol'd
Achilles drags, and fels his course for gold.
 Deep groans and sighs *Aeneas* heart oppress;
 When he beheld th' insulting foe possesse
 The body, armes, and chariot of his friend;
 While *Priamus* knees to proud *Achilles* bend.
 Then sees himself amidst those sterne alarms:
 The Eastern Squadrons, and black *Memnon's* armes.
 With *Amazonian* troops, and moon-like shields,
Penthesilea scoures the trampled fields;
 Her feared breast bound with a golden bend:
 Bold Maid that durst with men in armes contend.
 While he these wonders sees; while yet amaz'd
 Durd in *Aeneas* on each object gaz'd;
 Faire featur'd *Dido*, with a goodly train
 Of gallant Courtiers, entred *Iuno's* Fane.

As when *Diana*, prest to revels, crowns
Eurotas banks, or *Cynthus* loftie downs;
 A thousand mountain Nymphs about her throng:
 She with her quiver on her shoulder hung,
 Marching in state, surmounteth all the rest,
 And fills with joy *Latona's* silent breast.
 Such, chearfull *Dido*; in such port past by:
 Hastning the work, and future monarchy.
 Then in the Temple, on a throne prepar'd,
 High-mounte'd sits; environ'd by her guard:
 Who justice distributes, their tasks divides
 In equall shares, or else by lot decides.
 When lo *Aeneas*, entring in a throng,
Anteus, *Sergestus*, spies, *Clonus* strong,
 And other *Troians*, scatter'd by the blast
 Of furious winde, on shoares farr distant cast.
 He stood amaz'd, amaz'd *Achilles* stands,
 With joy and feare; now greedy to joyn hands,
 But troubled with unknown events forbore:
 Who cloath'd in that hollow croud, explore
 The fortune of their fellows; in what Port
 They left their fleet, and cause of their resort.
 For some by choice from every ship were sent
 To sue for help; who now their wrongs present.
 Access and audience given, the ablest man,
 Undaunted *Ilioneus*, thus began:
 O *Queene*, by *Love* unable to erect
 A Citie, and with justice to subject
 A stubborn people: we, wrackt *Troians*, crave
 Thy succour; from dire flame our navy save.
 Pittie a pious Race; respect our state:
 We come not hither to depopulate
 The *Libyan* towns, nor prey upon your coast:
 Such power, such pride, the vanquish'd have lost.
 There is an ancient land, *Hesperia* nam'd
 By those of *Greece*; for warre and plentie fam'd:
 Tild by the *Oenotrii*; by their off-spring since
 Call'd *Italy*, of *Italus* their Prince:
 Thither our Course we bent,
 When with the sudden flood *Orion* rose,
 Wrapt all in stormes: the violent Southwind throws
 Our ships on flats, twixt rocks and breaches tost;
 Whereof a few were driven upon your coast.
 What race of men is this! what barbarous guise
 So much defames your countrey! which denies
 To wretched men the hospitable strand!
 But takes up armes; not suffering us to land.
 If that man inde, and mortall power you sight;
 Yet feare the Gods, who censure wrong and right.
Aeneas was our prince; none more compleat,
 More iust, more pious, nor in warres more great.
 Whom if the *Fates* preserve, if yet he breath,
 Nor cruell shades his generous soul receive;
 You never shall repent to have begun
 In courtesie, nor of the favour done.
Sicilia too, our armes and towns sustains;
 Where *Troian*-born renown'd *Aceses* reigns.
 Bee't lawfull that we hale our ships ashore;
 Rig, and repaire, what seas and tempests tore.
 Our Prince and Mates resound, for *Italy*
 We will (if *Fates* so please) our courie apply.
 But if our stay be lost; if *Libyan* waves,
 O best of *Troian* Fathers, prove your graves;
 Nor of *Iulus* any hope remains;

Then

Then back we saile to where *Aeetes* reigns.
Thus *Ilioneus* : all the *Dardans* joy
In loud content.

Then modest *Dido* briefly thus reply'd :
You *Troians* cease to feare, lay care aside.
Strong foes, and our new kingdome, us inforce
To guard our bounds, and take so strict a course.
Who not *Aeneas*, who not *Ilium* knows?
Their vertues, valiant Worthies, warres and woes?
We *Moors* are not so dull : nor doth the Sun
With frighted steeds so much our Carthage hum.
Whether you great *Hesperia*, *Iuno's* Land,
Or *Eryx* seek, *Aeetes* new command ;
Depart you safely shall with aid and gold.
VWill you with us this rising Empire hold?
My Citie's yours ; hale up your ships : to me
Troians and *Tyrrians* shall one people be.
And would the same South-winde had hither brought
Your Prince *Aeneas* ! soone he shall be fought
Through all our confines : happily he may,
Wrackt on the shore, in woods or cities stray.
Chear'd with these words, *Aeneas* and the bold
Achates, long their persons to unfold.
Thus first *Achates* urg'd his princely friend :
O Goddesse-born, what do thy thoughts intend?
Thou seest all safe, thy fleet and followers found ;
One only lost, which in our sight was drown'd :
The rest fore-told thee by the heavenly Faire.
VWith that the breaking cloud resolves to airc.
- *Aeneas* shining in the light abode ;
His lookes and shoulders equall to a God :
His mother curl'd his haire, his visage deckt
VWith rose rayes of youth, and sweet aspect.
Such art to Ivory adds ; such we behold
In *Parian* marble, garnished with gold.
VWho thus bespake the Queene, while all that were
In presence wonder ; Lo, the sought is here :
Troian Aeneas rapt from *Neptunes* spoiles.
O thou who only pittiest our sad toyles,
We *Graecians* reliques, who have suffered all
The ills that can by land or sea befall,
And thus necessitated, are by you
To harbor' taine : to render what is due,
We *Dido* are too poore, for such a grace :
Though adding all the scattered *Dardanian* race.
The Gods (if they love vertue, if inclin'd
To favour justice, and a noble minde)
Thy countie shall reward. What parentage
Brought forth such goodnesse ! o what happy age !
VWhile shades the mountains cast, streames to the Main
Their tribute pay, or shyes the starres sustain ;
(VWhat land so ere I tread) we will proclaim
Thy honour, praises, and deserved fame.
Then *Ilioneus* by his right-hand takes,
Sergeant by the left ; bold *Gyas* shakes,
And tunc *Clonus*. This in *Dido* breeds
Wonder with pittie mixt ; who thus proceeds :
VWhat fortune hurries thee, o Goddesse-born,
Through so great dangers ! by what tempests torn !
Art thou *Aeneas* which faire *Venus* bore
To *Troyes* *Anchises* by swift *Simois* shore ?
For *Tenace*, banisht *Greece*, for *Sidon* made ;
To win another realme by *Belus* aid :
My father *Belus* then in *Cyprus* fought ;

And that rich kingdome in subjection brought
Since when, the destiny of *Troy* I knew ;
Your honour'd name, and *Graecian* princes too.
He, though a foe, did much the *Troians* grace :
And said himself was of the *Troian* Race.
O young-men, therefore enter our free Court.
VVe, through a world of perils, in such sort,
By fortune tost, at length were hither brought :
To help th' afflicted by affliction taught.

This said, *Aeneas* to her Palace led,
Gives thanks unto the Gods, their altars fed :
Meane while t' his followers on the beachy shores
Sends twentie bulls, a hundred bristled bores ;
Fat lambs a hundred, and their mother ewes :
VWith mirth-exalting wine.
The inward Chambers exquisitely drest
VWith princely ryot, they prepare to feast.
The rare-wrought coverlets with purple shine :
In gold, on silver boords, with art divine
Their grand-fires valiant acts were carv'd ; and all
The story from their first originall.

Aeneas (whose paternall love no rest
Affords) *Achates* to his fleet adrest
To bring *Aescanius* to the court in haste ;
For all his care was on *Aescanius* plac't ;
VWith presents which from *Ilium* he brought,
Rapt from those spoiles : a Robe with tistane wrought,
A vale with bright *Acemthus* wreath'd, the attire
Of *Argive Helen*, when Iulis fatal fire
She brought from *Sparta*, which should *Troy* devour ;
Her mother *Leda's* admirable dour :
A Scepter, which *Ilione* the faire,
The eldest daughter of King *Priam* bare :
A Carquet of pearle ; a Crown inlaid
VWith precious stones. *Achates* went in haste.

But *Venus* to new arts and counsels flies :
That *Cupid*, in *Aescanius* disguise,
Should beare these presents ; wounding with desire
The furious Queene, her bowes imbrac'd with fire.
That wavering court, deceitfull *Moors*, the sight
Of *Iuno*, feares : these cares increase with night.
She therefore thus to winged *Love* began :

My strength, my power, my glory ; o my son,
That *Iov's* *Typhoea* thunder flight it : I fly
To thee ; a suppliant to thy Deitie.
Thy I rother, my *Aeneas* wretched state,
Rapt on all seas and shores by *Iuno's* hate.
To thee is known : our sorrow oft was yours :
Whom *Dido* holds, and with kinde words allures.
But yet I feare these hospitable rites
May strangely change, through fly *Saturnia's* flights.
Prevent we therefore fraud with fraud ; and wind
The Queene inflames, least *Iuno* change her mind ;
That she with me may my *Aeneas* love :
VWhich how to compassse my advice approve.
The Royall Boy, the chiefe of all my cares.
Call'd by his fire, for *Carthage* now prepares,
VWith gifts lav'd from the flood of flaming *Troy* :
Lull'd in soft sleep, I will conceale the Boy
In high *Cythera*, or *Idalian* shade ;
Least by some spy our practice be betray'd.
Do thou but for one night this fraud pursue ;
And loy, the figure of a boy indue,
That when glad *Dido* layes thee on her breasts,

Amidst

Amidst full bowles of wine, and royall feasts;
VWhen she shall cull and kisse, thou maist inspire
Sweet poyson, and inflame with secret fire.

His mother *Love* obayes: his wings he straight
Puts off, and jets in young *Iulus* gate
But *Venus* with soft sleep *Iulus* charmes;
And to *Idalia* beares him in her armes:
VWhom sweet *Amaracus* infolds with flowers,
And fannes with odors in those shady bowers.

Cupid with gifts to Court, without delay
(Conducted by *Achates*) takes his way.
Now entred; *Dido* on a golden bed
Her person plac'd, with sumptuous carpets spread.
Divine *Aeneas* and the youth of *Troy*
Now meet, and on *Sidonian* purple lye.
Some water for their hands; some baskets bare
VVith *Ceres* gifts; some towels smooth and faire.
The meat within prepar'd by fittie Dames:
VWho likewise incense threw on sacred flames.
A hundred maids, and youth as many, wait;
The boord with dishes charge, and massie plate.
The joyfull *Tyrians* by command resort
To this great feast; whom figured beds support:
Aeneas gifts, *Iulus* they admire,
The Gods fain'd speech, his looks that sparkle fire;
The Robe, and vail with wreath'd *Acanthus* bound.
The wretched Queen, now ready for a wound,
Cannot behold enough; beholding fies;
The Boy, and gifts, at once her heart surpris.
He having hung about his neck, and shown
Much love unto a father not his own;
The Queen acoft: fixt was her soul, her look:
Now ignorant *Dido* to her bosome took
The treacherous God. He of *Idalia*,
His mother, mindfull, strives to steale away
Her thoughts from dead *Sychens*; and remove
Desires long buried to a living love.

The silent first feast past, and boords unspread,
They set on crowned Goblets in their stead.
Loud voices through the ample palace rung.
On gilded yards, light-bearing crests hung;
VWhich fullen night subdue with flaming beames.
When *Dido* took a bowle, inpos't with gems,
Fill'd full of wine; by *Belus* us'd, and those
Of *Belus* Race: then silence doth impose.

O *Jupiter*, be this a day of joy;
Said she, to us of *Tyre*, and these of *Troy*;
For strangers thou protect'st: let after dayes
This day record, thou *Bacchus*, thou dost raise
Free mirth; pleas'd *Iuno*; all propitious prove:
This night, O *Tyrians*, celebrate with love.

Vpon the boord the honour of the wine
She powres: then sips; and doth the health assigne
To *Bitias*; rouz'd, the sparkling bowle he quast
At once, and steep't himself in a full draught.
Next other Lords. On harp, with Ivory wrought,
Vnthorn *Iopas* plays; by *Atlas* taught.
He *Cynthia's* wanderings, and *Sal's* labours sung;
Whence man & beast, whence rain & lightning sprung:
Of both the *Beares*, *Arcturus*, *Hyades*,
Why winters Suns so hast to set in seas;
And what delay the tardy night with-draws.
Troians and *Tyrians* joyn in loud applause.
Poore *Dido* in discourse consumes the night;
And fatall love carouseth with delight.
Of *Priam* much, of *Hector* much inquir'd;
The armour which *Aurora's* sonne attir'd.
Now of *Tydidēs* hortes; now how great
Achilles force. My guest, said she, repeat
The *Grecian* treacheries, *Troys* finall fall:
Your wanderings from their sad originall;
That now have seven tempestuous winters past:
Toft on all seas, and on all countries cast.

The end of the first booke of
Virgils Æneis.

Splendidis longum valedico nuzis.

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